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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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MENN BIBLICAL SEMINARY

JANUARY 7, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Armstrong Roberts

P. A. Wedel—THE GOSPEL IN THE REVOLUTIONARY WORLD

editorials

NEW GOALS FOR A NEW YEAR

1. *Fifteen new congregations by* 1959.
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for the teaching program.*

There is something stimulating and challenging in setting up certain goals and aims for a new year. The old custom of "New Year's Resolutions" had much in its favor. It compels one to think clearly of the aims of life as well as to check the motives. Better to strive toward high aims and miss than to have no aims.

The first goal is carried over from last year, since it definitely needs emphasis each year. Happily there is real interest in establishing new congregations, more in some Districts than in others. The list of such congregations is slowly growing. Perhaps the program committees of the various District Conferences would do well to plan definite emphasis on opening new church centers.

But pastors can also do much to focus the interest of the congregation on this vital and practical method of spreading the gospel. Individuals, too, can be on the lookout for possible openings and discuss these possibilities with church leaders or write to the Mission or Christian Service Boards, both of the District and of the General Conference.

It should not be too strenuous an undertaking to launch fifteen new churches in three years—an average of five a year—if we are really concerned about this matter.

OUR REPRESENTATIVES ARE AT WORK

Anyone who had the privilege of attending the Council of Boards meeting the first week of December could not help but be impressed at the vast far-flung work and concerns of the various Boards. Truly our work and interest reaches out to the ends of the earth.

Sitting in on the meetings of the various Boards can be both encouraging and discouraging. It is definitely encouraging to note the work already accomplished: the gospel presented, the relief to the needy, the witness in all sorts of places and means, the work of education and publication and general Christian service. In addition there are challenging openings for still broader fields of service.

But nearly always, after sensing the possibilities of growth and further expansion in this worthy Kingdom work there is inevitably the stark facing of the question: will there be sufficient funds available for this work? Must we curtail the important work in one place or another?

Doors of opportunity open in many places and in many ways. We cannot feel that we have undertaken too much for our Lord, but rather that we need a still keener sense of stewardship and fuller support of the tasks which have fallen to us. This is not a time to retreat in our effofts for God.

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Jan. 5-12—Universal Week of Prayer
Jan. 12-Feb. 9—Special emphasis on the Christian ministry
Feb. 9—Race Relations Sunday
Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
April 6—Easter Sunday
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 1

Reopening Old Wells

Ben Rahn*

WATER is one of the most important elements to life. Its uses are manifold: sustenance, cleansing, refreshment, medicine, etc. In fact life is impossible without water. As a result man oftentimes will and must go to extremes to secure water in order to survive. What holds true in the physical realm is also true in the spiritual. We are dependent upon spiritual water—the Word of God—for our spiritual sustenance, cleansing, refreshment, and healing.

In Old Testament times as well as now, one of the first necessities is a good supply of water, usually requiring the digging of wells. Many Palestinian cities had wells located just outside the city walls.

Wells were dug by the early patriarchs in various places in Canaan. These served as a water supply for their families and flocks. They were also used to enrich the nearby land and make the wilderness blossom as a rose. These wells were strength for the weak, refreshment for the weary. In every respect they were of supreme importance in their day.

Wells in Scripture also gained significance—and often names—because of certain events connected with them. Abraham dug a well and named it "Lahairoi" (Genesis 25:11), which signified "the well of him that liveth and seeth me." The second well that Abraham dug was called "Beersheba" (Genesis 22:19), which signified "the well of the Oath." Then too there were times when wells were dug as an expression of gratitude toward God.

In the New Testament we find Jesus using Jacob's Well as the place to lead an adulterous woman to a more noble life through the redeeming power of God. Her whole life was changed and she became a witnessing testimony for God.

These ancient wells were so important that during war they were often the premier points to be sieged by the enemy. Such record is found in Genesis 26 where the Philistines had filled the wells of Abraham because of their envy toward Isaac. But we find that Isaac reopened the wells that Abraham had dug—wells that signified sustenance for the needy, refreshment for the weary, fellowship for the lonely, strength for the weak. Isaac appreciated the heritage he had received but he was also aware of the underminings of the enemy and thus set forth to retain the heritage by reviving these most cherished wells. The supply of blessings was still there in the depth of the earth, but the channels by which they were obtained had been closed. To regain these blessings Isaac reopened the wells, though not without opposition, and the wells once more produced as they had in the past.

THE CHURCH throughout the centuries has been a place where the weak found strength; the weary, refreshment; the discouraged, new hope; the bereaved, comfort; the lonely, companionship; the lost sinner, salvation; and the child of God, challenge to a greater and deeper spiritual life. The supply for these blessings lies embedded in Christ Jesus and His sacrificial love for mankind. To reach this supply channels needed to be dug—wells as in the days of Abraham and Isaac.

Our forefathers have dug these wells in centuries past and many blessings have flowed through them. They dug the well of faith as they reached toward God in their time with a firm faith in Him. They dug the well of love as they sought to adhere to the words of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." The well of sacrifice was dug by willingness to leave houses and lands, suffering persecution and even martyrdom because of firm love and faith in God. Deep wells of prayer have enriched the lives of many in the past. The well of loyalty to Christ has also been made deep by our forefathers. Honesty and integrity are wells of virtue that have been a boon to many. These and other channels to this eternal supply have made the church a powerhouse in the world in the past.

But as in the days of Isaac the archenemy of our souls has become envious and sought to close some of these channels. He has endeavored to discourage faith in God. Envy and hatred have encroached at times when love should have been predominant. Selfishness has intruded where willingness to sacrifice should have been motivated by Christ's love. Loss of interest in prayer has made powerless the lives of many. Loyalty to God, church, and conference has shifted to other loyalties, the result being that God's Kingdom has not at times progressed as it should.

---

*Pastor, Inman Church, Inman, Kan.

ON the other hand there have always been Isaacs who have been active in reopening these wells. Great men and women have spurred on the work of God by sacrificial and untiring efforts. It is these that have written the brighter side of church history. The work of God is so great and challenging that it demands the best of everyone who claims Christ. The work of our own churches and Conference likewise calls for no less. Here too we praise God for faithful stewards of the past who have reopened wells of blessings.

The call to enlarge our work comes from every part of the world. Each of our four Conference boards is constantly grappling with the question as to how far it dare launch out. Even at the farthest they will still fall far short of meeting the demands of today. This will call for the best in loyalty from every one of us. But God challenges us, "prove me now herewith . . . if I will not open you the windows of heaven" (Malachi 3:10). The eternal supply is there and will never be exhausted. All we must do is keep the channels open.

As we enter the new year we need to examine, to see if the enemy has closed any of our wells. To be sure he is busy even as in the days of Isaac. But Isaac reopened the wells that the enemy had closed and the blessings flowed forth once more. May each church in our Conference and each member thereof resolve at the beginning of this new year to be an Isaac who will reopen the wells of faith, love, sacrifice, prayer, and loyalty which our forefathers have so sacrificially dug in the past, thus helping to make the goals adopted by our Conference in Winnipeg a reality for the glory of God.

STUNTED GROWTH

Dorothea Janzen

THERE are many today who are concerned with the powerlessness of the church of Jesus Christ. There are also many who have hungry souls, but alas, when they inspect our churches, they are disappointed with the people they find there—not that they expected the impossible, but somehow they thought we would be at least a little better than average.

What is the trouble with us? We have accepted Christ and are born again—isn't that enough? Much of our trouble is not that we are not Christians, but that we have refused to "grow up in every way into Him who is the head."

Most of us are familiar with some of the symptoms of those who have not grown up in the Christian life:

● *False humility.* Those who have this trouble are always depreciating themselves and their talents and pointing out that "Mrs. Jones can read so much better than I can," or "I will ruin the choir if I sing in it." Those who are truly humble will say, "Lord, use every power as Thou shalt choose."

● *Excuse making.* This problem manifests itself in those who never will accept responsibilities of any kind in the church because of lack of time, or because others don't seem to be taking their part, and a host of other reasons. Some excuses are justified, but let us be careful lest our excuses become rationalizations rather than those we can honestly present to the Lord in our private devotions.

● *Irresponsibility.* Unlike those who will never take responsibility, these people accept jobs and make promises and then fail to carry them through. Those who work in a church are familiar with the last minute telephone call of someone who "just didn't have time to get that program ready for tonight." More meetings are called off, more work is left undone, and more people concerned with the ongoing program of a church are disappointed because of people who are immature and cannot accept responsibility, than almost anything else.

● *Self-centeredness.* This symptom of immaturity is often that of an entire congregation. Here the concern is with "our church," "our people," "the way *we* do things." Many are perishing and are spiritually impoverished within a block or two of most of our churches. Like little children we just are not overwhelmingly concerned with anyone but ourselves.

● *Lazy thinkers.* Those who have this trouble are content with the status quo. It is easier to do things as we have always done them than to really think through each new problem that arises to see if we are doing the best thing and the scriptural thing. Often our attitude is, "If we gave $25 to the Indians last year, let's give the same this year." Other fields of endeavor press on—science, education, industry, but we are content to remain stunted in our spiritual growth. Let us think and work and grow.

There are many other symptoms too; these are just some of the more obvious ones. The Christian life is never one of ease and we are never through growing. Let us spend much time in prayer and in studying God's Word that we might learn those areas which need attention in our own lives and then let us press on until we attain to the measure of the stature of the fullness of Christ.

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New Church in South Dakota

On Sunday, December 1, the Salem-Zion congregation near Freeman, South Dakota, gathered in the new church, having bid the old church farewell the previous Sunday. The audience waited in the vestibules until Walter Gering, pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, in the absence of a regular pastor, led them into the auditorium of the sanctuary to the singing of "Faith of Our Fathers." The worship service preceded the Sunday school hour. "What Mean These Stones" (Joshua 4:6) formed the basis of the sermon delivered by Brother Gering. Organization of Sunday school classes, each finding their respective places of meeting in the new building, followed the worship hour.

Since Russell Mast concluded his pastorate here the first of June, the Board of Deacons had arranged for guest ministers and religious leaders to conduct worship services each Sunday until the arrival of Olin Krehbiel, Berne, Indiana, who accepted the call to serve the Salem-Zion congregation. He and Mrs. Krehbiel were welcomed by the church in a special service on Sunday, December 15.

The new sanctuary is a modern brick edifice, octagon shaped with a one-floor plan. Ten Sunday school rooms surround the auditorium which seats 550. It includes a fellowship hall suitable for smaller gatherings and an adequate kitchen and facilities. The cost of the structure is approximately $240,000.

The pipe organ was sent to the factory to be electrified and reconditioned and is being installed. The old building will be dismantled and a parking area will replace it.

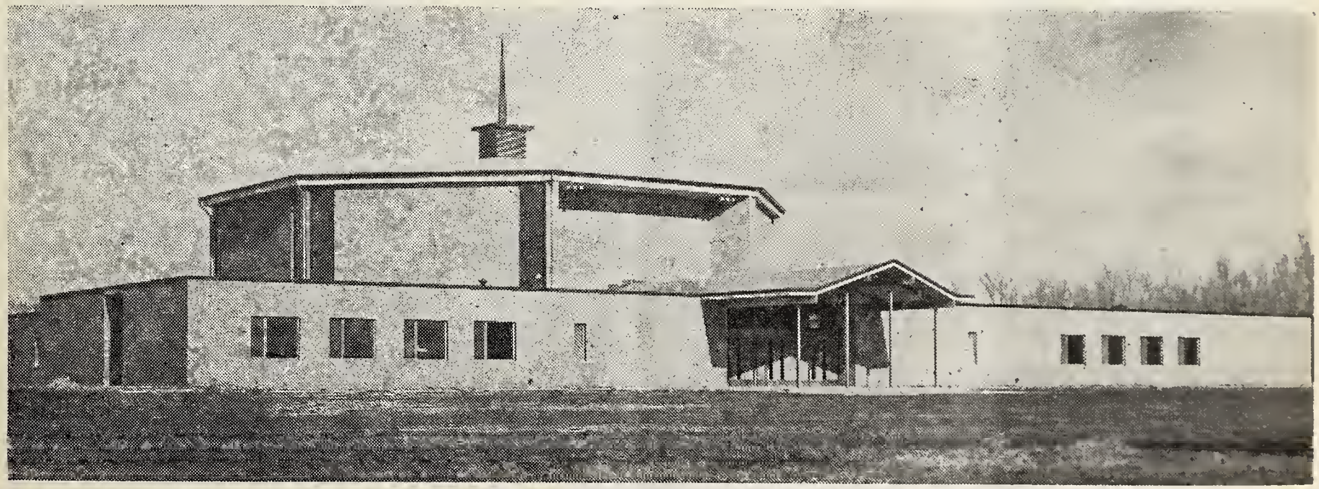
The origin of the old church dates back to 1880, when the pioneers from Russia settled in this community. They erected a frame building 34' by 54' which met the needs of the congregation until 1912, when it was remodeled to accommodate its ever increasing numbers. With the installation of a pipe organ in 1920 and lowering of the balcony in 1927-28 this church building served until the present time when the new edifice was erected near the same location, approximately 125 feet to the northwest.

Today's churches are built for people who live in twentieth-century homes, use modern conveniences, speak today's language, and experience the events of this century. Just as the church today may use a modern invention such as radio to meet certain spiritual needs, so the church today uses modern materials and methods of building to express, through the simple unaffected lines of today's architecture, the simplicity of the gospel of the New Testament.

Ministers who served the church in the intervening years include Christian Kaufman, Christian Mueller, Joseph Kaufman, John J. A. Schrag, Alfred Waltner, Albert Classen, J. J. Regier, and Russell Mast. In the first few years of its existence Peter Kaufman, Jacob Graber, and Christian Graber assisted in the work of the church.

Besides the professional and business men and women and farmers who have gone forth from this group, five missionaries have been sent to foreign fields. They are Mrs. H. J. Brown, Jonathan Schrag, Mrs. Sam Goering, Orlando Waltner, and Mrs. Arthur Friesen. Fourteen others have been ordained as ministers. These include Sam Preheim, John J. A. Schrag, Alfred Waltner, John C. Kaufman, Henry J. Schrag, Edmund Miller, William Gering, and Ralph Graber. Erwin Schrag has been ordained as a social and industrial worker for our conference, and Max Miller has been engaged by the Northern District Conference for church and evangelistic work.

—Mrs. Gerhard Buhler



The octagon section rising above the rest is the main sanctuary. To the left and right of the entrance, surrounding the main sanctuary, are the Sunday school rooms. To the extreme right is the fellowship hall and kitchen. Photo by Abe Wiebe.

Is it true that other religions are growing rapidly?
Must our work in India end?
How has our changing world affected the missionary's task?

The Gospel in the Revolutionary World

As we ponder about the future of our missions we must remember that missionaries and mission boards face a changing world, a world that is full of unrest, a world that is on the march.

The world, in the first place, is a shrunken world. Pioneer missionaries often required as many as six months to reach their fields. Long dangerous journeys were necessary. Others had to travel through jungles to reach their fields. But today planes can carry missionaries to the remotest parts of the world in a matter of hours.

The time was when the Roman Empire could collapse in the West and the nation of China in the East could go on practically unaware and unaffected by the daily happenings in every part of the globe. Not so today. Modern communications bring to the front pages of our newspapers, to radios and television, happenings around the world, often within minutes after their happening.

In many parts of the globe racial tensions also face missionaries with problems unknown to ambassadors of the cross of former generations. Imperialistic policies of the past which suppressed the colored races are no longer possible. Today two-thirds of the world's population is made up of colored races and they are fast awakening to their strength. Communistic propaganda is being geared and directed to arouse the awakened masses to their potential strength. Much of this causes revolts against the white race.

Nationalistic movements are also being organized in most mission fields of the world. Slogans such as "Asia for the Asians," "Africa for the Africans," are spurring citizens of these continents to organize in fresh strength to withstand any invasion connected with the white skin.

Shintoism in Japan, which many thought was on the way out after the close of the Second World War, is gaining strength. Shrines that were empty are now crowded again.

Hinduism, having its center in India, has united forces with the spirit of nationalism and is making it difficult for the evangelical missionaries to labor there. They are calling for doing away with the secular state and are asking for a constitution which will make India a Hindu state. The Arijah Samajah and the Hindu Masiba, two of the leading sects of Hinduism, are showing great strength.

Missions in India

In the book *Revolution In Missions* by Blaise Levai which re-evaluates missions, the question "What is the place of foreign missions in present day India?" is asked. From the various views presented we can conclude that we are now in a period of transition, from a period of missionary activity managed and financed by Western representatives of the church to the establishment of an independent Indian church.

A study of the problem indicates these facts:

> Missionaries will always be welcomed by the Indian Church though in smaller numbers.
>
> The Indian Church wishes to be free from outside interference.
>
> Qualified Indian leaders should hold positions of responsibility.
>
> Missionaries from the West should come only at the invitation of the Indian Church to share in the general life and work of the Church.
>
> However, the call should indicate the specific area of work or service for which he came to India.
>
> As the Indian Church assumes its own responsibility, foreign help, both financial and personal, should be proportionately decreased.
>
> The way in which these principles are to be implemented will vary widely according to the needs of the Christian community.

The place and function of the future missionary is to enrich the spiritual life, through Bible teaching and evangelistic work; train leaders for the varied ministry of the churches; render services in medical and educational work and social construction programs, especially in rural areas; express strongly against class and racial discriminations; show a special concern for lepers, chronic invalids, unemployed and frustrated people who are in danger of communistic propaganda; be a willing colleague, free from a sense of racial prejudice; and ever to be ready to be on the move as evangelistic needs call him, even prepare to live with the civilians in their villages.

Protestants in Colombia

The Roman Church, alarmed at the advance of Protestantism in

Latin America, is now planning to send 6,000 more missionaries into Latin America. It is into this changing world that the missionaries must go.

We have gone to Colombia. What is the picture? The last few years we have received letters from our missionaries which tell of persecution in Colombia. Yet the Roman Catholic press denies this. Outstanding dignitaries of the American hierarchy have made trips to Latin America, returning with the same story whether they stayed in Bogota a few days or whether they traveled around the country. Persecution was evident, whether admitted or not.

Yet the official mouthpiece of the hierarchy there said, "There can be no persecution unless the church orders persecution." Therefore all that was going on was not recognized as persecution. You can destroy 49 churches, confiscate 34 more, murder 89 church leaders for religious reasons exclusively, and yet this is not persecution according to the Catholics.

There is however this hope for improvement. They claim to put into effect some opposition to persecution. They also pledge that the "Catholic Authorities in Colombia" shall never order, encourage, or approve an act of violence against Protestant brethren. We are pleased also to learn that the Roman Catholic Church authorities have finally declared that they recognize the right of noncatholic Christians in South America, freely to practice their religion. We hope and pray that this pledge will be carried out.

We congratulate the new government of Colombia on these steps to guarantee personal and national freedom, also for issuing permits for nine teachers and pastors to enter into Colombia to assist in the schools and pastoral work there.

Resurgence of Other Religions

Opposing pagan religions rise as it were from the dead. We have mentioned Shintoism as it comes back into popularity in Japan, but let us look at other religions.

Mohammedanism in the Middle East, Africa, and India, has become militantly aggressive. In one area in Africa last year the Evangelical Church placed 20 missionaries to every 2,600 placed by the Mohammedans. It is said that one out of every seven people is a Mohammedan. The Mohammedans now number about twice as many as they claimed at the turn of the century. Even in the United States and Europe mosques have been erected in many important cities.

The Buddhists number over 256 million, with a religion of oriental mysticism and depressing demon worship. Leaders of this faith met in a recent World Conference in Burma and laid plans for the world-wide extension of their mission program. Buddhism even made an appeal to the Japanese people as being able to solve their problems at the close of the Second World War. It condemned Christianity as being barbaric.

Another religion which our gospel ambassador faces is Confucianism, with over 300 million adherents. Taoism numbers 50 million and the Jews number over 12 million.

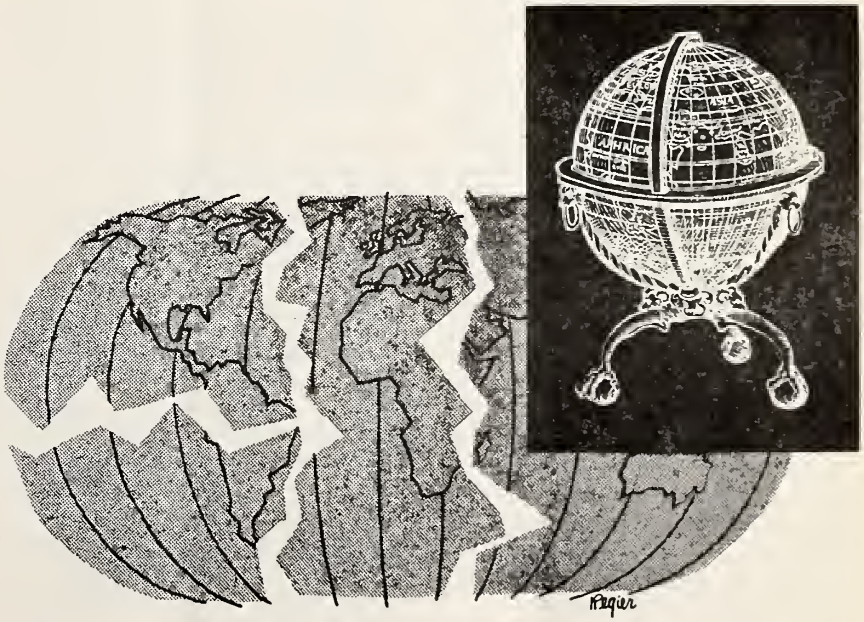
And then there is communism with its anti-God, anti-social, and anti-Christian philosophy. It is drawing more and more people into its ranks. It is believed that communism has been increasing at the rate of 9 million a year; whole nations have been won and are enslaved in this godless philosophy. Communism now is revered by two-fifths of the world population. In view of these and other similar facts we can see that our gospel, the gospel of Jesus Christ, faces a revolutionary world.

It is into this revolutionary world of pagan religions that our missionaries must go. What about the future of our missionary effort? We as General Conference churches must do more praying and more giving, for the time is short.

Your Board of Missions faces the danger of improper support, also, because of competitive boards. Generally we hear the statement, "These Boards are also doing the Lord's work." However we need to be cautious, because too much scattering of our resources may result in gradual folding up of our own work.

We must have an awareness of the times in which we live, and a knowledge of the world in which we live. The present population of the world has reached the startling figure of 2,600,000,000 and yet upon us depends the eternal destiny of millions of souls who have never heard the gospel.

Shall we strengthen our stakes? May the General Conference churches trust in the promises of God. "Behold, I have set before thee an open door, and no man can shut it." (*From the address given before the Council of Boards at North Newton, Kansas, December* 5, *by P. A. Wedel, chairman of the Board of Missions*)



the reader says

Dear Editor:

A few weeks ago *The Mennonite* carried an article which claimed that in most cases the argument, "Everybody's doing it," is an untrue trick of the evil one. Springing from the same source is the all too prevalent attitude that Christian parents and pupils, the born-again minority, can do nothing except to remain aloof from those school activities which are of a questionable nature. As evidence that this is also Satan's trick, here is the account of some recent happenings in our community.

Our small consolidated school, some two hundred and forty in grades and high combined, has in the past had no dancing in the curricular or extracurricular events. At the first PTA meeting of the year a project committee proposed that this organization sponsor for all interested pupils, with funds and adult supervision, instructions in round and square dancing. One of the stated aims of such instruction was that in the future the school could invite opposing schools to a social hour of dancing after the basketball games.

Surprised and unprepared, and at the time not yet a member, I listened while this proposal quickly passed, wondering why a number of others who surely shared my convictions also kept silent. A day later, with a prayer that God would redeem my failure, I sent letters to the superintendent of schools and to the PTA president. The strong point was that though I had intended to join and participate in the PTA, how could I conscientiously help to build up funds to pay for an activity in which I would not want my own children to engage and which I could not recommend for other young people?

A half dozen or so, at my suggestion, wrote similar letters, and some made their objections known in other ways. But others only said, "I don't want it, but other schools have it. How can we hope to keep it out?"

Because of these protests the matter was brought to the school board. Four to one the board voted to request that the PTA reconsider and change their project. Even with this favorable backing, it was not easy to speak up at the next meeting. But we tried with tact and conviction to influence the PTA to sponsor projects which could merit 100 per cent co-operation of all groups. Yes, there were opposing speeches and it was quite apparent that a few changed their votes in order to secure harmony — especially needed by our small school which must work to continue to exist. But by a good majority those present voted to "take off the books" the project approved at the former meeting.

Action by the opposition could change the situation, of course, but for the present a few hours of effort and a willingness to stand up for our beliefs made possible the caption of the nearby daily, "Dancing Classes Nixed At Gomer." And a few of us parents have shared the "spot" which our children find themselves in if they live true to God during the close associations of school days with many types of classmates.

Mrs. John Brenneman
Lima, Ohio

FLASHES OF THOUGHT **Walter Gering**

Restless

How wonderful it would be if more of us had that spirit! Children have often become the source of inspiration for their elders. No wonder Jesus loved them and made so much of them in His travels. We would all do well if we would take the time to observe their ways.

This child's query brought back memories. How often we had experienced the same thing. In fact every home has this experience repeatedly. The closet may be filled with work books to be colored and cut out; there may be numerous games and trinkets stacked away on the shelf. Yet sooner or later comes a lull, then the inevitable question. It may be ignored for a while but sooner or later some kind of answer must be given. Only a mother's heart can be patient and kind in the face of that insistent repetition.

So it was as we sat in the living room visiting with friends. The conversation was flowing freely and everyone was enjoying the informal atmosphere. The two girls seated at the table in the dining room were busily engaged with games.

Suddenly the conversation was interrupted by the question of the daughter in the home: "Mother, what can we do now?" Imagine—a house full of every conceivable resource, yet this question. Surely there was plenty to occupy their time. Why such a question? Why not simply be quiet for a few moments? Was it necessary for them constantly to be doing somethingr?

A few days later my thoughts went back to that question: "What can we do now?" Seated with us in conference was one of God's saints, a worker in the Lord's vineyard. He had been resting in the depot, waiting for the next train. For a few moments he had simply relaxed, doing nothing. Then came the inner cry: "What can I do now?"

While others might have been content to rest unoccupied, happy for the opportunity to be at ease, he felt constrained to be about the Father's business. With telephone book in hand he began to call, leaving a simple word of encouragement and testimony with those whom he contacted.

Would that all of us might be driven more earnestly by that burning question: "What can I do now?" These are hardly days to be resting at ease when the world is in desperate need for counsel.

Have you seen *God Heals Through us?* This set of slides, with tape and script, by Mrs. Kenneth Bauman chronicles the activities of a day at the Christian Hospital Compound in Champa, India. Order from AUDIO VISUAL LIBRARY, Mennonite Publication Office, 720 Main, Newton, Kansas, giving first, second, and third choices of dates.

Mennonite Youth

1957 Council Meeting

Biggest Ever

Young People attending the YPU Council pose near Meadows Church.

MORE than fifty young people—including seventeen official district and school representatives and eight cabinet officers—recently attended the 1957 Young People's Union Council meeting at the Meadows Church, Meadows, Ill. It was probably the largest group ever to attend the annual two-day council sessions.

YPU president Harris Waltner, who presided at the meeting, asserted that the YPU's mission is to give a "positive and direct challenge to our young people concerning the decisive claims of Christ and His Church. Denial of self, the Cross, and following Christ—this message must be more loudly voiced to our fun-loving generation that tends to dodge the Cross."

Significant action by the Council included the election of Peter Letkeman, Swift Current, Sask., to the YPU Cabinet as Fellowship Area chairman, replacing Gordon Dyck who served in that capacity for a number of years. The young people voted to increase council representation on an experimental basis for next year's sessions. The Council held the line on expenditures by adopting a budget of $7,450, the same amount as last year. The youth representatives heard reports of the president, treasurer, youth worker, YPU publications, schools, and the six conference districts.

The Council adopted a motion authorizing youth worker William Gering to give priority to planning and conducting leadership training clinics in all the districts during the remainder of his term which ends in June, 1957. A replacement for the youth worker has not yet been named.

A special stewardship study, in charge of Bill Block and Gordon Dyck, included a skit that depicted several youth leaders discussing problems of stewardship in their local fellowship. Pointing out the need for stewardship education, the skit encouraged local youth fellowships to adopt their own budgets and secure funds by means of pledges.

Some 130 young people, most of them from the central Illinois area, attended an evening fellowship held in connection with the Council meeting. The YPU President and youth worker showed slides of their last summer's tours of youth work in the United States and Canada.

Members of the Meadows and Flanagan Churches provided meals and lodging for some forty out-of-state Council guests. Burdell Roeschley, president of the Central District YPU, arranged the accommodations.

Sec.-Treasurer Says:

Recently a school basketball team was demonstrating a typical practice session. As each drill was performed, I was surprised to see weaknesses and abilities which I hadn't noticed in their team play. It seemed that each player had an ability which, when combined with others, formed a team—a winning team.

Giving, on the young people's level, is much the same way. Our own individual dribbles of money and service do not appear as sizable amounts, but when combined with other contributions they help to make a high score for the cause of Christ.

As a team (and our thanks to all members of the team) we have published Prayer calendars, Program Helps, largely supported a youth worker, and contributed $1,200 yearly toward the Gulfport project, in addition to countless local and district activities and projects.

As individuals, we still need more planned practice in giving, more training, and more dedication and determination to win for our captain—Jesus Christ.

Helen Coon

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

What Is the YPU's Hope and Future?

By William Gering

WHAT is the hope and future of the Young People's Union? This question is asked by various people in our conference and was one of the main concerns at our annual YPU council meeting.

Some time was spent in discussing the future of the youth worker role. This question hinged on the whole future direction of the YPU. Should the youth worker spend more time developing youth materials and help with leadership training clinics on the district and community level? Everyone agreed that leadership is the main key to vital local fellowship and something should be done to improve our leadership. But council delegates expressed firm conviction that the youth worker should continue to make local and district contacts. A motion was passed that the youth worker spend at least a third of his time making such contacts.

When the question of replacing the present youth worker next June was discussed it was found that "road work" was something everyone thought necessary, but potential qualified men didn't want to submit to such a grind in accepting responsibility for this work. Then our president raised the question, "Do we really need a youth worker?" Again the council seemed unanimous that we do but we must have a capable person or it may be better not to have one at all.

"But the youth worker makes our budget so high. Eliminate the youth worker and we won't have to struggle so much to meet our budget," was someone's statement. Again it was noted that since we have had a youth worker we have met or have come closer to meeting our budget than previously.

How can we promote stewardship so that it will be easier to meet our budget? Several hours were devoted to a financial stewardship presentation by several of the cabinet members who made this a special study before the council meeting. This presentation was one of the highlights of the council meetings. Using the role playing and buzz session techniques, they portrayed vividly that the problem of financial stewardship is mostly an individual problem. Our task is to get young people to take inventory of their personal incomes and decide how much they can give for the year.

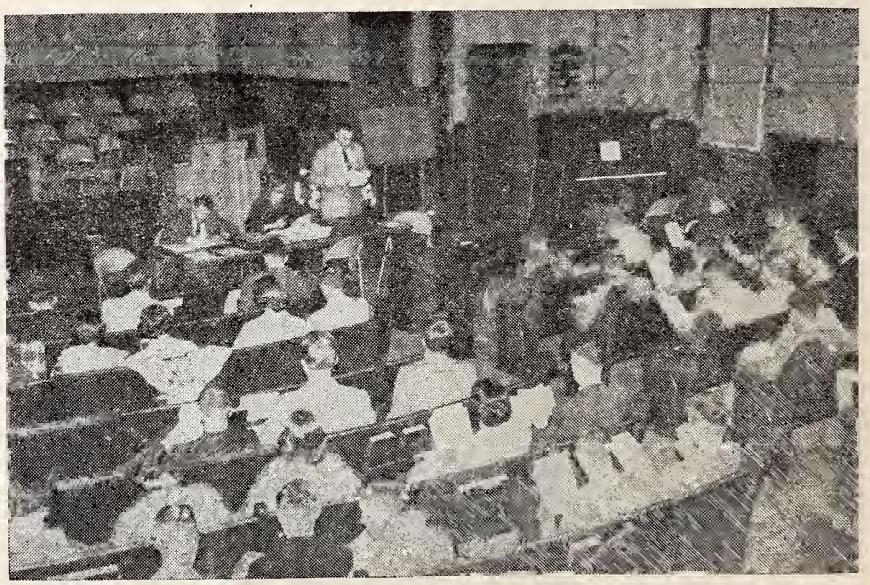
We have always given the excuse that young people have no money. When economists tell us that teenagers earn one fourth of the nation's income and when we see our youth driving their own automobiles and flashing five and ten dollar bills it is time we change our tune. Young people do have money.

The YPU has accepted a budget of $7,450 for 1959. This is really less than 75 cents per young person in our conference for the year. This is the equivalent of about three hamburgers or two malts or two and a fraction gallons of gas for the "low flier."

Social pressure to earn, to spend, and to outdo the Joneses seems to be at a new high. Mennonite youth are subjected to it perhaps even more than other youth because our Mennonite parents often are considered old fashioned and thrifty and therefore able to "shell out."

Even in the YPU, though we have a youth worker to help us with our problems, we are relying on our "parent," the Board of Education and Publication, to help us pay his salary. During the year 1957 they underwrote our youth worker project to the extent of $750.00. To keep from raising our own budget for 1958 but wanting to pay our youth worker a living salary we have asked our "parent" to underwrite our youth worker project to the extent of $1,100.00. Again they consented even though they are behind on their budget.

The hope of the YPU, as I see it, is that Mennonite young people will



COUNCIL SESSIONS in auditorium of Meadows Church, Meadows, Illinois, afforded opportunity for youth representatives from the United States and Canada to discuss problems, share ideas, and gain inspiration for promoting work of the General Conference Young People's Union.

quit feeling sorry for themselves, take inventory of their resources, and give the Lord His just part before they decide how they are going to spend the rest. Some young people may feel this is an unjust cross to bear. But after they start giving consistantly and in proportion to their income, whether it is wages or allowance, they will begin to realize the blessing which becomes theirs.

Ours is not a war of flesh and blood, but rather a struggle of materialistic passion against true discipleship to our Lord and Master. Some Mennonite young people are winning their battles against materialism. That is one of the main reasons why the YPU is doing as well as it does. When the rest start winning their battles our hope will be realized in great things for the Lord!

Some of you will say stewardship is more than just giving financially. Yes, I agree, but you have to have a starting point somewhere. Don't use this as an excuse. I'm convinced that if you give a part of your income, whether it is a tenth or a twentieth, or more, and give it consistently, you will be much more careful what you do with the rest of it. A revival in giving will result in a revival in living. The two go hand in hand and they arc our hope.

IMPRESSIONS

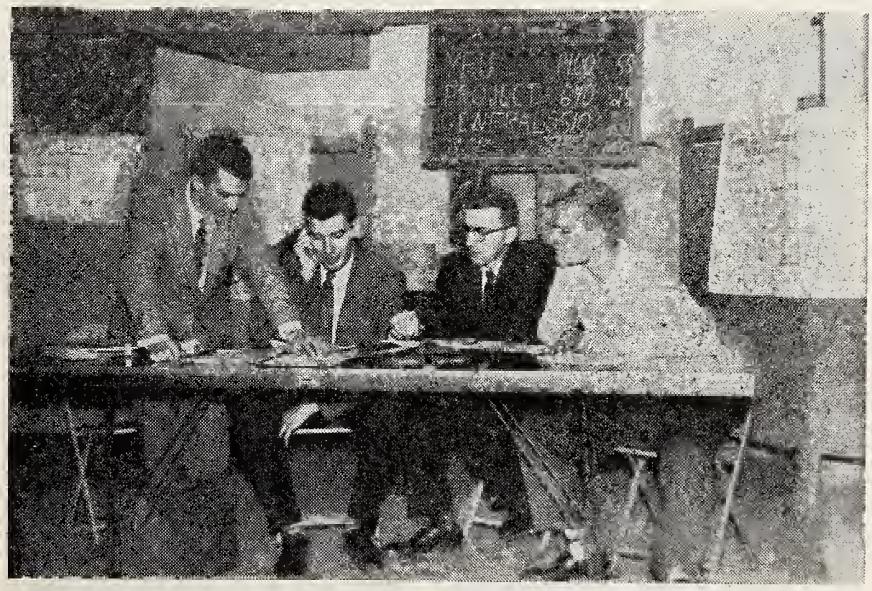
Strengthened Ties

Through the fellowship of the YPU Council Meeting in Meadows, Ill., we strengthened inter-district ties, shared common problems, and gave prayerful consideration to the improvement and growth of the YPU program. There was a definite feeling of unity within the group. It was impressive to see the careful thought, prayer, and consideration given to our various concerns. We can continue to be thankful for the fine dedicated Christian young people who serve as our leaders.

We were happy for the request from our colleges that they might have some Mennonite inter-collegiate Christian fellowship. The council has endorsed this request. The decision to have our youth worker plan leadership training clinics in each of our districts should prove to be a real help for local advisers and officers.

Ray K. Hacker
Eastern District

Lying lips are an abomination to the Lord, but those who act faithfully are his delight. Proverbs 12:22, RSV.



STEWARDSHIP SKIT aired problems of securing funds in local youth fellowships and suggested solutions. Presenting the skit are, left to right: Bill Block, YPU vice-president; Gordon Dyck, out-going fellowship chairman; James Waltner, Northern Dist.; Marion Deckert, Northern Dist. YPU president.

Illinois Hosts

The 1957 Council Meeting will probably go down as an ordinary Council Meeting but to me it had a significant meaning since it was our first opportunity to be hosts here in Illinois. This meeting gave us a good opportunity to get acquainted with representatives from all over General Conference as well as receive the inspiration and spirit of fellowship that goes with a meeting of this kind.

I especially appreciated the new approach to stewardship and the results that such a plan could have on raising the budget on the district level. I count it a real privilege to have been a part of another Council Meeting and pray that I can carry out the responsibilities that go with being a representative.

Burdell Roeschley
Pres., Central Dist., YPU

Alive, Challenging

Although I was familiar with the Young People's Union program, I found my first YPU Council Meeting impressive for two reasons in particular. First, it was not cold and stiff. It was interesting, informative, and alive. This, I feel, was the result of competent chairmanship and lively discussions. The latter revealed the attitudes and concerns of Mennonite young people across North America.

Secondly, it was extremely challenging. Although we had no special inspirational service (which would have been appropriate), this thought challenged me: We as Christian young people could be doing much more in the neglected areas of Christian service, spiritual growth, and organization. This could be seen in the reports, discussions, and particularly the stewardship study.

The concern expressed by Harris Waltner, I feel, should be ours: There is need for a positive and direct challenge to our undecided and fun-loving young people to true dedication to the claims of Christ.

Ivan R. Unger
Canadian Dist. (CMYO)

our schools

CONCERT TOURS

Two Bluffton College Gospel Team Quartets began their Christmas tours on Dec. 28. The quartet going west consisted of Jacqueline Berry, Bluffton, Ohio, first soprano; Evaleen Bachman, Bloomfield, Iowa, second soprano; Margaret Litwiller, Wooster, Ohio, first alto; Shirley Burry, Bluffton, Ohio, second alto. The speaker was Ronald Ropp, Bluffton, Ohio, and the advisors accompanying the group, Mrs. Ropp, Bluffton, Ohio, and Paul Shelly, Bluffton, Ohio.

The quartet touring Pennsylvania consisted of Elizabeth Clemens, Souderton, Pennsylvania, first soprano; Doris Liechty, Berne, Indiana, second soprano; Miriam Gierman, Bluffton, Ohio, first alto; Nancy Yoder, Topeka, Indiana, second alto. The speaker was Gursaran Shoker, Lucknow, India, and the faculty advisor accompanying the group, Ada Lapp, Bluffton, Ohio.

The Bethel College Chorale, directed by David Suderman, gave a television concert in December. The concert was part of a series on Bethel College, on a TV program featuring various aspects of community life.

Next summer's itinerary for the Mennonite Singers from Bethel College European good will tour will include England, Holland, Germany, Austria, Switzerland, and France. Dr. Walter H. Hohmann, director of the Mennonite Singers, is now assembling the personnel for the tour. Since there are still some vacant positions he is inviting all people interested to contact him at once.

DEBATERS TIE FOR HONORS

Bethel College debaters participating in the 28th annual Southwestern invitational tournament at Winfield tied for first place honors in the Junior men's division with Hutchinson Junior College.

One Bethel Team, James Juhnke, Lehigh, and Robert Shellenberger, Buhler, went into the semi-finals of the elimination rounds, to be defeated by Abilene Christian College of Texas. The other team, composed of LaVerne Stucky, Galva, and Melvin Goering, Moundridge, narrowly missed the elimination rounds. In all over competition the teams won ten out of twelve debates.

The Southwestern tournament is believed to be the oldest and largest of its kind. Over 150 teams from New England to California and North Dakota to Texas participated.

Bethel College is one of the 80 colleges in the North Central Association area participating in an institutional self-study as part of the activity of the Committee of Liberal Arts Education of the Commission on Research and Service of the North Central Association of colleges and secondary schools.

The problem undertaken by the faculty is the study of student personnel services at Bethel College.

Bethel College is also participating in the Kansas Research Project of the North Central Association. In this project, nine colleges are cooperating in a joint research project of identifying effective college teachers.

WCV CONFERENCE

The first annual fellowship conference of Women in Church Vocations was held recently at Mennonite Biblical Seminary. Present at the conference were Muriel Thiessen, Bluffton College; Mariellen Shellenberger and Helen Voth, Bethel College; Helen Letkeman and Bertha Tiessen, Canadian Mennonite Bible College; and Virginia Claassen, Marion Keeney and Onale Stucky, Mennonite Biblical Seminary.

Virginia Claassen was elected president of the WCV fellowship, with Muriel Thiessen elected as secretary-treasurer.

The program included participation in the seminary church service and Thanksgiving dinner; a talk by Jacob Enz, Old Testament professor at Mennonite Biblical Seminary, on "The Biblical Basis for Women in the Church"; a visit to the Pacific Garden Mission and Howell House, a Presbyterian social settlement house; and discussion on "How We Want to See WCV Develop."

CHALLENGE OF A.M.B.S.

Andrew Shelly, director of public relations, has been busy throughout the fall months visiting church communities. He reports very good interest in the Associated Mennonite Biblical Seminaries. While the support financially must increase in order to meet obligations, the response has been generous. More and more churches are increasing their contributions to meet the challenges of the enlarged program.

The third full joint faculty meeting of Goshen College Biblical Seminary faculty and the Mennonite Biblical Seminary faculty took place in December. The main subject of discussion was the curriculum of the Associated Mennonite Biblical Seminaries.

Don. Smucker, special lecturer at Mennonite Biblical Seminary, is teaching a course in Advanced Ethics during the winter quarter. He is now working in the Chicago area through the Presbyterian Church in a special assignment to assist smaller churches in lay evangelism as well as to study the responsibilities of the protestant churches to the great influx of people in connection with the opening of the Chicago Harbour and the opening of the St. Lawrence Seaway.

The registration of two Canadians, Peter Falk, Congo Inland Mission missionary, Bergthaler Church, Morden, Man., and Alice (Mrs. Herman) Walde, First Church, Greendale, B. C., brings the total enrollment to an all-time high of 47 full time and part time students for the winter quarter.

MENTAL HEALTH MEETING

Martin Trygstad, protestant chaplain at South Dakota State Hospital, spoke at a recent Freeman Junior College faculty social evening, discussing the chaplain's work in the rehabilitation program for the mentally ill. He and Mrs. Trygstad were guests of the faculty at the social hour and lunch which followed the discussion. The John Ewerts and J. D. Hofers were hosts at the luncheon.

December 3 was business education day. The business students received on-the-job experience, working in various business places in Freeman and the neighboring towns of Marion, Menno, and Bridgewater.

MCC news and notes

SHARING THE SURPLUS

America has an abundant food supply and therefore has the opportunity to share with the less fortunate people of the world. This was emphasized by U. S. Secretary of Agriculture Ezra Taft Benson in an address under the slogan "Sharing America's Abundance" at the National Conference on Food Donations in Washington, D. C. The conference was attended by representatives of American voluntary relief agencies. Representing MCC were Robert W. Miller and J. Stanley Yake of the relief office.

"We in this favored land can be especially thankful for the abundance that a kind Providence has given us; never before has a people been so blessed," reminded Secretary Benson. "(therefore) Never before has a people had so great an opportunity to share with its neighbors."

The U. S. government makes available surplus foods to voluntary agencies to distribute in needy areas. The Secretary pointed out that during the last five years donations from America's surplus have aided more than 75 million persons in the U. S. and in nearly 100 other nations.

Agencies participating in the foreign distribution program operate under agreements with the Commodity Credit Corporation of the U. S. Department of Agriculture. These agreements specify, among other things, that commodities will not be sold or exchanged and will be distributed to needy persons without regard to race, creed, or color. The government provides for reprocessing and packaging of commodities into suitable containers; pays U. S. inland freight charges; and reimburses agencies for ocean transportation costs to most countries.

Inquiries have been received asking what each dollar given to MCC can do toward surplus food distribution. At the present time a contribution of $1 provides 300 pounds of food for the needy. At this rate $200 provides for approximately a rail carload of food.

The surplus commodities generally are dairy and grain products. Specifically the items are dry beans, butter and butter oil, cheese, corn and cornmeal, cottonseed oil, nonfat dry milk, rice, shortening, wheat and wheat flour. The ministry of love can naturally and effectively be expressed in the distribution of these foods.

EDUCATIONAL MATERIALS

SWITZERLAND—Prospects are favorable for a substantial sales increase during the coming year for Christian educational materials produced by Agape Verlag (publishing firm) in Basel, Switzerland.

Distribution of the bilingual pupil's lesson manuals and teacher's manuals during the past year increased by about 65 per cent from 3, 777 in 1956 to 6,028 in 1957. The greatest numbers went to Canada and Germany, while others were used in Belgium, France, and Switzerland. Small quantities were used in Argentina, Austria, the Congo, Luxembourg, Morocco, Paraguay, Uruguay, and the United States.

The lessons—some of which are supplied by the Mennonite Publishing House at Scottdale, Pa., which jointly sponsors the project — are written or translated, edited and printed in French and German. A survey of Italian literature needs has begun.

During the past year the staff of six persons produced 8,600 manuals, translated two complete courses and wrote one course. The manager is Kenneth Hiebert (Mountain Lake, Minn.).

Religious education is not as prominent in the program of the church in Europe as in America. Consequently materials are not as plentiful.

STUDENTS AND ORPHANS

INDIANA — Students at Goshen (Ind.) College during the holidays earned money to contribute to the care of homeless Arab boys in the MCC orphanage at Hebron, Jordan. The project was sponsored by the Peace Society and the Young People's Christian Association of the college. The idea resulted from the assertion in a society-sponsored oratorical contest that any effective program for peace must include the material needs of the world.

TRAINEES TO ASSEMBLE

OHIO—"Love Widens the Circle" will be the theme of the mid-year conference for the 27 international vocational trainees now in the United States scheduled for January 17-19 at Zion Mennonite Church of Archbold, O. Speakers will include Paul Bender of Goshen College, former MCC representative in the Netherlands, and John Miller, director of the MCC service unit at Evanston, Ill.

A counselors' conference is also planned at the same time. Following the conference the trainees will go to their new homes and places of work for their final six months in America.

SOUTH AMERICA TOUR

Visits to Puerto Rico, Brazil, Uruguay, Peru, and Panama are planned for the 1958 tour to South America February 25 through March 28 sponsored by Menno Travel Service. Director of the tour will be Menno Schrag of Newton, Kan., editor of the *Mennonite Weekly Review.* The tour provides opportunity for acquaintanceship and the strengthening of ties between Mennonites of the two continents.

Inquiries and reservations may be addressed to Menno Travel Service, 213 Pine, Newton, Kan., or to Akron, Pa.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

FOR SALE—Well improved 80 acre farm owned by Mennonite in McPherson County, Kansas. Two bedroom house, good road, good water. Other buildings in good repair. Opportunity to rent additional 80 acres. Contact: Mutual Aid (No. P 199).

into the beyond

FRED QUENZER, born in Dainbach, Baden, Germany, March 18, 1879, went to be with the Lord November 30, 1957. He was a member of the First Mennonite Church of Paso Robles, California, where the funeral service was held Tuesday, December 3, with Alfred Schwartz and M. J. Galle officiating.

BENJAMIN UMMEL, of Ransom, Kansas, and member of the First Church, Ransom, was born January 24, 1890, and died November 4, 1957, after a severe illness of two months.

jottings

PARSONAGE WORK DAYS

Garden Twp. Church, Hesston, Kan.: Baptismal services were held Nov. 17 after two postponements due to flu. Those baptized and received into church fellowship were Betty Voran, Norman and Larry Sperling, Ralph and Jerry Ewy. Nov. 5 and 12 were parsonage work days. Cleaning and painting were accomplished by congregational cooperation. Nov. 10 Loren Pugsley, Kan. pres. of Child Evangelism, had charge of the evening service, showing a film of the work. Mrs. Harvey Deckert, Newton, gave a flannelgraph story for the children. Mr. and Mrs. Fred Neufeld, delegates to the Western District Conf. in Okla., presented a very informative and favorable report of the conf. work Nov. 3. We praise God and give thanks for the spiritual growth and progress made by our conf. through the years. Missionaries Verna Voth, on furlough from Japan, and Brother and Sister Vernard Stucky, home from Brazil, had charge of the evening services Nov. 17 and 24 respectively.—Mrs. Albert Ewy, corr.

CRANE TO SPEAK

Eden Church, Moundridge, Kan.: Oct. 27 we had installation services for our pastor, Arnold Nickel, and Eleanor Wismer, our minister of music and church worker, with P. K. Regier officiating. The week of Nov. 17-23 the MCC canner was operated at the 4-H building in Moundridge. Our church canned for relief on Nov. 20. We had our annual fall meetings with Russell Mast of North Newton as guest speaker the week of Nov. 25-Dec. 1, with our Harvest and Mission Festival on Sun., Dec. 1. For our annual Peace Institute to be held Jan. 26, we plan to have Dr. Henry Hitt Crane of Detroit, Mich., as guest speaker.—W. W. Albrecht, corr.

PLAYS GIVEN

First Church, Chicago, Ill.: May 8 the Women's Missionary Society held their mother-daughter banquet. May 19 the Men's Club put on a play written and directed by Edwin Berg and enacted by Harold Mitchell, Raymond Russert, John Prohaska, and Gienen Gardinier. The play turned out so well that the cast has had more offers than it can fill to give the play in other churches. June 9 Mr. and Mrs. Samuel Stephen spoke to us, and the same evening we had a farewell party for the Leland Harders. June 30 was Pastor Harder's last sermon in our church. Robert Coon and wife began their ministry Sept. 1. Bernard Schutter and Arline Taylor were married July 19; Walter Sims Jr. and Barbara Pferachy were married July 27. We had our weekend retreat at Camp Friedenswald Sept. 6-8 and our S. S. picnic Sept. 15. Walter Sims Sr. and Easter Lake were married Sept. 14. A son, John Curtis, was born to Mr. and Mrs. Richard Prohaska; and a son, Thomas Lee, to the Leland Harders Oct. 5. Paul Boschman, missionary from Japan, brought the evening message Sept. 29. W. Clemens Rosenberger, student at Bethany Seminary, was our guest speaker Oct. 6. Oct. 18 the Women's Missionary Society held its open meeting at the church. Mildred Ridderhoff, Helen Coon, Evelyn Terpstra, and Nattalie Conaty put on a play written and directed by Edwin Berg.—Mrs. Edwin Conaty, corr.

CHORALE CONCERT

First Church, Madrid, Neb.: Our Nov. 3 Harvest Festival speakers were Mrs. J. R. Duerksen, Henderson, former missionary to India, and local pastors. Mrs. Duerksen appeared in native costume, showed slides, and had Indian objects on display. A floor furnace and tank were installed at the parsonage and a double sink installed. Mrs. Pete Regier Jr. was elected to head the Mission Society for 1958, when we met at the Ray Schroeder home Nov. 6. Husbands were guests at the Society's Christmas party Dec. 3 at the B. L. Wiend home. Nov. 17 our church was invited to the M. B. Harvest Festival where the Orville Wiebes, just returned from Africa, were among the speakers. At the Nov. 24 C. E. program each child participated in a Thanksgiving service. The gifts of food were donated to the local hospital. The Nov. 27 visit of the Bethel College Chorale with Dr. Suderman enriched our Thanksgiving week. Our pastor gave the Thanksgiving Day message Nov. 28. Missionary Orlando Waltner's visit to us in Nov. was an interesting presentation of what our Conference, under the grace of God, is trying to do. Brother and Sister Jacob Unruh, independent missionaries to the Miss. colored people, showed slides of their work Oct. 16.

YPU SELLS CORN

Bethel Church, Fortuna, Mo.: Oct. 27 two car loads of young people went to Pulaski, Iowa, for a YPU workshop. Harry Yoder, guest speaker for our spiritual meetings Nov. 10-15, gave inspiring messages from the Gospel of John: "Christ Our Light." On Friday evening holy communion was observed. A public address system has been installed in memory of Daryl Lehman, a gift of his parents, Mr. and Mrs. Sam Lehman. The Brotherhood sponsored a relief sale Nov. 12. Paul Hilty attended the Ministers' Conference at Bluffton, O. Mr. and Mrs. Ivan Loganbill are the parents of a son, Kent Nelson, born Nov. 9. Sun., Dec. 15, we had infant consecration service. The YPU has sold about $275 worth of corn from the parsonage farm. A Christmas program was given by the members of the Sunday school. Rest rooms are being installed in the church basement. —Mrs. Alvin Elliott, corr.

CHURCH BREAKFAST

Friedensfeld Church, Turpin, Okla.: Thanksgiving morning we served a breakfast to 65 in our church. Many took part in giving thanks with Bible verses, poems, songs, or whatever was on their heart. Nov. 29 the Ladies Aid Society sponsored a supper in the church basement. Later our Young Mission Workers presented a play, "Aunt Fannie's Miracle." The first Sun. in December we had our C. E. program. The word for junior roll call was "gift." A number from our church were present at the Gospel of Grace Church in Hooker for their Mission Harvest Festival, and the same day a number also attended the Balko, Okla., Mission Festival. —Mrs. Chester Windsor, corr.

THIESSENS ARRIVE

Emmaus Church, Whitewater, Kan.: The fall harvest has been good but rather difficult to get because of the rains. Our pastor, the church board, delegates, and others attended the Western Dist. Conf. Oct. 19-22. Don H. Ekerholm from Amoka, Minn., had charge of the Sun. morning service, Oct. 20. Oct. 29 our church processed 1,924 cans of meat and lard at the Erich Penner place. Nov. 6 Esher Wiebe, R. N., missionary from India, spoke during Bible study hour. Pastor Amstutz was one of the speakers at the Grace Bible Institute Spiritual Life Conference. We are thankful that the Bernard Thiessens have arrived safely. They spent some time with his parents, Mr. and Mrs. John Thiessen. The Willing Workers had a Christmas banquet with Bernard and Ruby Thiessen as speakers. Pastor Amstutz took his Advent sermons from the Book of 1 John. The Bible study group will spend several months on the Book of Revelation.—Corr.

GIDEONS SPEAK

Woodland Church, Warroad, Minn.: Jake Unruh served the church two Sundays while Pastor Ortmann was gone. Oct. 20 the Gideons were with us during the morning service. The film "Preacher's Kid" was shown in the Warroad school auditorium. Nov. 14 Elsie Unruh and Melvin Mattson were married; in the evening the Ladies Aid gave a Thanksgiving program. A fellowship lunch followed.—Corr.

MISSIONARY CONVENTION

Gospel Church, Mountain Lake, Minn.: Sunday, Nov. 3, was the first service of the missionary convention week which was held in our church. The theme was "The Urgency of Missions," with Ben J. Nickel, Elmer J. Dick, H. H. Peters, and Spencer Bower taking part with messages and pictures of the various mission fields. The convention was concluded with Harvest Festival services on Nov. 10, which included the harvest processional by the youngsters of the junior Sunday school classes and songs by the Junior Choir and the combined choirs of the church. A noon fellowship meal was served. Taking part in the morning worship service on Sunday Nov. 17, was Peter C. Quiring. A Thanksgiving Day service was held which included a message by the pastor.—Mrs. Waldo Stoesz, Corr.

MINISTRY TO NEGROES

First Church, Philadelphia, Pa.: The Needlework Guild Chapter from our Mennonite churches here in the city collected 307 garments to be distributed to needy families and charitable institutions. In a fall wedding Miss Elsie Durham and Mr. Joseph Marko were united in marriage. Two of our members, Mrs. Isabel Gardner and Mrs. Clementine Hirsch, entered the Mennonite Home at Frederick, Pa., as guests. An evening of bowling was sponsored by our Men's Fellowship; this small but active group is also working on projects for the church and missions. The Women's Organization trimmed a Christmas tree with boys' and men's socks instead of exchanging gifts at their party. The Sunday school Christmas program on Sun. night, Dec. 22, was a pageant with music. Again some of the patients at the Byberry Mental Hospital were remembered with gift packages. The Bluffton College Girls' Gospel Team were with us in the morning worship service, Dec. 29. At the beginning of the year our Finance Committee had as their motto "7 in '57," meaning we had seven $500 notes to pay till our renovations were paid. We're grateful that five notes have been paid and *Peer-O-Scope,* our weekly news sheet, reports the sixth note is nearly paid. Groups from some of our Eastern District churches have come to the city and assisted Pastor Bedsworth in the ministry among the Negroes with the Gospel Bus.

SCHOOL OF MISSIONS

Bethel College Church, North Newton, Kan.: Mrs. Orlando Waltner spoke and the Junior Choir sang at our Thanksgiving Mission Program Sunday evening, Nov. 24. The total offering was $751.00, of which the children's Mission Banks contributed $160.88. "The Menace of Narcotics," presented by the Hutchinson Police Department, was the program for the Men's Brotherhood meeting on Dec. 2. Reception of new members was held Dec. 22, and on Dec. 29, the consecration of children was observed. The annual School of Missions is planned to begin Jan. 12 and continue through Feb. 6.

SPECIAL SERVICES

Immanuel Church, Downey, Calif.: Nov. 2 a Youth Rally sponsored by the United Church Women of Downey, was held in our church. In the evening we had the annual Women's Missionary Society program, featuring Miss Lorraine Schroeder and Mrs. Frank Manning. Nov. 22 the Young Adult S. S. class had a Fall Fun and Fellowship Banquet. Dr. Byron, chief surgeon and cancer specialist at the City of Hope, was guest speaker. We were happy to have the Bernard Thiessen family with us for a service. They have just returned on furlough from Japan. We also had child dedication on Nov. 10. Those dedicated were Stevan Epp (Pastor and Mrs. Albert Epp), Tate Bartel (Mr. and Mrs. Bill Bartel), Pamela Stauffer (Mr. and Mrs. Levi Stauffer) and Janet Simon (Mr. and Mrs. Warren Simon). Nov. 24 we received Mrs. Elizabeth Friesen (from Canada), Mrs. Helena Entz (from Germany), and Allen Sukau (from Minnesota) into our church fellowship. May we have mutual blessings as we labor together for our Lord. Requests for transfer of church letter: Mrs. Chad Stanford to Few's Chapel Methodist Church in Greer, S. C., and Mr. and Mrs. Fred Kuemerle Jr. to the Bethany Baptist Church at West Covina. Mrs. Allen Sukau, corr.

DISCIPLESHIP CONFERENCE

First Church, Wadsworth, Ohio.: Special services at our church during the past months include Harvest Home on Sept. 22, the produce being sent to Bluffton College; S. S. Rally Day on Sept. 29, with a speaker and special music from neighboring churches; World Communion Sunday on Oct. 6, when R. L. Hartzler, field secretary of the Conference, preached the sermon; the hymnsing conducted by Lester Hostetler on Oct. 20; the Conference on Discipleship over the weekend of Nov. 2 with Leo Driedger, John Yoder, J. Lawrence Burkholder, and Walter Eisenbeis as speakers; and a special stewardship program arranged for the evening of Nov. 20 by Mrs. Arden Rohrer Jr. A community meeting with André Trocmé was held in our church Oct. 20, as was the World Community Day service arranged by the Wadsworth Council of Church Women Nov. 4. Rehearsals for the fifth community rendition of the *Messiah* were held in our church during Oct. and Nov. Our pastor, A. J. Neuenschwander, initiated this endeavor in Wadsworth and has been carrying it through almost singlehandedly with great success. A daughter was born to Mr. and Mrs. Carl Lind on Oct. 23 and to Mr. and Mrs. Willard Charles on Nov. 19. The Eugene Schneiders received a son for adoption on Nov. 1. Mr. and Mrs. John Jacobs observed their golden wedding on Nov. 14.—Corr.

NEEDS PRESENTED

Springfield Church, Pleasant Valley, Pa.: Our C. E. Society had as special guest speakers Brother and Sister Peter Voran, missionaries to Japan. Mrs. Alfred Habegger spoke to us and showed slides of her trip to the Holy Land and the World Conference in Germany. We also had an outdoor meeting with a special presentation of the work in Formosa. "The Call of the Cheyenne" was presented. Sept. 8 our Missionary Society had the Schwenksville Society as guests. A play, "Prove It," was presented. Speakers at our annual Thankoffering program were the Dale Schanelys, who spoke of their work in Venezuela. Harry Yoder preached and presented the needs of Bluffton College. Andrew Shelly spoke to us and presented the needs of our new Seminary at Elkhart, Ind. Robert Fritsch brought us a series of Bible messages in Oct. John Sprunger was in our church on pulpit exchange Sunday while our pastor was at the Bethel Church, Lancaster. Carl Flickner brought the message Sept. 22. We had our Family Fellowship supper Nov. 16. A film by the Mennonite Disaster Com. taken during the Strondsburg flood was shown. —Corr.

conference notes

CHARTER MEMBER

One of the mainstays of the Arapaho Church at Canton, Oklahoma, has been its charter members. In December the only remaining charter member of the church, Ella Bates, passed away. A faithful worker, she frequently walked the five and a half miles from her home to the church.

Ella was born in 1880 near Canton to Theock and Sitting Woman. She attended the Mennonite Mission School at Cantonment for six years and became a Christian, then attended the Carlisle Indian School at Carlisle, Pa., for five years. Upon returning from Carlisle she became girls' matron at Cantonment; an interpreter for Mrs. Mary Armour, a field nurse among the Arapaho Indians; and taught in the University of Oklahoma School of Linguistics. In 1908 she married Harry Bates and seven children were born to this union.

Mission workers in our Indian churches ask for your continued ministry in prayer, that dedicated Indian young people may be found who will become today's leaders and continue the work of the church as older leaders pass on.

CAUSE FOR REJOICING

Janet Soldner, missionary nurse in Colombia, writes: "Yesterday was the closing program which ended our 1957 school year. The program was a proof that we have had fine consecrated Christian teachers. Now many of the children have left for vacation and it seems more quiet around here.

"Night before last I was called at 1:30 a.m. to deliver a baby which was born 45 minutes before I arrived or fifteen minutes after they had left to call me. After the lady who was there told me how it all happened, I couldn't help but realize how lovingly God takes care of His children in spite of their ignorance. Also it proved the necessity of my doing more and better parental teaching, hoping that they will carry it out. These people are Christians of long standing; it's wonderful how the Lord takes care of them.

"Our greatest cause for rejoicing these days is to see how almost daily and weekly new souls are being saved in the community of Las Estrellas. I hope that I can visit there more frequently now since school is out."

THE 1958 BUDGET

Missions	**$670,000**
Christian Service	**193,500**
Education & Publication	**70,000**
Business Administration	**26,500**
Total for all boards	**$960,000**

YOUNG BELIEVERS

A report from Nyanga station in the Belgian Congo states: "One hundred and fifty baptismal candidates arrived on the station last week for special instructions. Each candidate is questioned personally about his salvation and his desire to be baptized. Some are clear on their salvation experience and others are not. It is interesting to find that some have been saved through a village teacher, some on a missionary's verandah, some through a pastor or overseer, and a few through their own Christian parents. Remember to pray for these young believers."

audio visual library

DRINKING

FAR FROM ALONE, #52F, a 16 mm. black and white sound film, 30 min., tells the dramatic story of a college football star who is invited to appear on a beer-sponsored TV program. The various pressures used to get him to accept and his reactions are the plot of this story for young people. Rental: $8.00.

LIFE OF JESUS

THE STORY OF JESUS, #54SFS, is a set of 24 color filmstrips, study guides, and dual-purpose 33⅓ records designed for use with either children or adults. The series presents the life of Jesus in 24 episodes: 1. The Annunciation. 2 The Nativity. 3. The Presentation. 4. The Story of the Wise Men. 5. The Boyhood of Jesus. 6. The Baptism and Temptation. 7. The Calling of the Four. 8. The Marriage at Cana. 9. The Healing of a Leper. 10. The Healing of a Paralytic. 11. The Visit to Mary and Martha. 12. The Man Born Blind. 13. The Story of the Twelve. 14. The Centurion's Servant. 15. Rejection at Nazareth. 16. Attempted Arrest. 17. The Fate of John the Baptist. 18. The Raising of Lazarus. 19. Triumphal Entry and Cleansing of Temple. 20. The Passover Supper and Betrayal. 21. The Trial. 22. The Crucifixion. 23. Resurrection. 24. The Upper Room. Rental $2.00 each.

VOLUNTARY SERVICE

In February two slide sets on Voluntary Service will be available. VOLUNTARY SERVICE PROJECTS, #57S, slides and script, presents opportunities for Voluntary Service in 1958, including a project for high school juniors and seniors. GULFPORT, #53S, slides and script, pictures the YPU-Mission project in Gulfport, Miss. Rental for either: free will offering or contribution.

BROTHERHOOD

A new recording, KOINONIA, #55R, tells the story of Koinonia Community, Americus, Ga. This Christian interracial church, now under attack, is attempting to live out the teachings of Jesus Christ and to follow the pattern of the early New Testament Church. Fifty minutes in length; rental: free will offering or contribution.

Write for any of these materials to the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan., giving first, second, and third choice of dates. Contributions to your boards make possible additional materials for use in your church.

JANUARY 14, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ious News Service Photo

A. E. Funk—I SAT WHERE THEY SAT

John F. Enns—CHRONICLE OF A NEW CHURCH

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of things to come

Jan. 12-Feb. 9—Special emphasis on the Christian ministry
Feb. 9—Race Relations Sunday
Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
March 9—Conference Sunday
April 6—Easter Sunday
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynord Shelly, Menno Schrog, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 2**

editorials

NEW GOALS FOR A NEW YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for the teaching program.*

REACHING OUT

In the second objective listed above, attention is called to the importance of each church showing a live concern, not only for its own members, but for other people living nearby. Too long has it been the policy of our churches to think of themselves as small separated groups without much responsibility for "outsiders."

Slowly we are realizing that there are no "outsiders" with Christ: all are within the circle of His love and concern. It is our obligation to share with them this glorious good news in whatever ways possible.

This being the case we may need an outpost as a center of work and witness. Perhaps there is real need for such a center nearer than we think. But, with transportation no longer a great obstacle, it may be some miles away. A survey would locate the most needy place, whether near or far. At this outpost concerned and consecrated workers might start a Sunday school and a witnessing center. An excellent approach to a community or a home is through the children. Summer Bible schools offer fine opportunities for opening contacts.

WE NEED MORE MINISTERS

January 12 to February 9 has been designated as a period of special emphasis on the importance and need of the Christian ministry. No one will deny the importance of having consecrated and trained young men give themselves to this worthy calling. The fact that there are a number of churches at present without a regular pastor only emphasizes this need. What we need are more sincere, humble, wholehearted followers of Christ who are willing to be His tools so that He can continue to work His wonders among men and reveal His love for all.

Unfortunately there is too much emphasis in our day on the importance of big salaries and high incomes. Energetic young men may get the idea that a job not paying the highest rate of income is somehow less honorable. This idea might be corrected from both sides: men should not choose their life task merely on the basis of the highest income; on the other hand, a worthy calling should provide adequate support that a man may give his very best to it without too heavy a financial strain. The laborer is worthy of his hire.

a meditation
on our position in Christ
based on
1 John 3:1-3

*by Harry Albrecht**

citizens of TWO WORLDS

"Behold": take time out; step aside for a few moments while the world (and the sputniks) rush blindly on and on; meditate; reflect, evaluate and be grateful.

"What manner of love the Father hath bestowed upon us": for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This is unmerited love! God said, "I have loved thee with an everlasting love." If God is Love and God is eternal, His love is therefore an everlasting love! "For God so loved the world that he gave his only begotten Son." His love is also a sacrificial love! And toward whom and upon whom was this love lavished? "Upon *us*"!

"That we should be called the sons of God": The purpose for this undeserving, everlasting, sacrificial love was that to "as many as received him" He might bestow the power "to become the children of God, even to them that believe on his name." When we put our faith and trust in the Son of God, we have responded to God's love. The great desire of God's heart has been fulfilled when He is able to be a "Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Therefore the world knoweth us not, because it knew him not": When we become identified with Christ we are looked upon as being strange (or strangers) by the world. Jesus said, "The servant is no greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." This earth is not our home nor should we spend all in trying to make it so. The heroes of faith in Hebrews 11 "confessed that they were strangers and pilgrims on the earth." When we stand in danger of being swallowed up in the world's great commercialized machine and its high-pressure advertising program let us listen as Peter tenderly speaks to our hearts, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

"Beloved": Is there a soul so far removed from God who does not want to be loved? Beloved of God! The love of father and mother is wonderful, and who does not enjoy the love of a friend? But how comforting to know that we have a "friend that sticketh closer than a brother" and whose love will flow out to us long after friends have forsaken us and parents have left us.

"Now are we the sons of God": "And if children, then heirs; heirs of God, and joint-heirs with Christ." How did we fall heir to such a wonderful uncomprehendable inheritance? "Our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"And it doth not yet appear what we shall be": So it is that "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." All efforts to describe the future state of the child of God on the basis of man-made words must fail.

"But we know that, when he shall appear, we shall be like him; for we shall see him as he is": You have many times tried to be like Jesus but you have failed again and again. The old nature has asserted itself. The "old man" who was "crucified with Christ" does not want to die. But when "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" then the old nature will be severed forever from us and "we shall be like him." Will it not be wonderful to see Jesus as He really is and not as others have described Him to us?

"And every man that hath this hope in him purifieth himself, even as he is pure": "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Is that blessed hope of the Christian church about to be fulfilled? Is the "midnight cry" about to be sounded? The world is watching the sky, looking for sputniks, eclipses, bridges on the moon, and strange objects in the sky, but the looking for and the seeing of these things is not making the world better. May we, who name the name of Christ be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

---

*Pastor, Alberta Community Church, Portland, Oregon

That Impressive Majority

"Don't worry . . . you have plenty of time!" That is what five electric clocks said one winter Sunday morning. One little watch on a lady's wrist warned, "It's late! Get up and get going!" It upset our peace of mind which the impressive majority of electric clocks soon restored as they told us that we had plenty of time to get ready for services. We preferred the consoling message of the clocks to that of the fretful little watch . . . after all, they were bigger and they were in almost perfect agreement.

Everything was wonderful until cars began pulling into the church parking space an hour ahead of time according to the clocks. As I saw this out of the parsonage study window, the fearful truth dawned! There had been a power failure in the night! The electric clocks in parsonage and church had stopped in unity. The impressive majority caused me some tall scrambling!

I apologized to the little watch, an unimpressive minority, as I thought how prone we are to assume that bigness and unity are a synonymn for right. Even in denominations, seminaries, colleges and pulpits there can be power failures. My peace of mind given me by the clocks was almost disastrous. The warning of the little watch, had I heeded it at once, would have saved me a lot of trouble.

The thought for the day is: check your "timepiece"! Does it agree with the Bible? There may have been a "power failure" along the line! Stand with the minority if necessary!

—J. W. Mellick

Sam Sprunger*

Do You Believe In Evangelism?

"WE DON'T go for that evangelism and witnessing," was the frank remark of a prominent church lady. "We don't believe in getting saved," she continued. "My parents taught us about God ever since we were little. I don't know that I was ever lost."

This raises several questions. What is evangelism? What is witnessing? And what is it to be saved?

Jesus believed in evangelism. He said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Telling the good news of Christ's power to forgive and remove sin through His death and resurrection is evangelism.

Christ believed in witnessing. Before ascending into heaven He said, ". . . after that the Holy Ghost is come upon you . . . ye shall be witnesses unto me" (Acts 1:8). Witness in your home town, your home country, and in foreign lands was His command. To witness and evangelize according to the Bible is to bear testimony to the power of the gospel of Christ to save from sin.

An evangelist is a witness. The Bible term "evangelist" means one who "announces good tidings." He is not a charlatan or a professional tear jerker. Some quacks claim to be evangelists, just as some claim to be doctors, lawyers, or other professionals. A true evangelist is one who heralds the gospel of Christ boldly, making it understood.

Philip was an evangelist: he invited people into the kingdom of God; he introduced the gospel in Samaria and started a church. Evangelization and Christian witness are the spearhead, the foundation laying for a progressive church life.

Finally, Jesus believed in being saved or "born again." He told Nicodemus, the religious leader, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

How can you be born again? How can you be saved? First, you must realize that "all have sinned and come short of the glory of God." (Rom. 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us," (I John 1:8). Then repent of your sin and trust Christ to forgive you. That is being "born again" of the Spirit. "But as many as received him, to them gave he power to become the sons of God. . ." (John 1:12). Christ makes you a new-born child of God when you let Him be your Saviour and the Holy Spirit the controller of your life. Will you receive Christ now?

---

*Children's Home, Quakertown, Pa.

because . . .

Because He is the victory
O'er death and all its sting,
Christ came Heav'n's hither hint to be,
The art of life and melody!
Our Saviour and our King!

Because His great commission still
Is "Venture forth and shine!"
It is our task to do His will,
Each darkened heart with light to fill,
And peace and joy divine!

Because He gives to life an aim
That's great'ning ever more,
A warming, cleansing, quenchless flame,
A torch to bear—His Precious Name
We serve Him and adore.

Ralph W. Berky

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

I Sat Where They Sat

A. E. Funk*

DURING the recent meeting of the Council of Boards I had the rare privilege of sitting in on the business sessions of the Board of Education and Publication. To have the opportunity to sit in on board meetings is a rare privilege when one remembers that the great majority of our church members never serve on any Conference committee, much less on a Conference board, and that only a small percentage of the Conference ministers ever are elected to membership on these boards in any given generation. As a consequence it can happen that the few ministers and lay members who make up our boards operate in a church and conference world quite different from that of a great majority of our people. And that can easily account for a lack of understanding and interest.

To overcome this, to enable the average church member to know what he together with every other church member is doing in the Cause of Jesus Christ through Conference boards and committees, reports are published in our church papers and at times the minutes of the meetings are sent to the ministers of the churches. This is good, that is, if the reports are read. But when the secretary of a board comments on the need of being present personally at board meetings by saying, "We can never enter fully into the spirit and intention of board discussions just by reading the minutes," it becomes evident how difficult it is for the rest of us to catch the spirit and vision of God's work among us and through us as a conference.

The tri-annual conference is a help. But because of the infrequency with which it meets, its size, and the limits of time into which a conference program must fit, it at best can only afford a suggestion of the enormous amount of work which under God all of us can and are doing together.

All of this became disturbingly clear as I sat, looked, and listened to the Board of Education and Publication at work from eight thirty in the morning until five o'clock in the evening for three full days.

I was impressed by the immense amount of work we as conference churches are now doing. In the field of education and publication the board has delegated specific work to separate committees of its own members. There was the Committee on Educational Institutions reporting on the new development of Women in Church Vocations, on ministerial and vocational recruitment, and on aid for graduate study; the Radio Committee reporting on the progress and problems of having a daily radio program; the Visual Aids Committee reporting on the decisions that must repeatedly be made in reviewing and making films, filmstrips, and slides available for use in our churches; the Church, Home, and Community Committee reporting on steps being taken to make possible a study conference on the whole field of the Christian's daily conduct and life. There was a report on developments in setting up a Boy's League to provide camping and recreational opportunities for the boys, and perhaps a similar league for the girls, in our churches. Conference interest in and work with the Young People's Union and the retreats was presented for discussion and action.

Then there was the Historical Committee reporting on developments and problems in gathering and safeguarding books and materials of historical value for the use of later generations, and the Editorial Committee reporting on the work involved in the publishing of our conference papers: *The Mennonite, Der Bote, Junior Messenger, Der Kinderbote,* and our growing amount of Sunday school material, to mention only a partial list. Editors and writers had to be secured. For all this material must be created; it doesn't just happen. And in addition there is need of constantly being on the lookout for additional areas not now served with our conference literature. Then there was the Publication Committee reporting on the problems, the mechanics, and the costs involved in getting all this material we have and want into our hands.

This is just a glimpse at the work of one board at work for three days. There were three other boards meeting at the same time with as much or even more work to do. To implement many of the decisions each board has found it essential to employ a full time executive secretary and in some instances a full time associate. If I had not known before, I surely know now that the work we as churches do together does not merely happen. It is creatively planned and carefully executed.

And I was impressed by the dedication and loyalty of board members and employees to the work of our churches, and the dispatch with which they carry on the work entrusted to them. All the reports of work planned and done were presented in an attractively printed form. Recommendations were presented and discussed in an orderly fashion and without a waste of time. Over all there was a sense of earnestness, even of urgency, about the Lord's business.

But there was also a grave concern lest some of the work planned for and agreed to would have to be left undone because of lack of funds. Repeatedly concerns were expressed that as servants of the church the boards must be both good stewards of the funds contributed and realistic as to the possible amount of these funds.

When we as churches fail to contribute the needed funds it does not mean that our boards and conference workers will quit. But it does mean that some of the work that ought to be done, and which we as churches have accepted as our task in the Kingdom of God, just will not get done.

I am sure that if every church member would find it possible to sit where I sat we would experience a sense of oneness, of belonging together, and of enthusiasm for the Lord's work as never before.

---

*Pastor, North Danvers Church, Danvers, Illinois

Chronicle of a New Church

John F. Enns*

ONE morning while meeting with a core curriculum class in one of Kansas City's bustling high schools, I was handed a clipping from the morning paper: "Medical Student Disappears." This came as a shock, for only recently we had been dorm mates in one of our Mennonite colleges. Kansas City was astir and curious, but all we could answer was, "Yes, he was a friend and a lonely man."

We knew of the loneliness that surrounds one in a large city, the need for fellowship with those of like interests and faith. Regrets crowded our minds. "If, as a friend, we had invited him out for supper, had offered him our fellowship, what a difference it might have made." The voice of conscience seemed to point to the many other displaced Mennonites: 1-Ws, students, career persons, teachers. Could we do something for them?

I called on Esley Schmidt, who was serving his 1-W time and helping 1-Ws by editing a circular, *The Inter-state Witness.* We decided to place the immediate need for a Housing and Fellowship Center before the Conference leaders. (A previous survey had been forwarded to the Western District Home Missions Committee of which P. T. Neufeld was chairman, pointing out the opportunities of organizing a church fellowship and serving the 1-Ws.) Contacts were established with W. F. Unruh, Albert Gaeddert, John Thiessen, Sam Goering, Peter Dyck, and others, whose consensus was that a need did exist. Their vision and assistance was to mean much in the months ahead.

It was suggested that MCC might organize a program for the 1-Ws. Our next move was to locate adequate quarters for a 1-W center. As in past situations, we prayed for further guidance in the matter. That evening I felt led to call B. F. Hartzler, then teaching at Hesston College. Would he consider investing in an apartment house to be used for 1-Ws? The situation was explained. His answer: "If you feel it is the Lord's will, I'll come to K. C. Saturday."

Saturday was a red letter day. A free appraisal by the Christian president of the K. C. board of realtors readily determined the value of the building as exceptional. Brother Ross of the Church of the Brethren donated his services as realtor. The MCC immediately supplied Reinhart Peters as leader of the 1-W program. From the response that followed it was obvious that there was ample need for a Mennonite church, and this possibility was frequently discussed.

A visit by our neighbor, Dr. Lloyd, Elder in the Reorganized Church of Latter-day Saints, closed with the comment, "Our church has decided to move to the suburbs, and we thought that your Mennonite group might want the building." This came as another answer to prayer. A covered dish lawn party was arranged at the new 1-W Center on July 24, 1956, with the Home Missions Committee well represented. The availability of the church on the K. U. Medical Center campus precipitated considerable interest, and a committee of volunteers was requested to proceed with organization.

From the start, a primary concern was that of serving the larger community. The associate dean of the university, Dr. Wilson (also a member of the Brethren Church), suggested that we arrange a luncheon with the hospital administration. Members of the Home Missions Committee and local Mennonite businessmen also attended. The luncheon was heartwarming. The University welcomed us wholeheartedly, pointing out numerous opportunities and emphasizing the need of serving all groups in the large K. U. hospital community. The challenge was an inspiration and a clear call. We had a mission to fulfill!

Menno Gaeddert, Andrew Nachtigal, and other members of the committee eagerly took on the responsibility; with the assistance of the various Mennonite families, organized worship services began January 6, 1957. Among the visiting ministers who supplied the pulpit were W. F. Unruh, Howard Nyce, George Neufeld, Henry Fast, Alvin Kleinsasser, John Schmidt, Stanley Bohn, and Rufus Horst. Bethel College ministerial student John Bertsche served the church during June and July. The essentials of a church organization began to take shape: committees, Sunday school, a women's group. The initial stage of organization was climaxed with the arrival and installation as minister of Stanley Bohn, graduate of Mennonite Biblical Seminary.

A volunteer canvass of the community also helped to acquaint the community with the new church fellowship. Considerable time was donated in preparing the parsonage, church furniture, painting, and in gathering Sunday school materials. Anticipation ran high, for the church of tomorrow was readying for greater opportunities and growth in the years ahead.

April 19, Good Friday, brought the fellowship together to commemorate the Lord's Supper. D. C. Wedel led the service of fellowship and dedication, signifying the fellowship of the redeemed in the believers' church. Group and committee meetings were held to decide major issues and to work on Articles of Faith, Standards of Conduct, and a Constitution. On October 6 the fellowship voted to name the new congregation the Kansas City Mennonite Church. A choir, a Wednesday evening study group, and the Witmarsum Fellowship were also formed.

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*Student, Mennonite Biblical Seminary, Chicago, Ill.

The afternoon of November 24 was a time of thanksgiving and of a historic service. The long awaited moment had arrived:

Moderator—Who are you to have come here?

People—We are Christians.

Moderator—What is it to be a Christian?

People—It is to believe in God the Father, in His only Son, who is the hope of the world, and to be open to the Holy Spirit.

Moderator—Why have you come?

People—To praise God for the founding of a new church, to dedicate this fellowship, and to seek God's will for this church.

Moderator—Are you sure in your heart that you are thus called to preach the good news?

People—We have seen Him.

The service proceeded with greetings from sister churches. Arnold Epp gave the charge to the congregation, and the congregation responded in dedication of the fellowship. The Kansas City Mennonite Church was a reality, and the church of Christ, with 43 charter members, moved on to greater paths of service.

Sputnik's Questions

Stewart Maecham*

Univac, the electronic brain, and Sputnik, the man-made satellite, come from opposite sides of the Iron Curtain, but they have much in common. Both represent great technological achievement. Both are portents of change in human society.

Univac promises the automation age, when factories, offices, and transportation systems, staffed only by a few skilled technicians, will operate by push button. Sputnik promises the outer space age, when space platforms, trips to the moon, journeys to Mars, and no one knows what else, will be commonplace. Univac answers the most difficult questions at lightning speed. Sputnik asks the most difficult questions at 18,000 miles per hour.

Some of Sputnik's more obvious questions reflect our own frustration. Why did Russia "beat us to the punch"? Was it because of rivalry among the armed forces? Is this the price we must pay for belittling and harassing scientists as eggheads and subversives? Is more money needed for research and experimentation? How much political hay will the Democrats make at the expense of the Republicans, and vice versa?

Other questions are less obvious, but possibly more important. We are told that we must be prepared for economic sacrifice and belt-tightening if we are to "catch up." If this is true, who will sacrifice what? Will airplane, rocket, and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices? Will the oil companies sacrifice their special tax concessions? Will the loan companies and the banks sacrifice their recent rate increases on mortgages?

Or is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defense appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

What about diplomacy and our friends overseas? Will winning the race to the moon solve Asia's economic problems? Will it feed Pakistan's landless villagers? Will it build hydro-electric dams in India? Will it bring self-government to the people of Kenya or the Belgian Congo? Will it end the terror in Algeria? Will it solve the question of Middle East oil? Will it set the slaves of Saudi Arabia free, bring free trade unions to Spain, protect freedom of press in Formosa, or provide security from the police to the legislators of South Korea? Just who will be remembered and who forgotten as we race Russia into outer space?

During the days of our supposed pre-eminence in weapons, we felt that our "position of strength" made diplomacy unimportant. We became masters of "brinkmanship" which is another word for bluff and bluster with a loaded gun. Today, in the period of our supposed deficiency in weapons (it would take us all of three hours to wipe out every city in Russia!) our "position of weakness" makes diplomacy impossible. We must play it tough until we can catch up.

At this rate when does diplomacy become possible? One day we are so strong we don't have to bargain. The next day we are so weak we cannot afford to. Where does this process lead?

And what about that troublesome word "morals"? What kind of morality is it where right and wrong are decided by the fastest rockets and the biggest warheads? If this is morality, what is immorality?

These are Sputnik's questions. But Sputnik, a man-made thing, can do no more than pose them, fling them far out into space and fly on. The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which the people of the world are hungry today.

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*Peace Education Staff, American Friends Service Committee

FLASHES OF THOUGHT

Walter Gering

Little Nails

Together we walked quietly down the aisle of the dimly lighted sanctuary. One by one the lights had been going out and soon darkness would reign. In that semi-darkness he spoke: "Let me be one of those little nails." It came from one who had been visibly moved by the events of the day.

It had been a tremendously moving day for the whole congregation. The previous Sunday they had spoken farewell to the old church building which had served them so faithfully all through the years. Now on this Sunday they were beginning a new chapter as they moved into their new sanctuary. With the singing of the hymn "Faith of Our Fathers" the congregation entered the sanctuary for the first time. As I watched them reverently march in, I knew that it was a mountain top experience for them. There were tears in the eyes of youths and elderly saints as they stood in solemn silence. This is what they had been waiting for and dreaming about for a long time.

But it was the words of this pillar of the church as we walked down the aisle in the shadows of the darkened sanctuary after the close of the evening service which impressed me.

We had been looking at the various articles which make up a church building. There was the glazed tile used in the walls of the corridors around the sanctuary, tile which glistened in the rays of light. There were the rough faced bricks which gave a striking variegated effect to the back; the cork and rubberized tile, the soft green carpeting which added so much to the effect of the simple platform. The tapestry with its golden threads gave color to the grill over the choir loft from which the soft strains of organ music were to come. So it was that one by one we had considered the various items which make up a new building. But it was none of these that had caught his fancy. It was a little nail which challenged him. In the shadows of that dimly lit sanctuary he spoke softly: "Let me be one of those little nails."

Nails—you can hardly see them once they have been driven into the wood. Often even the head is submerged and hidden from sight. The glazed tile looms clearly in some prominent place, but the nails—that is another story. A few bold strokes of the hammer and they are hidden.

Yet those little nails, once driven into place, become the binding tie in the structure. They hold the parts of the building together and cause it to stand erect.

Lord, let me be one of these little nails.

Reminders For 1958

Dear Husbands:

1. The greatest happiness that you can have on earth is domestic happiness.

2. Remember the promise you made to the sweetheart whom you married.

3. Never part for a day without leaving loving words for her to remember.

4. Do not compare your home companion with your office secretary.

5. Never find fault with meals that fail, but always compliment the ones that succeed.

6. If you have a fault to find with your wife, talk first with God, then talk to her.

7. Never let the sun go down upon a grievance or a mere misunderstanding.

8. Unselfishness and self-denial go a long way in keeping love and confidence in the home.

9. Never speak harshly, but remember the tone of one's voice means as much as the words you may say.

10. You are supposed to be the head of the house; remember that God is watching how you preside.

Dear Wives:

1. Neglect the whole world rather than neglect your own husband.

2. Do not forget the happy hours of early love. If love lived then, it can still live.

3. Always meet hubby cheerfully and greet him with a hearty welcome when he comes home.

4. Never find fault unless you are really sure that a fault is there, then speak kindly.

5. Do not let a fault of yours go by until you have confessed and asked forgiveness.

6. Unless the house is on fire, never yell or speak loudly.

7. Do not taunt by bringing up a past mistake or misunderstanding.

8. Do not make remarks in the presence of others at your dear husband's expense.

9. Make the best of what is yours and never sigh over what might have been.

10. Marriage is ordained of God, and His blessings alone can make your home what it should be.

—Adelaide Blanton

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bookmarks

THE CHRISTIAN'S DAILY GUIDE, by William S. Deal. 100 *pp., Zondervan,* $1.00.

Many men and women great in the service of our country or our God have said that their spare minutes are their best minutes. To some of us, spare time is wasted. But with a bit of forethought our spare minutes too can become our best minutes for the Lord's use. A hurried commuter, a rushed housewife, a busy student—all of us have minutes to pick up this new pocket size devotional book. One well chosen Bible verse (in the beloved King James version) with a very few pungent words by the author, make a palatable daily capsule that can be swiftly swallowed during an otherwise wasted intermission between the day's activities. But the short reading will stay with the Christian through the day, to refresh and encourage.

The writer is apparently very orthodox, and a lover of the Scriptures. He accepts the Word of God as our best daily inspiration, and sets it before the busy reader in an appetizing way.

Elizabeth N. Groth
Barnett, Missouri

Water, Next Summer and You -- 1

They Need Help

WHAT IS LIFE without water? Life would not continue without daily refreshing drinks of cool water . . . rain for growing things . . . the refreshment of bathing . . . water's healing powers.

The benefits of water and the will to live are earned with great difficulty by many of our nation's crippled children. They need help.

Imagine yourself, for instance, at *Fairlee Manor* in Maryland across the scenic Chesapeake Bay from Baltimore. You are surrounded by a score of youngsters in wheel chairs and on crutches. With their handicaps they get so few of the normal experiences of life, but Fairlee Manor compensates.

Maybe they can be healed—and you can help them.

There is Bobby—looking dejected and lifeless in that wheel chair. Help him. Free him from his "prison" and lift him into the sparkling pool and let him splash to his heart's content, like a healthy boy.

Take him rowing in the sidewaters of the bay. Or maybe he would like to go fishing or crabbing. Guide his uncontrolled fingers as he paints a picture (maybe it depicts the time you took him on a boat ride in the bay).

He can do nothing alone. Show him that "God is love."

Look at Linda. She is one of the 600 limping and helpless youngsters of California who get a few weeks of "normal summer" at *Camp Paivika* in the San Bernardino National Forest near Crestline, Calif.

Help Linda on the saddle horse and ride with her on the winding trail through the magnificent pines down to the lake shore. Watch the circles of ripples as she tosses a stone into the quiet water. Point to the robin as it swoops to the water for a bath.

Linda needs you.

Now you are getting a drink from the hall fountain in the *Institute of Logopedics* in Wichita, Kansas. Billy, wearing something like a football helmet, walks up and fastens his wistful eyes to yours.

Billy suffers from cerebral palsy and cannot help himself. You pull out another paper cup and help him drink the ice-cold water. Then you both go into the classroom and start the long process of learning to count. Billy cannot talk but "thank you" flows over his face.

On the eastern seaboard, emotionally maladjusted children wait your help in *Governor Bacon Health Center* at Delaware, City, Del.

Many boys—tomorrow's men—are inwardly longing for you to understand them, not for the mistakes they made under unfortunate circumstances, but for the fact that they are individuals and have the same desires for appreciation and love as anyone else. These boys you will find at the *Ailsa Craig Boys Farm*, Ailsa Craig, Ont., and *Wiltwyck School for Boys* at Esopus, N. Y.

You are just the person to help these deserving youngsters next summer through the Mennonite Central Committee summer service program which sponsors projects in each of these institutions plus other projects in migrant, medical and community work.

Write now for more information: MCC Summer Service, Akron, Pa.

Shirley Schmidt, Goessel, Kan., was one of several volunteers last year to participate in the MCC summer unit at the Institute of Logopedics at Wichita, Kan. There are similar opportunities with MCC in a number of institutions and camps next summer.

A Message to Youth about Juvenile Delinquency,

By J. Edgar Hoover

Be A Challenge

WHAT can you, the teenager, do in the face of statistics which reflect that members of your age group are responsible for an increasing percentage of major crimes? The more I have sought for an answer, the more it seems to me that the real answer lies with the individual. And while there are many things you can do, still a more effective solution lies in "being." You can do the hardest task of all by being a challenge to your fellow teenagers.

This, of course, brings up the question of what is meant by being "a challenge." It has been said in so many ways. Shakespeare made it immortal in a father's advice to his son who was about to leave on a journey:

"This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Are you a living challenge? Do you dare to be your best self? Take an objective look at the person who lives inside the shell of flesh and blood which your associates see when they look at you. "Know thyself" was an ancient admonition of the Greeks. Do you really know and approve of the person who lives in that exterior framework you think of as yourself? Are you proud of that person? Look searchingly and see if the qualities which make you what you truly are, are the ones you desire in a friend.

It's Not Easy

The challenge to be true to your best self is not easy to meet. But to know yourself—to look at yourself with unclouded eyes and see the person you really are—is the first step in learning to gain control of yourself. We place the blame for our shortcomings anywhere but on ourselves. But once we look closely and see ourselves as we really are—once we face up to the facts—we are at the beginning of wisdom and can no longer place the blame for what we do and say and think on anyone else.

It is when we stop blaming other people and circumstances for our shortcomings and begin to accept responsibility for our own acts that we cease being children and begin the climb to maturity. Many people never reach the goal. The spoiled child at seven may, of course, remain a spoiled child at seventy, but the point is, he doesn't have to.

Each of us has it within himself to change, to set new standards. We are thinking creatures, and while advantage rests with you sons and daughters of parents who set high standards and try to help you live up to them, others among you who may lack sound parental guidance can do much on your own. But each person must begin with himself.

Look at the Real You

Look inside yourself at the real you. Do you see a quivering, shaking nerve of fear? Do you do things you really don't want to do—things you know are wrong—because you are afraid you'll be laughed at, teased, not accepted, or even harmed by "the gang"? Isn't fear the force which makes us accept a dare, regardless of how foolish or dangerous it may be? Isn't it fear which makes the fearful, for one r ason or another, form into gangs? Isn't it fear which often dictates the leader who is to be followed? Fear which makes us unsure of ourselves? Isn't it fear which turns us into sheep, willing to do things we disapprove of because it's "smart" or the "thing" to do?

You young people can help prevent delinquency first by striving to get acquainted with yourselves if you have not done so, and then by learning to supplant fear with confidence. You can help others control the blaze of fear that burns in so many, destroying and wrecking personalities and lives. You can change many things around you simply by displaying moral courage in the small things of everyday. And that daily practice will develop strength and increase your courage to help you meet the bigger problems.

Actions, Not Words

It is an odd thing that respect is most usually forthcoming to the individual who does not actively seek it. Such a person has his eye fixed on a goal toward which he is striving. He is successful within himself and finds no need to attempt to impress anyone with boasting. Ralph Waldo Emerson once wrote, "What you *are* stands over you the while and thunders so that I cannot hear what you say to the contrary." The braggart and boaster talk loudly so that they may hide the emptiness within. The boy or girl who seeks to live up to proud rules of conduct is usually at peace with the inner self. Such persons have a self-confidence which draws others to them in respect and affection. "We are never so fit for friendship," Emerson expressed it, "as when we cease to seek for it, and take ourselves to friend."

So, I believe that the individual juvenile eager to help prevent delinquency can do so best by leading a positive life and by consciously working to bulwark in himself those things which make sound, stable citizens.

George Washington's Rules

George Washington had standards of self-discipline and the facts of his life indicate that he tried to live up to them. Look at the "Rules for Behavior" written in the first President's copybook as a child. Change that colonial mode of writing into present-day wording and see how soundly these rules still hold up. Here are a few of the rules from Washington's copybook:

"Show not yourself glad at the misfortune of another, though he were your enemy.

"Let your discourse with men of business be short and comprehensive.

"Wherein you reprove another, be unblamable yourself, for example is more prevalent than precept.

"Be not hasty to believe flying reports to the disparagement of any.

"In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration.

"Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company.

"Undertake not what you cannot perform; but be careful to keep your promise.

"Speak not evil of the absent for it is unjust.

"When you speak of God or His attributes let it be seriously, in reverence.

"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

Jungle-Like Behavior

Are these rules old-fashioned? Or are they just common sense means of creating a civilized world in which to live? Think of some of the jungle-like behavior we note on the front pages of many of today's papers. Is the law of the jungle—the rule of tooth and claw—to supersede a civilization which has as its foundation the Golden Rule? Are we really ready to let license take the place of liberty in daily living?

I cannot believe that we are. I know that the vast majority of you youthful American citizens are sound and stable even in the face of much adult behavior which is anything but sound and stable. If the rule of law is to prevail in the coming years, you responsible members of your generation will be the bulwark which preserves it. You can begin that task now as a living challenge to delinquent behavior in your own age group.

EDITOR'S NOTE: This article is published in the hope that it will make Mennonite youth (and adults) more aware of their responsibility to help meet the growing problem of juvenile delinquency. We believe the common sense moral principles voiced by Mr. Hoover are helpful, practical guideposts for ethical living. We trust, however, that youth will remember that "being a challenge" should also mean being a positive witness for Jesus Christ—who is the basic answer to the problems of a sinful society, including juvenile delinquency.

Current Projects in Germany Pax

GERMANY—Here's a birds'-eye-picture of current projects of Pax Services in Germany, where 42 of 94 MCC Paxmen are serving:

Bechterdissen—Apartment houses for 20 more refugee families are being constructed this year.

Enkenbach — Services are being conducted in the newly built Mennonite church. In addition to a completed housing project, four more houses for sixteen families are being built. European Pax Services is headquartered here.

Krefeld—The newest project in Germany is assistance in the construction of a four story Mennonite church center.

Wedel—A new Mennonite church in this north German city has been completed.

Berlin—Two Paxmen are giving recreational and educational help in refugee camps where more than 500 persons daily cross from East Germany.

Espelkamp—Two Paxmen are performing maintenance duty and social work in this refugee community.

Bad Duerkheim — One Paxman does the maintenance work in the MCC children's home.

First Class Mail:

Prayer Calendars

Last year I got a prayer calendar from the Young People's Union. . . . Please ask them to send me two dozen of them this year, as I would like to give them to my congregation. . . .

Victor W. Rempel
Beaver Flat, Sask.

I would like to express my gratitude to you for publishing the *Youth Prayer Calendar*. I have tried to use it regularly in the past year and have received a blessing from it. I feel that prayer is the strongest tie that can bind us and that is just what the *Youth Prayer Calendar* is doing.

I would greatly appreciate receiving another copy for 1958.

Margaret Willms
Lathbridge, Alberta

Enclosed please find one dollar for which I would appreciate receiving the 1958 *Youth Prayer Calendar.* I would like about three copies. . . .

Mrs. Paul Kuhlmann
Pacific Palisades, Calif.

Dollars for Others

MICHIGAN—Three Mennonite men who are in 1-W service in Michigan are contributing their earnings to world relief and projects in the program known as the "1-W Mission."

Sanford Christophel (Clarksville, Mich.), who is engaged in agricultural experimentation at Michigan State University, is contributing earning to the MCC agricultural rehabilitation projects in northern Greece and in Timor island of Indonesia.

Jerry Newcomer (Seville, O.), who is a psychiatric aide at Ypsilanti State Hospital, is giving his wages to the support of the radio broadcast "The Mennonite Hour" on radio station HCJB, Quito, Ecuador, a Christian station which has nearly world-wide coverage.

Ralph Smucker (Smithville, O.), also working on agricultural experimentation at Michigan State University, is contributing to the Greece and Timor projects.

In the "1-W Mission" program 1-W men have the opportunity to contribute their earnings to their conference mission board or to some related project while working on a Voluntary Service basis.

our schools

WORK WITH CHILDREN

Canadian Mennonite Bible College students teaching at the Bethel Mennonite Church Children's Hour reported an enrollment of approximately eighty children. Children from the surrounding community come for an hour of Bible stories and crafts. Many of these do not attend Sunday school. Work of similar nature is conducted at the Sargent Avenue Mennonite Church and is also progressing favorably.

HONOR STUDENTS

The following names appear on the Freeman Junior College honor roll for the first quarter. In the College: Rita Fliginger, Delayne Graber, Opal Graber, Gene D. Kaufman, Kenneth Tschetter and Dianne Waltner; honorable mention: Erma Entz, Patsy Janzen, Dorothy Miller, Judy Miller, Marlo Ortman, Juanita Preheim, Rae Karen Preheim, Helen Ratzlaff, and Audrey Wipf. In the Academy: Anne Kaufman, Kenneth Graber, Loren K. Tschetter, Carol Preheim, Loren Preheim, Ida Gross, Warren Kehn, Lonnie Waltner, and Joyce Waltner; honorable mention: LaVonne Tieszen, Florence Deckert, Judy Senner, Virginia Ortman, Doyle Preheim, Mavis Preheim, Marlys Graber, and Elrod Kauffman.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

RECEPTIONIST-TYPIST — College training preferred. Contact General Conference office, 722 Main Street, Newton, Kansas (No. P 201).

FOR SALE

FARM—Well improved eighty acre farm owned by Mennonite in McPherson County, Kansas. Two bedroom house, good road, good water. Other buildings in good repair. Opportunity to rent additional eighty acres. Contact: Mutual Aid. (No. P 199).

HOME—Four room home in Fresno, California. Includes one-fourth acre lot, small fruit orchard. Near city park, playground, swimming pool and schools. Ideal for family or retired folks. Contact: Dr. Marius Hansome, 3848 E. McKenzie Ave., Fresno 2, California. (No. P 200).

into the beyond

NOAH HABEGGER, 77, member of the First Mennonite Church, Berne, Ind., passed away October 28, 1957, after a long illness. His wife, DIANNA SPRUNGER HABEGGER, also a member of the Berne Church, followed him in death on December 9, 1957. She had been an invalid for many years.

MRS. GIDEON (EMMA) SPRUNGER, 81, passed away in her sleep on November 25, 1957, just two weeks before her sister, Mrs. Habegger. She was a member of the First Mennonite Church in Berne, Indiana.

BERNHARD LEHMAN, 74, on November 24, 1957, succumbed to a stroke which he had suffered a few days before. Funeral services were conducted at the First Mennonite Church, Berne, where he had been a member.

MRS. KATHARINA (UNRAU) WEDEL, wife of the late Rev. C. C. Wedel of the Alexanderwohl Mennonite Church, was born August 4, 1871, in Friedensruh, South Russia, and died December 6, 1957, at 86 years.

MCC news and notes

PROJECTS CONTINUE AMID DISORDER

INDONESIA—MCC workers in Indonesia have been assured that they do not need to fear current political developments there, reports Wilbert Shenk (Sheridan, Ore.), but "it is almost certain that none of us will enjoy the same freedom as before." There are thirteen MCC workers on three Indonesian islands. Here is Mr. Shenk's report:

Again this year, as has been the case for a number of years prior to the opening of the new session of the United Nations General Assembly, a campaign has been staged to attract national and international attention in connection with the problem of Dutch-held West Irian (Dutch New Guinea). Indonesia believes this territory should have been surrendered with the rest of the Dutch East Indies when Indonesia won independence from the Dutch.

The purpose of this campaign was to gain enough support from the United Nations so that a two-thirds majority vote would get the issue on the agenda. It failed again this year.

This campaign also has national implications. Since its independence Indonesia has been strife-ridden with strong national factions threatening national unity as represented by the republican government. So it has become something of a game, in the nick of time each year, to revive an issue of national concern long enough to take the minds of everyone off their differences and unite them behind some common interest.

This year there were the usual ominous warnings that if the Dutch did not honorably give back West Irian, Indonesia would resort to any means to obtain control of that territory. However it soon became clear that wittingly or unwittingly the national leaders had started something which they had to see through to an end as the issue spread like wild-fire.

Before the issue came up for vote in the United Nations the position of Dutch nationals in Indonesia became uncertain and minor campaigns were staged. The Indonesian government asserted this was not an attack on individuals but a political offensive against a government. However in practice it has personal implications.

Since the United Nations voting we have witnessed a drastic change here in Indonesia. The happenings leave us rather breathless and we are not in a position to know just what all the implications will be. There have been boycotts against Dutch people in which they are not allowed to buy gasoline, movie tickets, eat in restaurants, buy in stores, ride public transportation, or use public water supply. Indonesians took over the major Dutch shipping company and trading society, and banned a major airline.

Western missionaries are beginning to feel their continued presence is becoming an embarrassment and liability to the church. But we have been repeatedly assured that foreigners other than Dutch need not fear and that we may go on working as usual.

jottings

PARSONAGE PROJECT

Salem Fellowship, Munich, N. D.: We had a service in our church on Thanksgiving Day, to enumerate our spiritual and material blessings. For a week and a half we enjoyed a time of blessing in God's Word under the ministry of Ben Nickel from Mountain Lake, Minn. His messages were mainly on the "Judgments of Christ." The funeral of Mrs. A. P. Eitzen was held Nov. 8. She had been ailing for a long time and praise and honor is given to our Heavenly Father who relieved her of her suffering. She reached the age of 74 years. The Leslie Dick family are back in Haiti again. The junior dept. and our adult choir sponsored the Christmas program. The parsonage building project is progressing very nicely.—Mrs. Leonard Unruh, corr.

"DEEPER LIFE" MEETINGS

Bethel Church, Marion, S. D.: Oct. 5 the Lord blessed the home of Pastor and Mrs. Ralph Graber with a son, Warren, and on Nov. 12 the Edwin Jantzen home with a daughter, Carol Jane. In Nov. the Women's Missionary Society gave the C. E. program. Nov. 22 was Family Night at the August Ewert home; also the Sewing Society's monthly meeting. The ladies packed layettes and bandages for Africa. Beginning Nov. 24 a series of "Deeper Life" meetings were held, conducted by Herbert Fretz. Each evening pictures were shown about the life of Christ taken in the Holy Land and these were followed by sermons, "The Eye of Galilee" "The River of Life" "Returning Home" "Come Unto Me." The Thanksgiving Day offering was for relief. Pastor Graber's sermon was based on the story of the ten lepers. Dec. 1 M. Epp from Henderson, Neb., brought the morning's message from Luke 24, "The Walk to Emmaus."—Adelina B. Ortmann, Corr.

YOUTH SERVICE GROUPS

Ebenezer Church, Bluffton, Ohio: The Carl Wahlsteadt family was with us on Sunday, Oct. 27, both morning and evening. Our church presented donations of food and used clothing for their work in Kentucky, as well as an offering. The church relief committee helped in an area MCC used clothing drive. Friday, Nov. 8, Brother and Sister William Dillon of the Sunshine Gospel Mission in Chicago presented a program. During the second week in November Pastor Flickinger had a series of meetings in the First Mennonite Church in Lima. On Sunday, Nov. 10, our Mennonite young people from Ohio held a meeting in Lima. In the afternoon they organized into service groups and gave gospel programs at the jail and Rescue Mission. The day closed with a banquet at the Clemens Bldg. with Pastor Flickinger as speaker. On Nov. 24 Vernon Duerksen of Grace Bible Institute, showed pictures and brought the message. On Dec. 4 Mrs. Florence Lora spoke to the Mission Society about her trip to Europe and Palestine.—Corr.

ORDINATION

Grace Church, Pandora, Ohio: The ordination of Stanley Bohn was held June 30. He was ordained by his father, E. J. Bohn, pastor of Grace Church. J. N. Smucker, Wm. Stauffer and Harry Yoder had part in the service. Stanley is now pastor of the new Kansas City, Kan., church. Speakers who recently spoke in our church were Serigo Elizondo, a Mexican converted Catholic who was hired by the County Ministerial Association to work with migrants during the summer (members from the churches assist him in teaching Bible school); the Peter Vorans, who spoke in our church services and also to group meetings; Samuel Stephen, who spoke to us in a joint service with the St. John Church; Andrew Shelly, who was here Oct. 13 speaking in the interests of our Seminary; and Howard Raid, who spoke to the Men and Boys Fellowship meeting on his visit this summer with Men's Mutual Aid Organizations. Missionary Lloyd Browns from our mission in Africa spoke in our morning service Nov. 24.

MISSION SPEAKERS

Bergthal Church, Corn, Okla.: Paul Isaak was in our church Sun. eve, Aug. 25, in the interest of county option. Sept. 5, Kazadi Matthew from Africa spoke to us through interpreters. Fremont Regier showed pictures of his work in Pax, working for the missionaries. A number from our church attended the Okla. S. S. Convention at Meno. The theme was "Holding Forth the Word of Life." Oct. 6 Harold Ratzlaff from India spoke of their work and showed pictures; it was very interesting. We had our mission sale the evening of Oct. 4; it brought $500. The food which was sold brought over $30. We sent 10 Christmas bundles and several boxes of comforts and relief clothing to the MCC center in Newton, Kan. Mr. and Mrs. Robert Unruh, agricultural missionaries serving with MCC in the Mennonite settlement in Paraguay, S. A., related their work and showed slides. Our annual Mission-Harvest Festival was held Nov. 24; the guest speaker was missionary Orlando Waltner from India.—Corr.

NEW YOUTH GROUP

Bethel Community Church, Whittier, Calif.: Our church has been located in the Whittier area less than a year, and our first attempt with Vacation Bible School was a success with an enrollment of 150. DVBS program in Aug. was held outside with a large attendance. Arrangements were made to rent a school auditorium in the neighborhood for our S. S. Christmas Program. Mr. and Mrs. Al Stucky, who are finishing some school work in the city before going into full time Christian service, have been worshiping with us and have organized a jr. high and high school youth group. They meet Sun. nights and have also had several social gatherings. Guest speakers this fall have been the Peter Vorans from Japan mission field; Samuel Stephen, a native from our church in India; Lorraine Schroeder, who had been teaching in the Woodstock School in India; Frank Mannings on furlough from Africa; J. J. Esau, evangelist; and Harry Martens, in interest of Bethel College and our Menn. Seminary. We have been blessed by the efforts put forth and are looking forward to the time when a church building can be erected on the premises, where we can better serve Him in our community.—Mrs. V. Bixel,

MAST BRINGS MESSAGES

Goessel Church, Goessel, Kan.: John Thiessen had charge of service Oct. 20 in the absence of pastor Miller who attended conference in Clinton, Okla. Russell Mast of the Bethel College Church served as speaker at our series of meetings Nov. 3-8. Our church building received a coat of paint; much of the work was donated. Dr. John Schrag of McPherson was speaker at C. E. Oct. 27, when he also showed pictures of his work in Puerto Rico. Glen Goering of Bethel College is our new choir director and we've heard some fine singing. Special music enhances the worship hour. J. J. Esau, evangelist, brought the message at our midweek service Nov. 13. Members of our church contributed $390 for the meat canning project. Husbands and friends were invited to the Mission Friends' Christmas party Dec. 3. Mrs. Kern, a Negro speaker from Newton, spoke on race relations at the C. E. program Dec. 1.—Corr.

KEISERS RETURN

West Swamp Church, Quakertown, Pa.: Our fall family night was held Nov. 6. The speaker was Wm. Stauffer of Sugarcreek, Ohio. The S. S. took White Gift offerings every Sunday during Nov. and Dec. up to Christmas. These gifts will be distributed as follows: $50 each to our missionaries, Harvey Baumans, Kenneth Baumans, Arthur Keisers, Huldah Myers, Harry and Ada Spaeth; $100 each to Men-O-Lan and the Church of the Good Samaritan at Huntingdon Valley; $50 to Yeotmal Seminary; the balance going to the Home for the Aged and the Mennonite Biblical Seminary. The offering at the Christmas program was also for this purpose. Our choir presented a cantata, "The Christmas King," Dec. 15. The second furlough of the Arthur Keiser family is due. They planned to leave the mission field in Cachipay, Colombia, Dec. 5. One of our oldest members, Samuel Bauman, has been a medical patient in the Quakertown hospital. Nov. 10 fourteen young people were baptized and received their first communion in our church. Nov. 14 a missionary service was held with Harold Ratzlaff of India as speaker. He also showed pictures of his work.—Corr.

CHOIR GIVES CANTATA

Bergtal Church, Pawnee Rock, Kan.: The contributions from our church for the MCC Crop drive were $818.67. Our pastor and his wife attended the annual meeting of the Fellowship of Western Churches Nov. 14. A study on "The conversions of Bible characters whose experiences were not unusual" was presented by our pastor. Discussion was led by W. F. Unruh. Officers of the Fellowship for 1958 are: pres., Leonard Ewert; vice-pres., J. W. Bergen; sec., Victor Sawatzky. Next year's meeting is to be held at Turpin, Okla. Clair Rucher, supt. of the Pawnee Rock schools, was speaker at the Men's Fellowship meeting Nov. 26. Paul Boschman spoke to us on Sun. eve., Nov. 30, giving an interesting resumé of the missionary's work and experiences in Japan. The Mission Worker's program, "Keeping Christmas" was given Dec. 4. Reports were given of the year's work: the income was $619.00. 688 pounds of new and good used clothing for relief were sent to the Center at Newton, and 49 pounds to the Okla. station where Brother and Sister August Schmidt serve. We take up a new project each month and do quilting. Presentation of the cantata "The Child of Bethlehem" by the mixed choir was on Dec. 15. A filmstrip depicting the Christmas story was also shown. The Men's Fellowship Christmas meeting was Dec. 16. The boys of the church were guests.—Corr.

MISSIONARY CONFERENCE

Immanuel Church, Delft, Minn.: Pastor and Mrs. McDowell spent a few days at Grace Bible Institute attending the Christian Life Conference. Nov. 17-24 we had special services with E. L. Hartley of Wheaton, Ill., as speaker. Nov. 24-Dec. 1 we had our Missionary Conference. Speakers were the Elmer Dicks from Africa, Frank Drown from Ecuador, the Hans Wilhelms from the Orient. Harvest Festival was on Thanksgiving Day. The Relief Com. was in charge of packing clothing and helping with the canning project. Our annual church business meeting was held Dec. 11. Dec. 12 the young people gathered at the youth center for a social. Some of the men from our congregation had a part in helping to harvest 35 acres of Conference corn. Sunday school superintendent and teachers arranged a Christmas program given at Christmas Eve. We are coming to the end of the Book of Revelation in our weekly Bible study. The Mission Society was invited by the Kings Co-Workers Mission Society of the Gospel Church for a joint Christmas program.

CONGO WORK PRESENTED

Butterfield Church, Butterfield, Minn.: Our annual business meeting was held the evening of Nov. 28. Sun. morning, Dec. 1, Lowell Stoesz spoke paradoxically on the theme "Law, Yet Liberty." In the evening Noah Landis from Alpha showed impressive colored slides of France, Germany, Greece, and Palestine. This summer he attended the sixth Mennonite World Conference in Karlsruhe, Germany, as delegate from the Kansas-Nebraska Conference. Members of the Sr. Women's Mission Society and their families assembled for the annual Christmas supper in the church basement the evening of Dec. 5. Guest speakers were Congo Inland Mission representatives Brother and Sister Elmer Dick.—Willis Linscheid, corr.

CITY PROJECT

Bethel Church, Hydro, Okla.: We had our Harvest Festival at the dining hall Dec. 1. After partaking of a physical feast, we also feasted on the spiritual. The afternoon message was on missions and our own Oklahoma City project, a challenging message indeed. The offering for this project was $192.21. Our business meeting, and S. S. and C. E. elections are complete. As we face the new year with its responsibilities and opportunities may we look unto Jesus, the author and finisher of our faith. As a prelude to our Christmas program, "Star of the East" was played while a lighted star moved forward (on a wire) guiding Wise Men from the East. A scene of Mary, Joseph, and the Babe was flashed on the wall, and the star stood over the stable where the young Child lay. Our program consisted of music by the choir, readings, and a play, "The Search for the Saviour." The play takes place after the Ascension of Christ and tells of Matthew and Luke visiting various people who knew firsthand the details of the Saviour's birth. Collection taken amounted to $80. The church enjoyed a Christmas party after the Bible study early in Dec. in the home of Mr. and Mrs. Wayne Krehbiel. Each member brought a gift to be given to missions.—Wilfred Ewy, Corr.

SONG-FILM SERVICE

Swiss Church, Alsen, N. D.: The Mission Society met Dec. 5 with Mrs. Henry Schmiess as hostess. Dec. 1 a large group from our church attended the singspiration at the Munich Salem Church. After the singspiration the film "Preacher's Son" was presented. Our regular Bible study prayer service and children's class are held Wednesday evenings. We have finished the Book of James and are starting 1 Thess.

MCC WORK PROJECT

First Church, Reedley, Calif.: The Men's Brotherhood dinner meeting was held Dec. 5 with about 50 present. H. K. Warkentin showed pictures of African mission fields. The evening of Dec. 24 we had our children's Christmas program. Fourteen persons helped in the Huron project, shingling the roof of the MCC building. John Lichti, 94 years old, had an operation in the Sanger Hospital. He is one of the oldest in our congregation. Clayton Auernheimer gave a short report Sun. morning, Dec. 8, of the YPU meeting at Meadows, Ill. At our annual church meeting, Dec. 10, Aaron Epp was given a call to serve the church for another term of three years. He has served the church for six years. Earl Eymann was elected chairman; Elmer Schmidt, sec.; and Rudy Lichti, treas. The present membership is 593. Mr. and Mrs. Carl Mueller have both been ill. John Miller was confined to his home recently with a heart condition, also Herman Neufeld.—J. P. Granzer, corr.

ADVENT TRADITION

Johannestal Church, Hillsboro, Kan.: At the C. E. program in Oct. Cornelius Krahn gave an illustrated lecture on "New Frontiers of Faith." In the absence of our pastor who attended the conference, Harvey Jantz brought us the morning message Oct. 20. The S. S. had its annual business meeting Nov. 3. As part of the program Esko Loewen showed slides on "Churches in Europe," and gave impressions of them. Born: to Mr. and Mrs. Eugene Plenert, a daughter, Margaret Ann, Oct. 26; to Mr. and Mrs. Wesley Bartel, a son, Bruce Donnivon, Oct. 18; to Mr. and Mrs. Raymond Brandt, a daughter, Laurie Ann, Nov. 2; to Mr. and Mrs. Willis Schmidt, a daughter, Gayle Jane, Nov. 4. Our church took part in canning meat for relief in Nov. A refrigerator was given to the church by the Bena Plenert family. The Women's Missionary Organization sponsored a chili supper Nov. 21, with Mrs. P. H. Penner showing slides and telling of her experiences in relief work in Berlin. The Young People's Annual Banquet was held Nov. 29, with Leo Miller as guest speaker. Dec. 8 Erland Waltner was with us for morning service and presented the Seminary and its interests. The women's annual Christmas party was held the evening of Dec. 12. For a gift, sewing supplies for relief were brought. An Advent Kranz or Advent wreath was again a centerpiece in our church during the Christmas season. This is a custom among churches in Germany. On the first Sun. of Advent one candle is lit, the second Sun. two, etc.—Corr.

MISSION SPEAKERS

First Church, Paso Robles, Calif.: Our choir under the direction of Eugene Schmidt presented the cantata "Chimes of Holy Night" on Christmas Day. We have been privileged to have the following speakers recently: Samuel Stephen from India and Lorraine Schroeder of Los Angeles, returned missionary teacher from India who showed pictures and told of her work in the Himalaya Mountains. Three evening services Oct. 13-15 were well attended with J. J. Esau, evangelist, as the speaker. He and Mrs. Esau visited several churches in Calif. Mr. and Mrs. Melvin Claassen and family from Kansas, who expect to leave soon for the Belgian Congo, spent some time here visiting a brother and a sister, the Loris Claassen and Edwin Schroeder families. They had charge of a Sun. evening service. Pastor Kazadi Matthew and Mr. Ediger were with us and the following day they spoke to the High School Bible Club which meets in the annex of our church every Wed. noon. Norma Neufeld and Howard Bauman from North Lima, Ohio, were married Nov. 17 after the morning worship service by Pastor Alfred Schwartz. The annual church business meeting was held the evening of Dec. 12.—Mrs. Gus Toevs, corr.

VS WORKERS BRING PROGRAM

Deep Run Church, Bedminister, Pa.: The Youth Fellowship recently sponsored a special program for the guests of Neshaminy Manor Home. Approximately thirty of our group attended the "Old Timers" banquet for C. E. members and their families at Lansdale. Our Sunday school Christmas program was given Dec. 15, when a Christmas pageant was presented; a carol and candlelight service was held Dec. 22. A team of Voluntary Service workers from Brook Lane Farm brought the worship program Dec. 29. A catechism class was formed at the beginning of the year.—Corr.

PASTOR ACCEPTS NEW POST

Tabor Church, Newton, Kan.: The young people have started an electric organ fund. We are looking forward to the installation of the organ and thereby many enriched worship services. Wednesday evening Bible study groups and choir practices continue to be well attended and enjoyed. Special evening programs have been the *Home Front* film and a musical program given by the three local sewing circles, a musical program given by the Second (colored) Baptist church of Newton, and an evening with the Mennonite Singers of Bethel College. Our congregation sponsored a week of Faith and Life broadcasts with messages by H. B. Schmidt. The H. B. Schmidt family entertained the young people of the church with a taffy pull the eveing of Nov. 9. Communion was observed Dec. 1. A Thanksgiving service was given by our church at the Rescue Mission in Wichita. $40.45 was given to the mission and $30 was donated in the form of turkeys for the Thanksgiving dinner. The YPU Christmas Banquet was held Dec. 14. The Young Mission Workers are sending composition books to children in Java. as a Christmas project. Our church reluctantly released H. B. Schmidt from service as pastor so that he may serve as service-peace counselor (see p. 32).

PICTURES ON RELIEF

Carlock Church, Carlock, Ill.: The annual Thanksgiving and Mission service was held Sun., Nov. 17. Roy Smucker, who has charge of the Menno Book Store in Bloomington, Ill., was guest speaker for the afternoon program. He related some of his experiences as relief worker in the Philippines and showed pictures. The local Women's Christian Service met at the church for an all-day meeting Nov. 19. Sewing was done for relief and Mennonite Hospital. Officers were elected for the year 1958. The annual Central Ill. Men's Brotherhood banquet was held at the Carlock grade school gymnasium Sat. eve., Nov. 23. The ladies of the church served the meal. John Eicher of Berne, Ind., was guest speaker. Music was furnished by the Evangeliers Quartet. Mr. and Mrs. Robert Unruh visited our church the evening of Dec. 5. Mr. Unruh showed pictures and told of MCC work among the refugees settled in South America. The Disaster Service Organization met in our church Sun. afternoon, Dec. 8. "Come, Hear the Story" was the title of the candlelight Christmas program given at the church Sun. eve., Dec. 22. Those participating were the Cradle Roll and Beginners classes, Boys' Speech Choir, Junior and Senior Choirs, and two narrators. A White Gift service followed the program.—Corr.

FAMILY NIGHTS

First Church, Beatrice, Neb.: Since the opening of schools in Sept. the Wed. evening Family Night is again in session. Bible study classes for every age group, and choir practices for the various groups are held. The Oct. 6 Communion offering was designated for missions. Oct. 13 the C. E. groups had a joint meeting so that everyone could see the program of the Larson sisters of Lindsborg, Kan., interpreters and artists in the field of Christian art. Miss Sarah Friesen of Jansen, Neb., a missionary to the Belgian Congo, spoke to us on Oct. 20. She gave an interesting account of what God is doing in the Congo. Nov. 13 the Henry Hirschlers, who attended the World Conference in Germany in August, showed pictures of their travels. The Mission Circles packed new and used clothing for relief Oct. 6 and Nov. 22. Albert Franz from Henderson, Neb., spoke to us Dec. 8 in behalf of the Gideons. The annual S. S. Christmas program was held Dec. 22. A young people's banquet was held Dec. 31; it was climaxed by a Watch Night service. —Martha Jantzen, corr.

conference notes

NEW POSITIONS IN CHRISTIAN SERVICE

Elmer Ediger, Executive Secretary of the Board of Christian Service, has accepted the call to full duties as administrator of Prairie View Hospital. Resigning from the executive position on the Board of Christian Service, a position which he held for seven years, he will fill a position of responsibility for which he is well qualified.

Prairie View Hospital is operated under the sponsorship of MCC by a local board composed of constituent Mennonite groups. Located on the eastern outskirts of Newton, Kansas, Prairie View is becoming a pattern of Christian resourcefulness in the care of the mentally ill. Presently a mental health services program is being developed for greater service in the community. It is an outstanding example of what teamwork on the part of professional workers, youth volunteers, and 1-W men means for the care and rehabilitation of the mentally ill.

During the interim period until a full replacement has been secured, Leo Driedger and Wilfred Unruh have been named as Associate Secretaries by the Board of Christian Service.

The Board of Christian Service announces with pleasure that H. B. Schmidt has accepted a call to service as a special service-peace counselor and resource person beginning in January of 1958. Pastor Schmidt's new responsibilities will center around the development of a General Conference Service-Discipleship-Peace center at a location now being chosen, and in the development of youth service and peace counseling services. In this latter role he will be available, beginning immediately, to communities, churches, and individuals to assist as needed in developing local Voluntary Service work, service outreach projects, and 1-0 counseling with Mennonite youth.

Brother Schmidt is well known in our Conference and in the Midwest area as a loyal friend of youth and an able counselor. Many young people of many denominations have come to his home to seek his guidance and loving concern.

H. B. Schmidt

NEW CHURCH BUILDING

Vineland United Church, Vineland, Ont.: Our new church was opened Dec. 22, 1957. It has an auditorium in the basement with S. S. classrooms all around it. It is as wide as the main section of our old church is long and we hope it will accommodate our congregation for a long time. Nov. 30 the Mennonite churches of Ontario had a Peace Conf. at the Eden Auditorium near Virgil, Ont. The guest speaker was Brother Peters from Manitoba, who inspired us with a true message of nonresistance. All churches of Ontario have been informed of the great need of the Mexican Mennonites who have settled in northern Ont. near Matheson and New Liskeard. Dec. 12 Vineland packed some cartons of clothing for them. —Corr.

CHOIR SINGS FOR AGED

Inman Church, Inman, Kan.: J. W. Nickel, professor at Bethel College, brought us the morning message Nov. 3 in the absence of our pastor who had gone to the Hutterthal Church near Freeman, S. D., to conduct a series of meetings and speak at their Mission Festival. Nov. 10 Leo Driedger, associate sec. of the Board of Christian Service, was our guest speaker. At our Nov. C. E. the juniors presented a Thanksgiving program, and the young people who had attended the conf. at Clinton, Okla., gave various reports. The Mission Society held open house in the church basement Nov. 7, where it displayed articles of the various types of work done through the year. The Junior Choir presented a program at the Home for the Aged Nov. 24. Choir members also brought homemade cookies to residents of the Home. The juniors in S. S. Dept. had as their project dimes for undernourished children. Filled dime cards were presented with a total of $80 on Thanksgiving Day as the children sang "We're Givers, Glad Givers." A girl, Dorothy Jean, was born to Mr. and Mrs. John Klassen on Nov. 12.—Corr.

UNRUHS PICTURE S. A. WORK

First Church, Burns, Kan.: We were privileged to have Orlando Waltner with us recently. He has spent some time in the India mission field. Emmalyne Schmidt, daughter of Mr. and Mrs. John Schmidt, was united in marriage to Franklin Midkiff of Texas Sept. 21. We wish them God's blessing. Our midweek Bible study began Oct. 2. "The Believers' Church" is being discussed. We enjoyed the Mission Harvest Festival Oct. 27, with Andrew Shelly as speaker for both forenoon and afternoon meetings. A quartet from Bethel College and the Nachtigal quartet served us with music. Dan Stucky is in 1-W service at Denver, Colo., working in a general hospital. Kenneth Schmidt has just completed his 1-W service at Denver. We welcome the following new babies which have been born in our community during the past few months: a son, Timothy Roy, to Mr. and Mrs. Roy Stucky; a daughter to Mr. and Mrs. Donald Nightengale; and a son, Larry Gene, to Mr. and Mrs. Wayne Ott. J. Winfield Fretz gave us a sermon Oct. 20 in the absence of our pastor. We enjoyed a week of revival meetings conducted by Ted Roth of Whitewater, Kan., Nov. 3-8. Mr. and Mrs. Robert Unruh, agricultural missionaries of South America, presented an illustrated message of their work. Our annual union Thanksgiving service was held in the high school auditorium, with J. O. Himes, minister of the Methodist Church, as speaker. The Mary-Martha Society held its annual meeting Dec. 5. New officers were elected and gift exchange was enjoyed by all. Annual church meeting was held Dec. 11, at which time new officers were elected and business matters discussed.—Mrs. Jonas Stucky, corr.

MENNONITE LIBRARY BIBLICAL SEMINARY

JANUARY 21, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Forest Service Photo

Harry E. Martens—"PRIVILEGE" IN GOVERNMENT SERVICE

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of things to come

Jan. 12-Feb. 9—Special emphasis on the Christian ministry
Feb. 9—Race Relations Sunday
Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
March 9—Conference Sunday
April 6—Easter Sunday
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 3**

editorials

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

VOLUNTARY SERVICE

The third goal above should be of special interest to our young people. In fact, one of the grandest opportunities that has come to our youth in recent years is the Voluntary Service program whereby a summer, a year, or several years, may be spent in some type of service in hospitals, camps, educational institutions, summer Bible schools, or other work.

Perhaps such an experience means most of all to the VS worker personally. It gives practical experience in Christian service that is very rewarding. It reveals needs and conditions not otherwise discovered. It broadens the outlook and deepens the interest in others as nothing else can quite do. It is a deepening spiritual experience which frequently leads to definite Christian work.

It is also a helpful service to those with whom the VS youth works. They sense a Christian spirit often lacking in others. They are aroused by the interest personally shown them. Whether it be a hospital patient, a migrant child, or some youth in camp, they cannot fail to catch something of the unselfish Christian spirit manifested by the VS worker. Often these are experiences they will never forget.

But the home congregation also benefits greatly from such type of service. Those going out from their midst bring back glowing reports of their work and interest. Others become interested with a desire also to be of some help to others. Visions are enlarged, interest in others stimulated, and a new spirit of Christian service often grips the members.

Surely every pastor should give serious consideration to ways and means of best presenting the whole broad field of Voluntary Service to his people, for it could well mean renewed spiritual interest in his whole church.

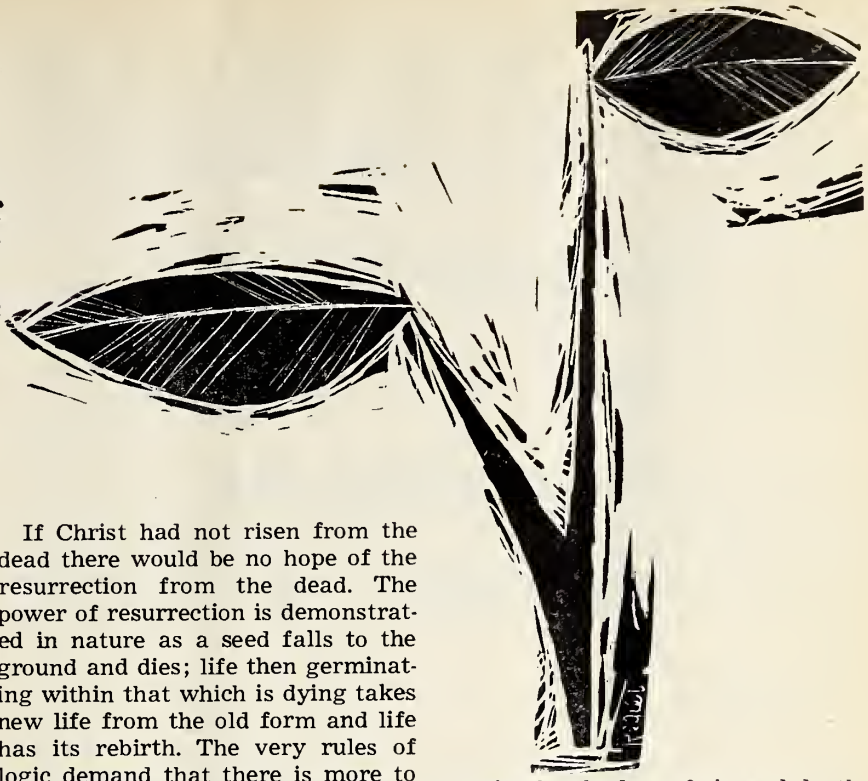
KEEPING PACE WITH WORLD PROGRESS

With the rapidly mounting interest in literacy in vast sections of human habitation comes the challenge to the Christian world to supply the proper reading material. From the countries of Asia and Africa, stirring with new intellectual life, comes the call for reading matter in their own languages.

We have not been quite ready for this new demand. We have not developed sufficient writers who can supply the proper type of reading matter to these awakening minds. What Christians do not supply in the way of good literature, other groups will, and a strategic opportunity may be lost.

The church must keep pace with this growing demand. This places a heavier responsibility on the publication interests of the various church organizations. But we should not allow this splendid opportunity to be snatched up by nonchristian groups.

Two Kinds of Life



I. H. Mansfield

THE BIBLE SPEAKS of physical and spiritual life.

Physical life originated for man when God breathed the breath of life into Adam. Every baby that comes into this world receives its spark of life from Jesus Christ: "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). All physical life owes its existence to God the Creator.

Spiritual life for man is based on the finished work of Christ which He accomplished at Calvary. This spiritual life is made manifest to the individual when he accepts Jesus Christ as his personal Saviour. He who has Jesus Christ possesses abundant, glowing spiritual life within, the "living water" of John 4:10, 14.

What does the church of Jesus Christ have to offer to the world today? Is it a social service program? No!—commendable as this may be. Is it a recreational or educational program? No!—although these are important in their proper places. The church of Jesus Christ has a message of life to offer to the world, pointing the way to spiritual life through Jesus Christ. All who receive this spiritual life or are born again by the Spirit have the promise of everlasting life. Jesus said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). So those who have received the abundant life of Jesus into their physical lives are enjoying an experience of Christ's life expressing itself through them. Some day this mortal shall put on immortality, and this corruption shall put on incorruption.

If Christ had not risen from the dead there would be no hope of the resurrection from the dead. The power of resurrection is demonstrated in nature as a seed falls to the ground and dies; life then germinating within that which is dying takes new life from the old form and life has its rebirth. The very rules of logic demand that there is more to life than the few short years allotted to each person on earth. To say that death is the end is to make life a mockery. God gave Jesus that through Him we might have everlasting life. Do you believe this?

Life on earth is as fleeting and transitory as grass in the field or the flower that fades. So let us give what is left of our lives to God, for only that which is done seeking His glory will have lasting value.

God has a plan for your life and since you are a creature of free choice He will not force His plan upon you. It is the way of life or the way of death; as the Scripture says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

There are two great laws set down in Romans, chapters seven and eight. The one law is the law of sin and death which functions in each person. Human nature is what it is and we are all children of fallen Adam. Sin operates in our members to the effect that when we would do good, evil is ever present with us, bringing us into captivity to it. Who shall deliver us from the body of this death?

This is answered by the other law which is the law of life in Christ Jesus, the answer to the sorry plight of man born in sin and made captive by the law of sin and death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). We need to do more than make a mental resolution to quit sin. One must be born of God's spirit to overcome sin and death. Our physical lives must be brought under self-control and into obedience to this spiritual law if we would find real happiness here and everlasting life hereafter.

There are many tools to help us in correct living. We have the Bible, the opportunity of prayer, the Christian church, friends and loved ones, responsibility, and many other things. We must use these tools wisely that we may receive a full reward in the next life. May each of us so live that when the book of our lives here on earth is closed our loved ones and friends can say, "His life was well spent, he has gone to his reward, to be entered into the joy of the Lord."

This spiritual life which is available to all was planned by God, bought for us by Jesus, taught to us in the Bible. It is sought after by the soul, brought to us by faith, and wrought in our lives by the Holy Spirit.

- *Can anything that's compulsory be a privilege?*
- *Is government-required service two years out of a man's life?*
- *How can we help those who are serving away from home?*

"Privilege" in Government Service

Harry E. Martens*

THE PRICE of privilege is responsibility," someone has said. This truth, of course, could be applied in almost every realm of life. Let us apply this to the privilege extended by our government to those who for religious convictions cannot participate in military service.

Recently I was shocked by the comment that this is really not a privilege nor opportunity but merely an obligation which we are forced to comply with by the government. Then too, it is merely something to "get over with" so that one can get back into normal life.

We owe something to our country besides paying taxes. Our land of opportunity and freedom which so many others covet can hardly be expected to remain such without Christians assuming a greater share of their witnessing responsibility. Our Christian testimony is needed at home as well as abroad. Almost daily America's young men are drafted into military service. New equipment, new techniques, and new weapons are being frantically developed, all in preparation for more "successful" warfare. For those who preach brotherhood and good will among men in a special way, alternative service should challenge us to consecrated service and witnessing in our present age.

World War 2

During World War 2 this privilege was also extended by our government. The program at that time was not the same as the 1-W program of today. The two major differences probably included (1) larger numbers of men living in camps, serving in a more concentrated way and (2) no personal financial remuneration to the draftee. Today we have ample evidence that many of these men have dedicated their lives to full time Christian service. In numerous cases their dedication to full time Christian service can be directly attributed to their C.P.S. experience. Many others now find that their lives have been greatly enriched because of this period in service.

Men Used by God

Aside from this, who in Terry, Montana; Hill City, South Dakota; Three Rivers, California; Luray, Virginia, and dozens of other places across our land had heard of our Mennonite faith before? We have said nothing of the value received in many communities because these men served in an hour of need. It would not come as a surprise to many of us if the next world would reveal that their service and witnessing efforts brought many into the Kingdom of Jesus Christ. God used these men. We have seen some of the results of their service and witnessing.

Naturally not all men were led or influenced in the same manner, nor was the testimony always positive. To a number of them this was a desert experience. Some of them saw nothing but hot sand and wind, something to be endured; others found it to be "holy ground." Others were confronted by a "burning bush" from whence came the voice of God. To many this was a school of God. Perhaps past experience will focus our attention on this opportunity.

The Compulsory Aspect

There are those who say that the compulsory aspect of the program nullifies whatever positive efforts there may be. This need not be the case. Actually, few of us live through one day without doing some things because of some sense of compulsion, though it may not be a government regulation.

Let us not forget that numerous Bible characters were compelled to do one thing or another in various circumstances, a fact which often helped to shape great lives, teachings, or revelations. To name only one, we see Paul who was compelled to be in prison but whom God used mightily in the writing of much of our New Testament. Yes, it would be preferable if our young people would volunteer for a two year period of service and witnessing without this government impetus. But as to Paul the prison became a pulpit, so compulsory service may lead many of our young men to higher ground.

As of October 1, 1957, we had ap-

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*Asst. to the President of Bethel College.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

proximately 1162 Mennonite and Brethren in Christ men in this alternate service program, of whom 1056 were serving in the United States, Canada, Puerto Rico, and Alaska; and 106 serving overseas. Is it not a privilege and an opportunity that the way has opened in so many places for serving and giving a Christian testimony? In many of these places the light of the gospel as it has been revealed to us has never been heard or experienced. This presents a missionary task.

Local Concern

As parents, pastors, and church members we share in this privilege and responsibility. Our emphasis on peace education, peace institutes, retreats, special quarterlies, is in order and necessary. On the other hand, when the young man is convinced to take a peace stand and is drafted, it so often appears that he is promptly forgotten by the local church. Isn't there a way to keep the local church conscious that it has sent special Christian ambassadors into many communities—ambassadors who need their support, encouragement, and counsel?

The local church with its pastor has a very definite responsibility to challenge our young men to use their privileges, opportunities, and responsibilities. These young men are witnesses for a cause. But all of us are equally responsible for the judgment of many who see them or hear about them. In this time of atomic mass annihilation and intercontinental-space missiles, we need to be concerned and to pray earnestly for our ambassadors of the gospel of peace.

The Price of Privilege

If our men are merely marking time, looking at their assignment as simply another job, only to be swallowed up with the masses who also are merely employed, we have reason for concern. If our parents, pastors, and church members are lukewarm about the positiveness of this program and the responsibility that goes with it, we have reason to fear that this torch handed to us by our forefathers will be taken from us.

Could it be that the present program is less effective because it does not cost us enough? Maybe another price of privilege should be sacrifice. "The price of privilege is responsibility."

Council of Boards Impressions

Elmer R. Friesen*

ATTENDING the Council of Boards for the first time leaves a number of impressions. Not only is this a rich and rewarding experience in fellowship and work, but one begins to see the task of the Conference in a larger perspective. It is so easy for one to take the operation of the Conference in its boards and committees for granted without realizing the careful planning and work that is involved. Seeing it from the inside gives a keener sense of responsibility and appreciation that here is a tremendous task the Lord has given to us.

During those three days in North Newton one could not help but be moved by the wide scope of the task. We are continually launching forth into new areas and phases of work and are making rapid advances, but still new opportunities of service are beckoning from many directions which cannot be entered. There certainly is a necessity to evaluate the work of the past and to formulate policies for the future as is done each year in these meetings of the Council of Boards.

There was orderliness, efficiency, and working together in all of the meetings, and consecration to the task of furthering the gospel of Jesus Christ. Carefully written reports bound together were prepared by each of the boards and their subcommittees, which facilitated dealing with the business at hand.

One of the major problems was the financial one. It was always standing in the way and seems to be the great limiting factor even in work that one feels just must be done.

The amount of business that had to be transacted was amazing. One cannot easily realize the work and effort put forth as this board branches out into its different areas: church, home, educational institutions, young people, retreats, periodicals, books, Sunday school and Bible school materials, bookstores, and historical interests, to mention only a part. Ordinarily one may give very little thought to all that is involved in planning and writing and printing of Sunday school materials in German and English for adults and children. This is all of utmost importance and no church can function effectively without a carefully planned program of education and the printed page. The importance of this work can be seen from the early Old Testament days and throughout the rest of the Scriptures. There are vast areas of possibility before us which still stand as a real challenge.

We need to think of the work of all our Conference boards as a necessity, and that it all ties together to become one big task for our church. Not one phase of our total work can be overlooked but each demands our constant prayer and gifts.

The privilege of attending the Council of Boards at North Newton has enabled me to see all this more clearly and has given a new appreciation of our total task. It has made me feel more grateful to the Lord for giving to us this place of service in today's world through our Conference, that He is blessing our efforts, and that we are going forward with such tremendous strides.

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*Pastor, Grace Church, Lansdale, Pa.

H. H. Smith Sr.

The Zeal of the True Evangelist

JESUS came to seek and to save the lost. He was a seeking Saviour as well as a saving Saviour. All true evangelists have followed in His footsteps. During the pioneer days of the Methodists there was a pioneer circuit rider by the name of Ebenezer Newhall. The spiritual destitution of the people stirred him to apostolic zeal. He relates an interesting experience as follows:

"Often I rested my weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log cabin, stopped, read, sang and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash you clean and go. God may meet you there and wash away all your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses; throw a sheet over your shoulders, and if you find Jesus, as you may, you will not be sorry.' " Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side.

Here is another stirring incident of evangelistic zeal: One Sunday morning a man came to a preacher's study with his face swollen with dissipation, and said to his pastor, "Brother Quayle, I came to ask you to drop my name from the church book." Dr. Quayle (later Bishop Quayle) replied: "To put names on the church book is my Sunday business. Why should I take your name off on my day for putting names on?" In a tone of despair the man said: "I have been drunk a week. I wanted you to know about it before you went to preach this morning, so the church will not have to be disgraced any longer." Then this truly evangelistic pastor said: "Dear brother-man, you do not know the gift of God, nor the blessing of the church; it is not for the strong but for the weak. You are not fit to leave the church, but to belong to it and its helpful offices. You cannot have your name taken off the church record today. This is the day we will keep it on; this is the day you need the church; I shall go to the preaching with a glad heart, if my church may help you when you need helping most."

They had church then and there; and it was a great service. The poor man prayed with his broken, faltering voice, which sometimes was only a sob, and the minister waited, and God waited while he prayed. This is the way the man prayed: "Heavenly Father, help me! O h-e-l-p me! I cannot help myself. Brother Quayle won't let me go—and you won't, will you? Amen." Then the pastor poured out his soul in intercession: "Lord of all might and giver of all strength, this son of thine has fallen by the way, fallen on his face and cannot by any means arise; he is so ashamed and broken; but Thou wilt lift him up! Thou art the God of the backslider; for unless it had been so, where would any of us be? He wants to leave the church. He shall not. He needs Thy church, as we all need it. Come over and help him and do it now." The man sprang to his feet shouting, "He has come over and helped me." They went to church together and the man sat in his accustomed seat, "and his face was like one of the glorified."

Christian Service and You

A RECENT conversation with MCC personnel revealed that today there are actually more people willing and available for foreign relief and service assignments than funds available to support them. It has not always been thus, but today people are eager to express their love and devotion to Christ.

Because of the real awakening among modern Christians to the human and spiritual needs of the world, the total program of relief-service should and could be expanded. It is truly difficult to know when one ought to say "No" to new and expanding service fields. But under present financial limits there can be little or no expansion. Even though we live in a day of unheralded prosperity, our total giving in response to the challenge of world-wide service and missions has not been proportionate.

Where is the answer? We sincerely believe the church is not yet doing all it ought or really desires to do. To establish a growing program which reaches out in love to human need in the name of Christ will require:

- Sustained and regular support from every devoted Christian. A goal of fifty cents per member per month is suggested.
- A real effort to undergird our witness in these perilous times by consecrated prayer support. We will witness only as Christ carries us forward.
- A sharing of news from the service area and from the home base. Communication and spiritual communion go hand in hand.

Perhaps during 1958 *you* will be called to serve Christ. It may come as a call to go personally, to give of your earnings or to encourage another by word and in prayer to serve where needed. If Christ calls in 1958 answer, "Here am I, send me."

Associated Mennonite Biblical Seminaries

A. R. Shelly*

The aerial view of the Associated Mennonite Biblical Seminaries indicates the progress in construction. The eight units are being built simultaneously. It will be noted that roofs are already in place on the main educational sections (the library and classroom buildings, No. 1). Work has progressed on the section between the two where the administrative functions and Institute of Mennonite Studies will be housed.

To the west of the main school section the men's dormitory (No. 2) will be noted. In connection with this building, provision is also made for guest rooms, dining facilities, and recreational room.

In the far section some progress on the three apartment buildings can be seen. These are designed to meet the needs of varying sizes of student families. The smaller one to the left (No. 3) will have four units of a single room type. The center one (No. 4) is an eight unit one-bedroom building. At the right is a four-unit structure (No. 5) with two bedrooms each.

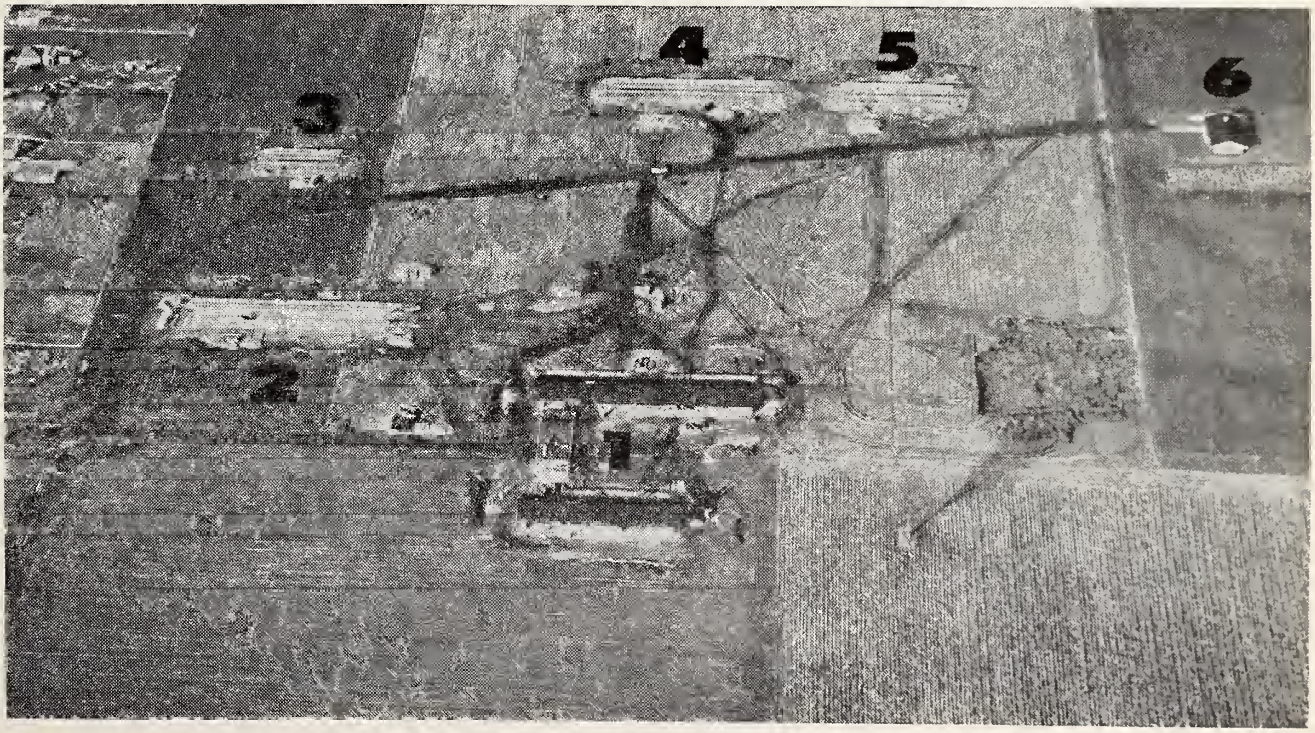
It will be noted that when this picture was taken the beams were already in place and cement work completed. Weather permitted some progress in roofing this area.

To the very far right of the picture the residence (No. 6) of president-elect Erland Waltner can be seen.

Currently the seminary is engaged in a *January Progress Campaign* to raise $65,000. This effort, beginning about the middle of January, will run into February. In a descriptive folder, the remarkable progress in construction from groundbreaking time September 3 to the present is noted.

The current issue of the Bulletin, to be sent to the constituency the latter part of January, deals with other phases of progress such as faculty development. A later issue will give further details on curriculum. The first catalogue is expected to appear early in spring.

During the very active phases of planning in these eight months until the Seminary will actually open in Elkhart, friends are urged to pray fervently that the Lord's Will may be done throughout and that His Spirit will motivate and empower all things.



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*Faculty member, Menn. Biblical Seminary

bookmarks

KOREAN BOY by Pak Jong Yong with Jock Carroll. 184 *pp., Lothrop, Lee, and Shephard,* $2.75.

Pak Jong Yong tells of the experiences of Korean war refugees. Ordinarily honest people become dishonest to get food and to save their lives. Ordinarily compassionate people stood by helplessly while their comrades were swept away by the rushing river they were trying to cross.

The surprising thing about the book to this reviewer is that it expresses so little indignation. It would seem more natural if Jong Yong had developed an intense hatred of war and communism, or even if he had become resentful of the Americans for their atrocities.

Jong Yong's resignation to everything that happened may be part of the Oriental way of thinking, coming from the Buddhist religion.

In 1946 when Jong Yong was a high school student, it seemed to him that the communists were the most patriotic of all Koreans. The communists protested and organized strikes against the American occupation. Jong Yong's father showed him that communism is merely a dream.

The book jacket says that Jock Carroll is a newspaper correspondent who befriended Jong Yong in Taegu. Mr. Carroll and the editors of *The Standard,* Montreal, brought Jong Yong to Macdonald College in Canada. He is studying agriculture and will be able to teach modern farming in Korea.

Harold Peters
Walton, Kansas

FLASHES OF THOUGHT

Walter Gering

Skipping the Rests

It was the logical thing to do; why spend so much time when there was so much yet to be done? This was one of the rehearsals preceding the concert and the choir was busy getting ready. For weeks we had been preparing for the service. The men had enjoyed the fellowship of those rehearsals. The blending of voices in praise and thanksgiving to God was not the only blessing received. That inner cord of Christian fellowship which comes through an hour of choir rehearsal had also been strengthened. There are always those moments of informal exchange of thought which are enjoyed so much.

But this was the final rehearsal before the concert. There was no time to be wasted. Every moment was carefully weighed. The director moved quickly from one number to another. Stanzas were omitted in order that the whole program might be covered.

One number particularly interested me. It contained two long sections in which the choir is silent; only the organ sounds forth the melody. Upon arriving at the first of these sections the director called out: "Skip the rests; let's go on to the next part."

It was entirely in place. Why take up the time when there was so much to be done? We would get our cue from the director and come in at the appropriate moment the next evening. The rehearsal went on and soon we were on our way home.

But the thought lingered on; "Skip the rests." Was not this the spirit of our day being reflected over again? The same temptation comes to all of us as we travel life's busy road. We know that we need these moments of quiet; moments spent in communion with the Lord, reading His Word, and meditating upon His Truth. We need those rest periods in which we pause for a few moments, laying aside our feverish activity in order that we may hear that still small voice of His Spirit. Let's not skip the rests.

"Be still, and know that I am God."

audio visual library

No. 58S, *CREATIVE CAMPING,* is a 41-frame black and white filmstrip with script, designed to encourage leaders to become camp leaders and counselors, and to show what creative camping can accomplish in the lives of both campers and counselors. Rental: $1.00.

film review

BROKEN MASK, black and white or color, 16 *mm. sound; available from Religious Film Association,* 220 *W. Monroe, Chicago, Illinois; rental* $8.00 *black and white,* $12.00 *color;* 28½ *min.*

This film deals with the race issue which is the home mission theme being studied by women's groups of many denominations during 1958.

The film tells the story of Paul Brannon as he attends an interracial camp one summer and meets George Tower, a Negro. Paul is openly antagonistic to George. During the summer they become real friends, their masks being removed, and resolve to go into their home communities to effect reconciliation between races.

Through a scholarship George enrolls at the college where Paul is attending. Paul attempts to introduce George to the various groups at the college, including his church. Some of the members of the church are openly hostile to the prospects of having a Negro as a member. Paul learns that the minister is willing to stand by his convictions to have George become a member of the church regardless of what others say. Paul learns that he will need the co-operation of George too, for George became bitter when he learned of the prejudice.

This film is effectively done. The committee saw it in color. It would be effective for youth groups as well as for adult audiences. It would also be an effective film for a family night service. Its effectiveness would be enhanced if it were followed with a discussion.

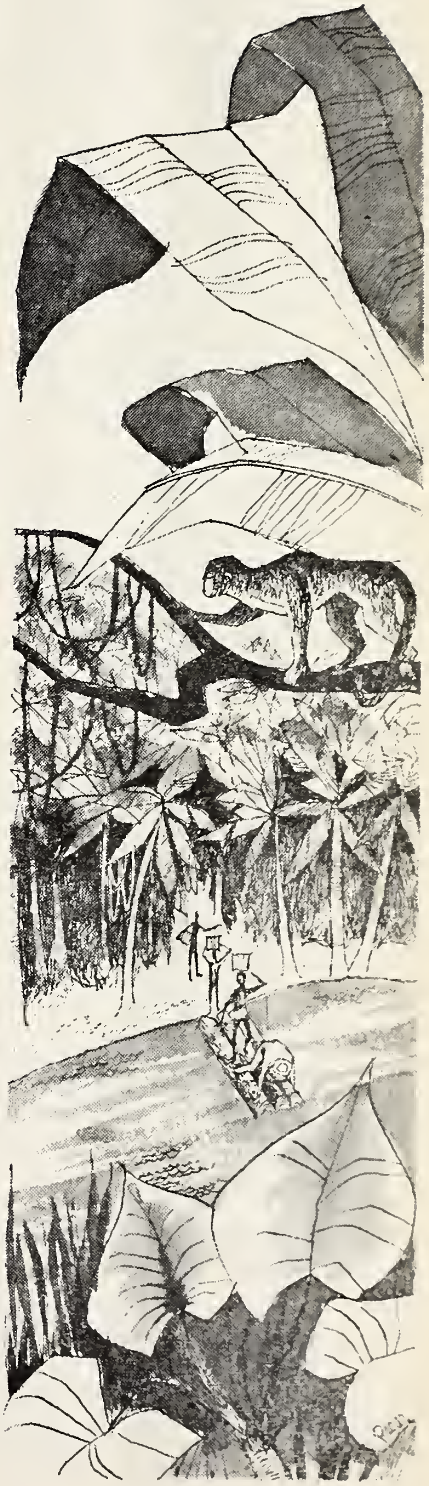
Looking for ways to spark up discussions in adult C. E., men's meetings, or other adult programs? Consider No. 42SFS, *LIVING RIGHT AT OUR WORK,* a series of five filmstrips with 33 1/3 records, discussion guides, and manual. Subjects include: *Right Choice, Right Attitude, Right Counsel, Right Outlook,* and *Right Leadership.* Rental: $1.50 each.

Write to: Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas, giving first, second, and third choice of dates.

By John M. Janzen*

To reach isolated villages, Congo missionaries must go

Across the Loange



THE narrow path wound down, down—steeply descending to the river below. Bushy trees and thick vines almost hid the small trail from view, making every step through the dense African jungle a deliberate one. The night fog lifted before the rising sun, revealing a deep, canyon-like valley ahead of us, foreboding to all but the man on foot, and seeming difficult even to him. We inched our way down the precipitous path, sliding often and constantly watching for trees and roots to hold to, should we fall.

Before long, we heard the rushing of water. After rounding a sharp bend and going through a slippery drop-off in the trail, we came to the Loange River. Across that beautiful "thread of nuisance," as some have called it, lay one of the remotest cultural areas in the African continent. No automobile had ever made path there, and seldom had white man set foot there.

But civilization moves on all around such an area, and forces are constantly at work changing the people. Missions, for instance, are concerned with the well-being of their souls, their education, and their living standards in general. So twice a year one of the missionaries from Kamayala goes "across the Loange" to check schools and churches already established there. It's a gruelling trip, and a lonely one. It means twelve days of hard work, long bicycle rides, steep climbs, and usually no one to talk to. Accompanying my senior missionary, John B. Jantzen, was my purpose in making the trip.

On November 21 we left Kamayala. My buddy, Larry Graber, drove us to the sumbolo at Tshikindji village, the jumping-off place just before the Loange valley. We spent the night there, and early the next morning we set out on foot, followed by porters with our supplies and bicycles. By 7 o'clock we were deep in the valley, well covered by dense jungle and tall trees.

Crossing on Logs

The river crossing proved to be quite an event. We could find no bridge, ferry, or fallen tree to cross on, so we used the means available, a willing native and his three logs, tied together with forest vines. He crossed the river several times to get all our porters, supply boxes, and bicycles across. Finally, we too got onto the slippery logs and crossed the river, some 45 yards wide, solely at the mercy of the navigator's skill. Once across, we grabbed a low hanging vine and pulled ourselves up onto the cliff-like bank.

For five miles we climbed up the steep trail, stopping occasionally to catch our breath. It now took us four hours to climb out of the canyon into which we had descended in 45 minutes. Once to the top, we knew why few had attemped to cross before. For a bridge crossing, something comparable to the Royal Gorge span would be required. For a ferry crossing, miles and miles of approach would have to be built by hand, the Congo way.

By nightfall of the first day we had ridden and walked 35 miles over Congo terrain, through dense jungle paths along several rivers, and across wide open expanses of prairie. We had seen the wonders

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*Author John M. Janzen, Elbing, Kan., and Larry Graber, Salem, Ore., are Paxmen serving with the Congo Inland Mis.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

of African nature. But with a feeling of empathy we had also seen a much more impressive sight, the appalling condition of Africa's darkest, yet most challenging aspect—its humanity.

Pagan Traditions

We came to many villages where the people, backward and ambitionless, listened to the gospel through tradition-thickened ears. Witchcraft and the charms and pleasures of heathenism mean more to them than anything else. They'd rather die in their selfish little practices than begin a new way of life.

Upon riding into a village, we usually found the old elders and chiefs under the largest shade tree, smoking a common pipe, and discussing their own small palavers and concerns. Why should they be concerned with anyone else's problems? Their own satisfaction is all that life demands of them. Several wives take care of the work, getting food and bearing children. The rest is unimportant.

The whole of life for these people is saturated with this philosophy — self-satisfaction, nothing more. There is no such thing as family love. Polygamy abounds. A woman is no more than a slave to her husband. Children born into such an environment have little chance to develop properly, since their parents often do not love them. They grow up without an incentive in life, doing the things they're commanded to do, and being punished only when they aggravate their elders. Such is family life in an area where personal character is held in low esteem.

Disease is rampant, and sickness of every kind exists. We saw mental patients, cripples, people with large tumors, open sores, burns—all brought onto themselves by their own filth and ingrown ignorance. Many times the only medicine people get in such an area is from the witch doctor, and that, more often than not, only makes the illness worse or kills the patient.

Missions Bring Hope

Life is miserable for these people. Yet, in the midst of darkness, tradition, and devilry, the hint of a brighter future glows from all sides. In a few of the villages we visited, the presence of one small building gave the whole community a different atmosphere. That small building was a schoolhouse, often not large enough for two dozen children. There, a teacher trained at a mission was putting to work an influence that has changed backward people almost universally. Education, the teaching of truth, has made centuries-old traditions obsolete. Little children, instead of learning about witchcraft and relying on charms, now are beginning to read and write, think for themselves, and see the futility in their old ways.

The gospel of Christ, taught simultaneously with other subjects, brings about a marvelous change in the lives of the people. A sense of duty and purpose fills their minds. Family love makes parents want to care for their children. And where Christ rules lives, scientific cures replace the witch doctor's medicines.

A new day is dawning, even in such remote, backward areas. But the path is steep and the way is rough.

As we looked back across the Loange for the last time, we thought of the developments that are inevitable for such an area. Civilization and Christianity are slowly taking hold. The staunch, iron-minded old chiefs and elders are seeing their practices crumble to mere memories. For them the future is dark; many will die in their ways. But for the youth, a bright future lies ahead—a future as challenging as the dynamic culture of a new people in a rich and promising land.

Youth Prayer Calendar -- 'Round the Year

IT IS EASY to get out of the "habit" of personal devotions. Your youth fellowship can help remedy this by planning the year's programs to bring periodic reminders to the young people, encouraging them in the consistent use of the 1958 *Youth Prayer Calendar* as a guide in a well-rounded personal prayer life. Here are some ways this may be done:

- Once each month or oftener, during the regular youth meeting, incorporate somewhere in the program a brief review of the Prayer Calendar concerns for that or the next month. Try to present the prayer needs in such a way that each person feels it *his personal responsibility* to pray.
- Try to find some service activity related to the concerns for that month. For example, if the month's topic is "The Church" try to find something which needs doing around your own church—painting, general repairs, cleaning, beautification of the grounds. If it is "Missions" the group may undertake to do local mission work in a variety of ways—visitation work in hospitals, penal institutions, homes for the aged, or personal visits to shut-ins, singing and having devotions with them.
- Make available a "Call to Prayer" bulletin board in a place where it it readily seen by the young people as they enter and leave the church building. Appoint some person to be responsible for keeping it up to date with items of interest for Prayer Calendar users. The page for the current month could be posted and then some key idea for that month displayed in a graphic or artistic manner. For example, the topic, sub-topic, verse, or book for that month could be emphasized by the use of pictures, sketches using stick-men, free-hand drawings, and striking lettering. It is important to keep this up to date, attractive, and interesting, so that it will draw the attention of passers-by and remind them of their prayer responsibilities.
- Some adventuresome group may try to use the Prayer Calendar as a general program guide for an entire year. It covers rather adequately personal Christian living and the church program, so wise planning with this guide could develop a very well-rounded year of programs.

—YPU Program Helps

Two 1-W men in Wilmington, Del. serve the nation's largest single group of handicapped persons as

Speech Therapists

By Paul Rudy and David Yoder

WHAT is a speech therapist? This is not an unusual question. Few people know what a speech therapist is and what his profession entails.

We define a speech therapist as a person who diagnoses and corrects speech of children and adults whose speech is so abnormal that it calls attention to itself.

This may be stuttering, lisping, or poor articulation caused from cerebral palsy, cleft of the palate or lip. There may be persons who are deaf and hard of hearing who therefore do not develop speech and language normally. A stroke in an older person may impair the brain temporarily or permanently resulting in the loss and/or impairment of speech. These are only a few of the problems which we encounter in our work.

Paul Rudy has a BA degree in speech therapy from Pennsylvania State University and is in 1-W service as a speech therapist with the State Department of Public Instruction in Wilmington, Del.

Children from grades one through twelve are seen for speech and hearing evaluations, and therapy is geared to the individual's need. Therapy periods are from 30 to 45 minutes a session and are held in the school or county clinics one to three times a week. Each child found to have a speech difficulty may, after evaluation by a therapist, receive direct speech therapy individually or in a small group of not more than six pupils, and indirect therapy through teacher and/or parent.

David Yoder has a BA degree from Goshen College and an MA degree in speech therapy from Northwestern University. He is serving with the State Board of Health in Delaware. His work is mainly with children from ages three to six years who present speech problems organic in nature —due to cerebral palsy, cleft of palate, and undefined language problems due to brain damage.

The children are brought to the State Board of Health speech clinic in Wilmington where they are diagnosed and treated (except the more severely handicapped cerebral palsied children). Children who receive speech training are seen individually once or twice a week, depending on the individual case.

We are sometimes called upon to perform auxiliary services such as addressing parent-teachers groups, community service organizations, conducting clinics and in-service conferences and serving as consultants for school and hospital administrators, nurses, and parents.

We find our work both difficult and rewarding. There are cases which are never solved, but these are offset by the many children who are completely rehabilitated.

One of our problems is the anxiety over progress. Parents, and sometimes we therapists too, are so progress-conscious that we imagine an immediate improvement after clinical hour. Progress in speech correction takes time. It is a matter of growth and not a sure sudden result of manipulation.

As Christians we work to correct disease, ignorance, poverty, crime, disaster and their after-effects. We are concerned with the total welfare of those with whom we have association.

Like other handicaps a speech defect is crippling and disabling. If all youngsters and adults in this country who have serious speech difficulties were to assemble in one place, they would make up a city as large as New York. They are this nation's largest single group of handicapped persons: between four and six per cent of the population, by conservative estimate, which means six to nine million Americans.

A speech defect disqualifies a person from competing for the security he needs and from expressing himself as he would like. The effects of his abnormality are diffused and ramified through his whole personality. The gnawing inner pain of being different results in a series of chain reactions which often wreck the individual.

It is our philosophy that every individual is worth while and that, aside from God, his speech is the most important tool he has for getting along in life. We hope that what we do for a person's speech, we also do for his whole being.

1-W Mirror

Teach Us to Pray

Prayer is the soul's sincere desire. Prayer is an expression of faith; faith in a life-giving Christ. Prayer is life; without it the Christian dies. It is his vital breath. Prayer is a form of service; it is essential for service. Service without prayer loses its effectiveness. Prayer is fellowship—the highest type of fellowship, for it is communion with God.

It is no wonder then that the disciples after watching Jesus for some time, came to Him and said, "Teach us to pray." Christ, the giver of faith and life, drew His strength from God through prayer.

When you pray for someone or something you actually come before God desiring a specific thing. You have a loving concern for it and you make this known to God—earnestly desiring Him to meet this need. But you also pray to Him when you worship Him, when you earnestly desire Him to know that you are aware that without Him you would be lost and miserable. Thinking on the good things received at His hands is prayer.

—Bill Block in YPU Program Helps

our schools

CRANE TO SPEAK

Henry Hitt Crane, pastor of the Central Methodist Church, Detroit, Michigan, and noted pacifist, will be the guest speaker at a Peace Rally sponsored by the Eden Mennonite Church, Moundridge, Kansas, and the Bethel College Peace and World Order Commission on January 26.

"Evaluating the Extremists" and "The Fate We Face" will be Crane's topics at the 10:00 a.m. and 2:30 p.m. meetings to be held in the Eden Church. The evening meeting in Memorial Hall, North Newton, at 7:30 p.m. will be "The Purpose and Power of God."

mutual aid placement

PERSONNEL WANTS

Receptionist-typist — College training preferred. Contact General Conference office, 722 Main St., Newton, Kansas (No. P 201).

Secretary — Secretarial position available beginning March 1 at General Conference Central Offices; experience preferred. For application blank write to Walter D. Unrau, Manager, Mennonite Publication Office, 720 Main, Newton, Kansas (No. P 202).

News Writer—A part time job is now open for a person to work in General Conference Central Offices writing news and articles for the General Conference Boards. Depending on qualifications, combination with other position to make this a full time job could be worked out. Applicants should state their qualifications in a letter addressed to Walter D. Unrau, Manager, Mennonite Publication Office, 720 Main, Newton, Kansas (No. P 203).

FOR SALE

Home—Four room home in Fresno, California. Includes one-fourth acre lot, small fruit orchard. Near city park, playground, swimming pool, and schools. Ideal for family or retired folks. Contact: Dr. Marius Hansome, 3848 E. McKenzie Avenue, Fresno 2, California (No. P 200).

FOR RENT

Farm—Dairy and grain farm in central Kansas area for rent by March, 1958. Located within ten miles of Mennonite Church and market town. Has 130 acres crop land, 80 acres pasture. Contact Mutual Aid (No. P 204).

into the beyond

CORRECTION: In the January 7 issue of *The Mennonite* under this heading was a notice of the passing of Benjamin Ummel. This should have read MRS. Benjamin Ummel, member of the First Mennonite Church of Ransom, Kansas, who was born January 24, 1890, and died December 4, 1957. We regret this error.

Helena (Janz) Epp, member of the First Church, Hillsboro, Kansas, died at the Bethesda Home (Goessel, Kansas) December 5, 1957.

Justina (Klassen) Gaeddert, member of the First Church, Hillsboro, Kansas, was born December 8, 1874, and died at the Inman Rest Home December 7, 1957.

Lester Soft, a member of the First Mennonite Church of Pretty Prairie, Kansas, was born January 16, 1919, and died December 2, 1957.

Wilber W. Nightingale, of Halstead, Kansas, and member of the First Mennonite Church, Halstead, was born January 12, 1928, and died in Jacksonville, Illinois, following an auto accident, December 5, 1957.

Karl J. Mueller, member of the First Mennonite Church, Halstead, Kansas, was born September 12, 1897, and died December 10, 1957.

Alvin Lugibihl, of Pandora, Ohio, and member of the Grace Mennonite Church, Pandora, was born February 8, 1883, and died December 24, 1957.

Mrs. Mary (Stoll) Jacobs, of Wadsworth, Ohio, and member of the First Mennonite Church, Wadsworth, was born November 2, 1861, and died December 26, 1957.

Mrs. G. A. Harms, (nee Louise Toevs), was born December 23, 1878, at Sandhoff, Germany. She came to America in 1884, and since 1895 was a member of the First Mennonite Church, Newton, Kan. She passed away on December 29, 1957.

MCC news and notes

MUSIC RENEWS FAITH

BERLIN—The Christmas programs presented in Berlin refugee camps by an octet of Paxmen from Enkenbach, Germany, was like "a star in a cloudy sky." Said one Paxman: "These folks have seen their life or source of life cut off before their eyes. After our musical programs several refugees told us that it was definitely a renewal of their faith in God to listen to the singing." Here are some of the refugee people they met:

A woman from the East Zone attended the program at Menno-Heim. She has five children and her husband is dead. Her face showed sorrow but at the same time she gave the impression of hope and confidence for the future.

A poor man who has waited a long time to go to the West but encountered problems told a Paxman he was going for a several-hour walk in the night to get away from the camp. He was seen later standing on a street in a drizzle, smoking a cigarette. No hope, no comfort, not understood, alone in the world.

Two hundred children surrounded the Paxmen when they arrived in one camp. A Paxman said they were "desperate for a little love; they are treated as a mass group, live a public life and do not know how it feels to be treated as an individual, since they live in a large camp with twenty or more persons in every room."

Ernst Harder (Newton, Kan.) gave meditations with the singing. Members of the octet were Ted Bergey (Doylestown, Pa.), Kenneth Davis (Clarence Center, N. Y.), Cleason Dietzel (Pigeon, Mich.), James Eigsti (Buda, Ill.), Robert Good (Kouts, Ind.), Wilbur Maust (Pigeon, Mich.), Douglas Shenk (Archbold, O.), and Wilbur Yoder (Goshen, Ind.).

MAGNITUDE OF NEED

KOREA—"The magnitude of the continuing need in Korea is so overwhelming it can scarcely be told," says James Claypool, director of Korea Church World Service with which MCC works in much of its relief work there.

There are 23 million persons crowded into an area about the size of Indiana, he points out, and only 25 per cent of this land is tillable. He says there are 300,000 widows with 700,000 children and unemployment is everywhere.

There is the ever-present day-to-day need for food and shelter for these millions, and emergency needs caused by frequent tragedies of fire, flood, and other forces which leave the already destitute Koreans completely helpless.

jottings

CHRISTMAS PARADE

FRIEDENSFELD CHURCH, TURPIN, OKLA.: Dec. 2 we had our Christmas parade in Liberal. It was very beautiful and impressive, with 18 floats based on the Life of Christ and 21 attractive bands. Dec. 8 Mr. and Mrs. T. T. Dirks had open house on their 45th wedding anniversary, preceded by a Sat. evening dinner for their brothers and sisters and a Sun. family dinner. Three of the younger S. S. classes had Christmas parties in the church basement, and Mrs. Jake Epp had the junior class in her home. The third Sun. in Dec. the Young People and the Home Builders S. S. class had their Christmas parties.—Mrs. Chester Windsor.

BIBLE CONFERENCE

MENNO CHURCH, RITZVILLE, WASH.: This is again a busy time in our church activities. The Elementary Sunday School presented a Christmas story on Christmas Eve and the choir gave the cantata "The Promised Child" by Stults on Dec. 22. Erland Waltner spoke here Nov. 17 in the interest of the Mennonite Biblical Seminary. Pastor Janzen recently conducted a series of meetings in the Lynden Mennonite Church. One Sunday the choir of the Northwest Christian High School had charge of the worship service with Orin Johnson bringing a brief message. Our second annual Bible Conference was held Nov. 27-Dec. 1 with Olin Krehbiel as speaker. These were indeed inspiring services. Six infants were brought for dedication to the Lord on Dec. 8. We had a meeting with Kazadi Matthew on Dec. 26.—Corr.

MARTENS SPEAKS

ZION CHURCH, DONNELLSON, IOWA: Holy communion was observed Oct. 6. We were happy to have missionary S. T. Moyers with us for the service. Brother Moyer led us in our morning meditation. Oct. 13 consecration of infants was held during the morning service. The fruits and vegetables which were canned during the summer were taken to the Seminary in Chicago. Wm. Stauffer was with us for our Fall Inspirational Services Nov. 10-18. The services were much appreciated. On Sat. evening he was guest speaker at the Men's Brotherhood meeting. Robert Unruh and family, who have served among the Mennonites of South America under MCC, were with us recently. On a Sat. evening they showed pictures and Sun. morning they told about their work. Union Thanksgiving Service was held in the Presbyterian Church with our pastor as the speaker. Rudy Martens, missionary to the Belgian Congo, was the speaker at our Harvest Home Festival. The afternoon program was in charge of the Women's Missionary Society, while the evening program was in charge of the Goodwill Mission Circle. Brother Martens showed pictures of his work. Dec. 1 our pastor and Mrs. Thiessen gave a violin and piano recital in our church. The Goodwill Mission Circle invited the ladies of the church to their annual Christmas program. A social hour followed, with refreshments.—Corr.

YOUTH BANQUET

NORMAL CHURCH, NORMAL, ILL.: Missionaries who have recently been our guests have been Irena Liechty, Kazadi Matthew, Lloyd Brown, Sam Ediger, and Frieda Guengerich from the Belgian Congo. Our pastor, H. N. Harder, has spoken on "Mountains in the History of the Bible" for evening worship and Bible study. These services have been most interesting. "Watchman, Tell Us of the Night" was the pageant given at Christmas time. After the service the young people went carol singing to shut-ins. The young people of Normal and Carlock had a banquet at the Normal Church Fri. eve., Dec. 27. Harold Skillrund, pastor of St. John's Lutheran Church, was the guest speaker.

MCC CANNING

WAYLAND CHURCH, WAYLAND. IOWA: Oct. 27 our pastor with several young people attended a youth rally at Pulaski. Nov. 3-8 a special week of services was held with Harry Yoder as speaker; the general theme: "The Church and Our Lives." Nov. 17 pastor L. A. Habegger attended a ministers' meeting at Bluffton College, where he was one of the speakers. Nov. 24 we joined Eicher, Bethel, and Sugar Creek Churches for service with Mr. and Mrs. Robert Unruh, MCC agricultural workers in Paraguay. Dec. 1 Anna Marie Peterson told about VS work with an illustrated lecture on her summer's experience at the Gulfport, Miss., mission project. A group from our church went to Kalona to process eleven hogs which were donated for MCC relief canning project, resulting in 606 cans of meat, 374 cans of lard. Dec. 8 funeral services were held for Russell L. Roth, who lost his life in a tragic accident, and on Dec. 19 for Mrs. Frank Magdefrau, who had been hospitalized for several weeks. Dec. 22 the S. S. Christmas program was given by the small children and a Christmas cantata, "The Christmas Story," was given by the Junior Choir. At the close the White Gift service was held.—Mrs. Allen Meyer, corr.

PASTOR RESIGNS

FIRST CHURCH, PRETTY PRAIRIE, KAN.: Nov. 10 Pastor Nyce resigned to accept a call to the newly organized Mennonite Fellowship in Newton. We pray that God will lead and direct as the committee seeks to find another pastor, and we ask God's blessing on Brother Nyce as he brings his work here to a close and takes up his new duties. Our annual Harvest Mission Festival was held Oct. 13 with Miss Vernelle Yoder, Colombia; Mr. Hsieh, a native Christian of Formosa; and John Thiessen as the speakers. The offering for missions during the day amounted to $5,850. Mr. and Mrs. J. J. Kaufman celebrated their golden wedding anniversary Oct. 20 with open house. Oct. 27 Elsie Wensinger, a member of our church and supported by our S. S., told about her mission work in Africa; Nov. 24 she showed pictures of her work. Nov. 14 the Peace and Relief Com. of our church and of the Bethany Church of Kingman sponsored a canning project at which time 1,434 cans of meat were processed. Nov. 15 the Mennonite Men had Walter Graber speak on his recent trip to Europe. Dec. 18 Bob Unruh told of his work with MCC and the U. S. Government on South American agricultural project. Twelve children were dedicated to the Lord in the morning service Dec. 1. In the evening the Choral Society presented their annual rendition of *The Messiah*. Melvin Schmidt, a ministerial student, preached at the Thanksgiving service in the absence of the pastor who was speaking at the Harvest Mission Festival in Henderson, Neb. John Ruebke entered VS and will be working with the canner for three or four months: Betty Jo Voran is in her second year of VS at Brook Lane Farm in Maryland.

CHORAL PROGRAM

BURRTON CHURCH, BURRTON, KAN.: The Lord's Supper was observed Nov. 10. Our annual Harvest Mission Festival was held Nov. 17. Brother and Sister Edwin Weaver, returned missionaries from India, brought the message and also showed pictures of their work. The offering for the day was $852.34. Elmer Ediger brought the message Nov. 24. The following are now enrolled in catechism class: Deloris Nitengale, Imojeanne Yoder, Paula Ratzlaff, Robert Schrag, Billy Schrag, Dennis Dick, Gary Dick, and

Arlis Hook. A union Thanksgiving service was held Nov. 27 at the Christian Church. During the worship hour Dec. 15 a mixed chorus from Hesston College, under the direction of Paul M. Yoder, gave a musical program. Gordon Buschert, a member of the choir, brought the message. The annual S. S. Christmas program was held on Christmas Eve; a pageant was given, and an offering for relief was held. At the worship service on Christmas Day, Eldo Ratzlaff of Burlington, Colorado, brought the message—Mrs. Harold Martens, corr.

MISSIONARY DAY

First Church, Nappanee, Ind.: Lois Eileen Dowty and James G. Weldy were united in marriage Sept. 15 at the Bethany Church of the Brethren, New Paris. Anniversary Day was held Sept. 29 with a fellowship dinner. The five-church Men's Brotherhood met at Silver Street Church Sept. 30. Howard Raid of Bluffton College was the speaker. Holy communion was observed the evening of Oct. 6 with a candlelight service. Our fall missionary meeting rally was held Oct. 17 at the Grabill Church; 13 ladies from our church attended. The evening of Oct. 20 we held our Harvest Home meeting. Mrs. Baily spoke on the subject, "The Minority Group." The evening of Reformation Sunday, Oct. 27, Erland Waltner gave us a message on his experience at the World Mennonite Conference in Germany. Mark Schrock spoke to us the evening of Nov. 10 on his recent trip to Russia. Ronald Krehbiel spoke to us Dec. 1 since the General Conf. churches of this area observed this as Missionary Day. Pastor Kazadi Matthew spoke in the evening service. Youth banquet was held Dec. 8 for the churches of this area with our young people as hosts. A Christmas program was given by the children during the S. S. hour, Dec. 22. In the evening the choir gave a Christmas cantata. In the absence of our pastor Dec. 29, E. S. Mullet brought the message.—Corr.

SANTA FE HELPS CHURCH

Grace Hill Church, Whitewater, Kan.: In 1957 our church gained 6 members by baptism and 1 by letter, lost 4 by transfer and 2 by death. Six members were joined in marriage, all to partners outside the congregation; 10 children were born. The total membership is 210. Our local operating expenses were $6,327. Our offerings to all Conference and other causes were $1,507. Various church organizations assisted with a number of projects. On Jan. 10, 1879, the Santa Fe R. R. sold 40 acres to our congregation, "in love and affection and for the sum of $1,000." This land has always been rented out on the usual local pattern, two-thirds of the income to the operator, and one-third to the owner. This year the income for the church from this source was $504.—Mrs. Herbert A. Schmidt.

WEDEL HOLDS MEETINGS

Bethel Church, Inman, Kan.: P. A. Wedel held a series of meetings here Nov. 17-22. Pete Ediger from Fresno, Calif., brought a short Thanksgiving message Nov. 28. We observed holy communion Dec. 1. The wedding of John Kroeker from here and Donna Regier of Buhler took place Dec. 1. George Doerksen Jr. from here and Beverly Amburg were married in the bride's church in Rochelle, Ill., on Nov. 30. A daughter, Sheryl Linn, was born to Mr. and Mrs. Arnold Regehr Nov. 10. A son, Roland Marvin, was born to Mr. and Mrs. Marvin Doerksen of Chicago Nov. 20. A son, David Michael, was born to Mr. and Mrs. Menno Ediger of Ontario Nov. 27. Visiting speakers, home for the Christmas vacation, have been Elmer Ensz, Pete Neufeld, and Elmer Neufeld. Helen Willems, a missionary to the Philippine Islands, showed slides and told of her work there, Dec. 29.—Mrs. A. F. Enns, corr.

ANNUAL DINNER-SALE

First Church, Clinton, Okla.: Mrs. J. N. Wiebe of our church went to her eternal home Nov. 19. Funeral services were held in the Methodist Church Nov. 22, with Lee Wiltshire and Henry Hege as speakers. Nov. 24 and Dec. 1 T. L. Nussbaum filled the pulpit in the absence of our pastor Walter Regier, who was quite ill for a while with the flu. Nov. 29 the Mission Circle held the annual Christmas dinner and mission sale at the fair-ground building. Deloris Nickel underwent surgery Dec. 6 in the Clinton Hospital, as did also Mrs. Jimmy Hill on Dec. 13. A daughter was born to Mr. and Mrs. Irvin Schmidt Oct. 31. The Sewing Circle met Dec. 12; new officers were elected and Christmas gifts exchanged. Sun. evening, Dec. 22 our choir presented a musical program, and on Dec. 24, Christmas Eve, our S. S. presented a Christmas program. Christmas Day services were held at 10 a.m. Dec. 29 communion service was held. In the evening the church was invited to the Herold Church at Bessie for the film "Seventeen."—Corr.

FAREWELL FOR STEPHEN

Lorraine Ave. Church, Wichita, Kan.: A very blessed New Year to all. May the love of God and good will toward our fellow men continue to grow throughout the coming year. We have had our yearly business meeting. G. S. Stoneback will continue to serve us as pastor. There was a New Year's fellowship and prayer meeting from 8 to 12 p.m. Jan. 12 Miss Santini and Miss Weaver showed pictures and told about Puerto Rico, its needs, and the work being done there by Mennonites. Jan. 19 was the Mission Rally, with annual fellowship supper and farewell for Samuel Stephen. Harold Ratzlaff was guest speaker. It has been good to have Mr. Stephen in our midst. We are looking forward to having J. E. Hartzler with us Feb. 16, to speak at our morning and evening service. He has recently made another tour and will speak on "Albert Schweitzer, Myth or Miracle," at the evening meeting.

PASTOR WELCOMED

Salem Zion Church, Freeman, S. D.: As a congregation we have been eagerly looking forward to the coming of Pastor and Mrs. Olin Krehbiel. On Sun., Dec. 15, Pastor Krehbiel began his ministry in our church. After the fellowship meal, following the morning service, we had a welcome for them, consisting of remarks by the pastors of neighboring churches. Eldon Senner acted as chairman and we welcomed the Krehbiels to the Salem Zion Church, and LaVera Schrag sang a solo. In the evening a musical Christmas program was given by the choirs of the church. This was also the first Sunday we used our organ, after it was installed in the new church.—Corr.

GIFTS FOR MISSION

Inman Church, Inman, Kan.: The mixed choir, under the direction of Shirley Garrison, presented "Joseph and the Nativity" by Lorenz on Dec. 21. The Christmas story in pictures was narrated by our pastor, Ben Rahn. The laymen were in charge of the Christmas Eve service at the Union Rescue Mission. Vernon Lohrentz brought the evening messages. Each one attending the service at the Mission on Christmas Eve received a New Testament, a pair of socks, and a handkerchief from our laymen's organization. A Christmas Eve offering of $144.20 is to go toward a children's dormitory in the Belgian Congo. The S. S. dept in their Christmas program presented the Life of Christ, including the death, crucifixion, resurrection, and ascension in Scripture and music. Brother and Sister Vernon Lohrentz, who are attending Mennonite Biblical Seminary in Chicago, were received as members of our congregation on Dec. 29. A Watch Night service was held together with the young people from Bethel Church.

NEW WINDOWS DEDICATED

First Church, Halstead, Kan.: Our congregation had its annual meeting in Nov., at which time officers and committees for 1958 were elected. Pastor and Mrs. Goering showed pictures and told of the World Conference and their European tours on Sunday evenings. Our Harvest Festival was held Sun., Nov. 17, with Brother and Sister Orlando Waltner bringing the messages. The offering was $445.63 for missions. Four new members were received at the morning service. The ladies of the church served a Smorgasbord supper Nov. 23; the proceeds were over $900, of which $500 was given to missions, the rest to the organ fund. New windows in the sanctuary were dedicated at the worship service Sun., Nov. 24. Union Thanksgiving services were held in the Presbyterian Church with Pastor Goering bringing the message. W. F. Unruh brought the message Sun., Dec. 1, in the absence of the pastor. Choirs gave a program of Christmas music Sun. eve, Dec. 22. Children's program was on Christmas Eve, and Christmas Day service at 9:30 a.m. Holy communion was observed Dec. 29. A Watchnight service was held Dec. 31—Anna V. Lehmann, corr.

MEMBER IN INDO-CHINA

Bethany Church, Kingman, Kan.: Nov. 3 our pastor, P. P. Tschetter, left for Inola, Okla., where he conducted a series of meetings for one week. Nov. 10, in the absence of our pastor, our Sun. morning speaker was Ely Walters from the Hutchinson Bible Academy. That evening the First Church of Hutchinson gave a panel discussion program. Nov. 17-22 Bro. Esau was in our midst for a week of meetings. Nov. 28 Thanksgiving Day services were held in the morning. Nov. 29-30 our pastor conducted meetings at Tampa, Kan. Word has been received from Dallas C. Voran of his safe arrival in Laos, Indo-China. He is working with I. C. A. and is doing social welfare work. Dec. 1 communion services were held. Dec. 3 the annual business meeting of the church was held and plans made for another year. Dec. 12 sons were born to Mr. and Mrs. Glen Zerger, and to Dr. and Mrs. Willard Kaufman. Dec. 15 funeral services were held for Mrs. Willard Voran who passed away in Kingman Memorial Hospital after a prolonged illness. Dec. 22, Sun. eve, our choir gave a Christmas program under the direction of Mrs. Elmer Krehbiel. Dec. 24, Christmas Eve, our annual S. S. program was given. Christmas Day services were conducted by Frank Fatopulous of Omaha, Neb. Dec. 31 services were held, conducted by our pastor. We thank God for His goodness and His care, and are going forward into 1958 trusting our Lord to supply our needs.—Corr.

CHRISTMAS SHOWER

Hopefield Church, Moundridge, Kan.: The newly built parsonage was occupied by the pastor and his family the first week in July. The parsonage was dedicated at a special service on Sept. 1, 1957. Open house was held the next week on three different evenings. Brother and Sister Peter Voran held evangelistic meetings in our church August 21-23. Our Harvest Festival was held Sept. 15 with John Thiessen and the Peter Vorans as speakers. The film *Call of the Cheyenne* was shown at the evening service. Bethel College students from Hopefield are Lavern Stucky, Kenneth Stucky, and Donald Stucky. Elaine Graber is at present studying nurses' training at Halstead Hospital. Galen Stucky is attending Iowa University. On Sept. 20 a daughter, Mary Gayle, was born to Mr. and Mrs. Robert Kaufman of McPherson. On Oct. 26 Douglas Dean was born to Mr. and Mrs. Wayne Stucky of near Moundridge. A daughter, Lovella June, was born to Mr. and Mrs. Reuben Schrag of near Little River on Nov. 16. Mrs. Peter J. P. Schrag suffered a stroke Nov. 21. Mrs. Ernest Juhnke was admitted to the Mercy Hospital on Dec. 18. Philbert Stucky was admitted to the Bethel Deaconess Hospital on Dec. 18 for an operation. The members of the Ladies Mission Society and their families gathered for a Christmas party at the Cloverleaf Schoolhouse on Dec. 5. A Christmas shower was held for the pastor and family. The C. E. delivered Christmas baskets to the needy on the evening of Dec. 22. On Dec. 8 the missionary film *Light in the Jungle* was shown. The Christmas Eve program was presented by the children of the church, and Christmas Day services were held at 10 o'clock.—Mrs. Sam Stucky, corr.

MISSIONARIES SPEAK

Immanuel Church, Downey, Cal.: We were privileged to have Robert Harkness with us for a Sunday afternoon musical concert. For our special Thanksgiving homecoming services we were happy to have the Henry Kliewers, missionaries to Arizona. They brought along two Indian women and we certainly were challenged by their testimonies and sermon. We also heard from Helen Graber, missionary to the Jewish people, and the Frank Mannings, recently returned from East Africa. Dec. 8 we were privileged to have Kazadi Matthew from the Congo bring the message. Sam Ediger, a missionary on furlough from the Congo Inland Mission, was his interpreter. It was most interesting and challenging to hear from him. The Bible Class had a Christmas dinner in the fellowship hall following the morning service Dec. 15. The evening of the 22nd the S. S. Dept. presented their Christmas program. The Young Adult and Missions Sunday School classes had their Christmas parties Dec. 20 at the pastor's and Joe Sanchez's homes respectively. Dec. 30 the Young People's C. E. had a progressive dinner and needless to say, everyone enjoyed themselves. Lorraine Schroeder gave a devotional at the end of the evening. On the sick list have been Dr. A. J. Guengerich and Leonard Kliewer. The Everett Pearce family was saddened by the passing of his father, Emmett Pearce. Funeral services were held at Rose Hills. Also, the Karl Quenzer family suffered the passing of his father, Fred Quenzer. Services were held at Paso Robles.—Mrs. Allen Sukau, corr.

WHITE GIFT PROJECTS

Hereford Church, Bally, Pa.: A number of missionaries visited with us in the last quarter. Mr. and Mrs. Rudolph Martens and Harold Ratzlaff spoke to us. S. F. Pannabecker of the Seminary also visited with us. Frank Ward, who is supplying the pulpit at Schwenksville, spoke at our fall Fellowship Meal. Our church participated in the Teacher Training Classes conducted in Allentown, Zionsville, and Bally this Fall. Our church voted to support Janet Soldner in South America next year. Our Christmas programs were held on Sun. morning, Dec. 22, for the primary, junior, and beginner depts., and the intermediates had a pageant, "The Coming of Christ in Living Pictures," on Sun. evening, Dec. 22. At this time a White Gift service was held. The projects for the White Gift were the Home at Frederick, missionary Janet Soldner, Jansen Memorial School in India, and the new partition wall which provides a meeting room for the junior-intermediate dept. of our S. S.. A Watchnight Service was held with LeRoy Geist, gospel singer. The Bluffton College Girls' Gospel Team presented a program Sun. evening, Dec. 29.—Mae Latshaw, corr.

conference notes

MISSIONARY LETTERS

The following are excerpts from missionary Christmas letters:

Dr. and Mrs. John E. Zook, Charlesville, Belgian Congo: Recently we were going to a place about 50 miles away where we would be living in a mud and pole hut for seven days. I took a big box of medicines along and a nurse to help with the work as well as one of the leaders in the church. On Sunday we had 360 in church and during the week there were large crowds at every service, and also many stayed for the clinic during the day. We averaged over a hundred people a day who came for examination and to receive help. It was an interesting experience and very helpful in contacting the people in their own environment. I taught a daily Bible class of children, and others in the group had Bible classes with different age groups. In the evening we had services in the various villages. I rigged up a light directly off the 12-volt battery in the carryall and we had good light for the evening services. We covet your prayers for us in the work here, that God might use our lives to bring honor and glory to His Name."

Mary Schrag, R.N., Champa, India: "Recently the house woman, the cook, and I had a very interesting discussion about present day world conditions and our hope as Christians. It just thrilled me when I saw how their faces lit up as we talked about the Lord's return. Yes, He came nearly 2,000 years ago as a babe to fulfill His earthly ministry and soon He is coming again to receive us unto Himself!"

Harold and Gladys Graber, Charlesville, Belgian Congo: "Many in this land have not yet experienced peace of heart. Recently an entirely heathen village asked for an evangelist who could tell them of the Saviour There are countless opportunities before us daily to proclaim the good news of salvation. Congo is a land that is ready to receive the gospel."

Rebecca Nickel, Eloy, Arizona (Migrant Camp Work): "In March of this year I started a women's group meeting. This is in one of the camps where I am also having a children's Bible class. We have it for about two hours every other week. When this was first started, Elsie Heppner was with me. This is a very cooperative group. We have a Bible Study which lasts for about an hour and then we piece quilts. They seem to enjoy it very much. In this group they make one quilt for themselves and then they make one either to be sent to relief or to be given to some poor family that we know about. This is being done upon their suggestion.."

Dr. and Mrs. Joe Duerksen, Jagdeeshpur, India: We are listing a few of the things for which the missionaries in Jagdeeshpur praise God this season: . . . an open door among the women, and for the vision among our church leaders to recognize the existing need to do something for and with our women; . . . the many who take care of their own needy ones, such as widowed mothers, orphans, incapacitated and handicapped brothers and sisters; . . . the Christian witness going out through our Christian young people in training, in service, and through unobtrusive contacts; . . . tender consciences and a conception of sin and justice; Christian virtues found and revealed sometimes in the most unexpected people and situations; . . . the joy of working together with the Christian pastors and leaders in the rural churches."

A GREAT YEAR

"Bless the Lord, O my soul: and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits" Psalm 103:1-2.

These words pervaded a meeting at which time the experience of 1957 was reviewed. It was a great year. The Lord did bless abundantly. Not only in our local churches, but also in our institutions and conference as a whole His power and guidance was apparent.*

The total amount raised in 1957 for the four boards was $852,724. This is $70,276 short of the $923,000.

It should be stated that many gifts did not reach us in time to be booked for 1957. In fact, they are still coming in—church offerings and individual gifts. So that the response is even greater than indicated by the final result.

What about 1958?

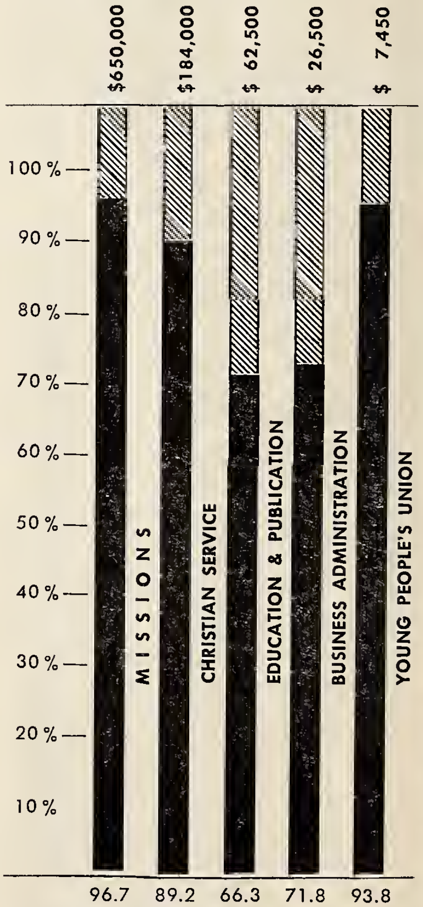
This year has just begun. Our challenges have never been greater. Opportunities abound. The budget is a bit higher than last year—but even that is only a minimum of what can be done. It would be very helpful if all who can do so would give regularly. If our people everywhere dedicate themselves to these tasks, we can "by the Grace of God" go over the top.

And above all, let us *daily* remember that far-flung work before the throne of grace.

We thank our people everywhere for their loyal support.

conference stewardship

December 31, 1957



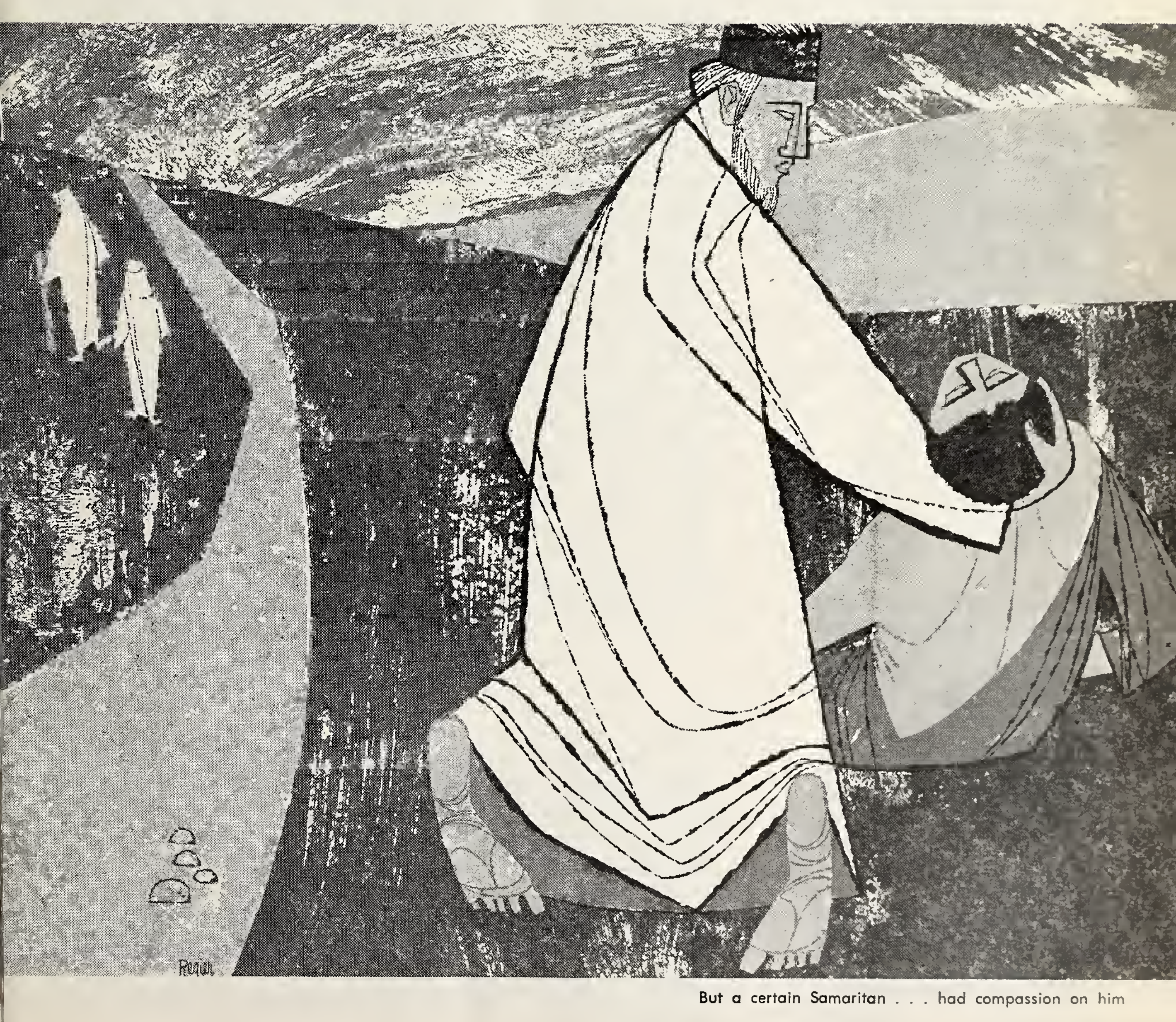
Percentages as of Dec. 31, 1957

■ Receipts to Dec. 31;
▨ Short of Budget

JANUARY 28, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



But a certain Samaritan . . . had compassion on him

MENNONITE HOMES AND HOSPITALS

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COVER by Robert Regier

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Feb. 9—Race Relations Sunday
Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
March 9—Conference Sunday
April 6—Easter Sunday
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 4**

editorials

THE COMPASSIONATE CHURCH

We read with deep gratitude how Jesus healed the sick, fed the hungry, comforted the discouraged and worried, gave help and healing to the mentally and emotionally disturbed. And the wonder of it is that this service and concern is apparently an inseparable part of His great teaching and preaching ministry, His witness to the goodness and love of God. We can't imagine Jesus, the Son of God and Saviour of men, indifferent to human suffering, neglect, and need.

Christ's stirring parable of the Good Samaritan has through the years become for the Christian an inspiring symbol of compassionate love. In the response of the Samaritan, who replaced personal pride with forgiving and selfless love, we can identify ourselves with the essence of Christ's command to "love one another."

We can't imagine the church of Jesus Christ without a deep active concern for the underprivileged, the forgotten, the physically or mentally burdened, the inwardly tense and torn. The church is the body of Christ: His hands, His feet, His mouth, His warm heart. It cannot pass by the man fallen by the way without reaching out a hand to help. The church cannot do this and remain the church of Jesus Christ. It must continue the ministry of love and compassion of its great Master. Jesus' charge to the Twelve was to teach—preach—and heal. That is still His mandate as He sends forth His followers to witness to the love of God in the name of Christ. That is why the church of Jesus Christ throughout the centuries has felt constrained to establish welfare institutions and services — hospitals, homes for the aged, the fatherless, and the mentally ill. This ministry of love is as inevitable for the followers of Jesus as it was for the Lord Himself. Thank God that His love made Mennonites all through the centuries sensitive to the hurts and sufferings of their fellow men and led them to marvelous doors of service through welfare ministries and institutions.—Henry Fast

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"In all of these physical ministrations, when most true to its basic purpose, it (our hospital) has sought withal to render a plus service, realizing that troubled minds and hearts almost inevitably accompany ailing bodies, and attempts to minister to one without regard for the other must needs fall short of restoring the whole person to proper health and vigor. In all of this it has had the example and injunction of the Great Physician, of whom His contemporaries wrote, perhaps with more meaning than we sometimes ascribe, that He made men whole."—R. L. Hartzler, Board Chairman, 1956 address to Bloomington Hospital annual meeting.

Christian Contributions to Institutional Service

Ralph Weber*

THIS generation has seen a great expansion in the construction and operation of welfare institutions. General hospitals, hospitals for nervous disorders, homes for the senior citizens, and other specialized services are being provided at an accelerated rate for the welfare of our people. Federal, state or provincial, and local governments are directly and indirectly providing the impetus to this growth of welfare services. In fact, the governments of Canada and the United States are respectively providing more and more benefits for their citizens through variious pensions, social security, and government insurance programs.

Now, it is not the purpose of this article to evaluate government services to its citizens, nor to discuss its values or its demerits. It is significant to note, however, that while some decry this trend, others feel that increased government activity in the welfare field makes church-related welfare institutions unnecessary. It will be our purpose to point out some definite Christian contributions which the church and only the church can make through its welfare institutions. These are set forth with an objective of encouraging support for our homes and hospitals, and reminding our church institutions of their goals.

The basis of Christian welfare is different than that of public welfare services and nonchristian social service. In the first place, the church engages in welfare service out of a motive of active love, generated by God. Government or secular institutional services are only the result of humanitarian concern. The love which pulsates through the hearts of men and women who have experienced the touch of God's grace through Christ is different from mere human concern, both in degree and kind. One who has been possessed with God's love demonstrates an active concern for his fellow men which no other power can create. A Christian institution seeks to serve as a channel of this supreme kind of love.

FURTHER, church institutional service is an expression of concern for the individual, whereas nonchristian service is frequently based solely on a concern for social problems. Sickness, age, and certain other infirmities create social problems which require action. It is out of concern for the person caught in such social problems that the Christian responds in love.

Secular institutions are not necessarily unconcerned about individuals, but the basic frame of reference is the social need. Much welfare action is more for the benefit of society than for the sake of the individual. The Christian gospel puts prime emphasis on the individual and his welfare. Human persons and their needs, not mere concern to eliminate social problems, inspire church-related homes and hospitals.

Finally, church institutions exist to provide a spiritual ministry, in addition to medical treatment. Jesus Christ views men and women as living souls who need salvation. The human personality cannot be compartmentalized, and the church through its institutions and through many other channels seeks to minister to the entire person. The sick need spiritual comfort and guidance; the aged need eternal hope as well as medicine and supervised care.

These reasons for church service should result in certain definite objectives and procedures which will make them possible of expression. While we can not here spell out any detailed plans, the practical program of a Christian welfare institution should express the love of God, minister to individual needs, and demonstrate a concern for the life fulfillment of the entire personality. Brief suggestions follow:

First, qualified people should be a part of the staff to meet the spiritual needs of the patient. If the bodies of men and women need healing, much more do their hearts need mending and their souls redeeming. No hospital or home is Christian which does not provide a definite program of spiritual ministry.

Second, there must be predominantly dedicated Christians on the staff, so that there is a demonstration of Christian attitudes and standards in the operation of the institution and the treatment of the guest. Genuine harmony should characterize staff relations and patient contacts. Business ethics should be above reproach. It is a sad commentary that some church institutions employ practices which even secular groups consider unethical and immoral. One of the greatest needs today in our Mennonite hospitals and homes is qualified Christian staff personnel who will conduct themselves in a Christ-like manner.

THESE suggestions only point the way to the great avenues of witness awaiting the church which will devote itself to welfare service. Every Christian can witness for Christ wherever he lives and works. But the tremendous value of a Christian institution, where all concerned concentrate their lives in a united service for Christ, is evident in a community where such an institution exists. It virtually becomes a channel of the deep blessings of God.

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*Pastor, Beatrice Mennonite Church, Beatrice, Neb.

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A Christian Ministry to the Aging

Curtis Janzen*

GENERAL CONFERENCE MENNONITES have taken an active interest in homes for the aged since shortly before the turn of the century, an interest which has continued to the present day. They have been active in one way or another in promoting the organization and building of all the homes described below and in their continued operation. Some of the homes were started entirely by a local General Conference church or churches, or their district conference. Others were built in co-operation with other groups of Mennonites and still others were community ventures where, however, the community was largely populated by Mennonites. Several that were begun by local church groups are now supported and operated by the entire community.

Mennonites have seen that the needs of our aging populations offer a real opportunity for Christian service and witness, not only to our own brethren but to others, perhaps nonchristians, who also desperately need the practical service and the particular manifestation of the love of God that is offered by the respective homes. An awareness that this service of love speaks to the souls of men is clearly present in the minds of those who organize the homes and to those that work in them.

Some of the homes, because of the community in which they are located, mainly serve Mennonites. In other homes as few as one-half or one-fourth of the residents are Mennonite, a fact indicating both the need and the opportunity beyond our own circles. The concern that this ministry of love shall continue to be a sharp clear witness of the love of God is present in both groups of institutions. The administrators of most of the homes described here indicated that their homes faced two problems: that because of space limitations they could not accept all the persons who applied for residence in the home; that they were not equipped to care for persons who needed special nursing care, or they at least found it difficult to care for them with their present limitations.

The first of these problems is being faced generally because of the growing number of aging persons. The fact that the over-65 group constitutes as high as ten per cent of the population indicates that solutions other than institutions for older people may need to be found.

Both problems represent an expanding opportunity, not only for our churches but also for individuals who in varying capacities are needed to staff such institutions. Building programs to expand the institutions cannot be financed from operating funds. Churches and individuals who have a concern that older persons can live out their lives happily and comfortably in a loving environment can contribute financially.

If the home cannot provide nursing services because of staff or budget limitations, persons who need these services sometimes have to be moved from one of the friendly homes described here to a nursing home. Such a move results in a certain amount of insecurity and unhappiness and the homes would like to find ways of avoiding it.

Homes that provide nursing care and an activities program for residents need more staff persons for nursing, for activities programs, for maintenance, management, and so on. The institutions described here can provide homes for 675 persons. Over 250 people are employed to care for them, either on a part or full time basis and in various medical, nursing, office, kitchen, maintenance, or administrative capacities. Our churches need both to help financially and to be the reservoir from which devoted young people can be drawn into the ministry of love of these institutions.

THE HOME FOR THE AGED AT FREDERICK, PENNSYLVANIA, founded in 1896, is the oldest of the institutions presented here. Under the sponsorship of the Eastern District Conference it was enlarged in 1957 from a capacity of 35 to provide homes for 70 guests. Wilmer Shelly, administrator of the home since 1954, anticipates that within a short time the requests for accommodations will exceed rooms available.

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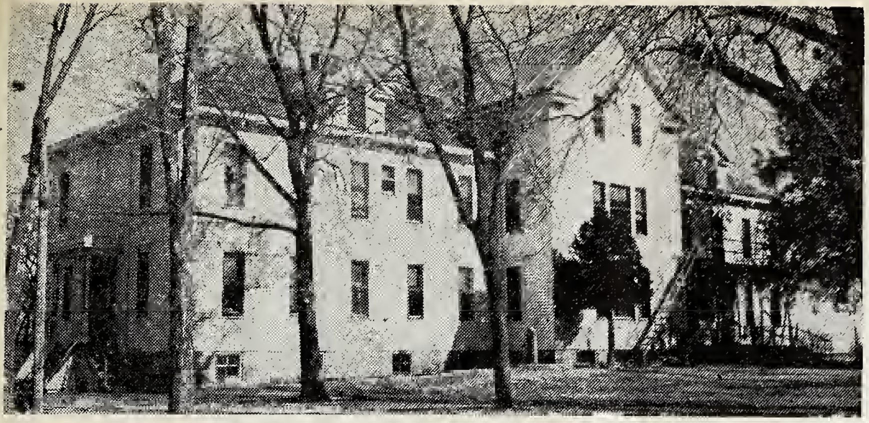
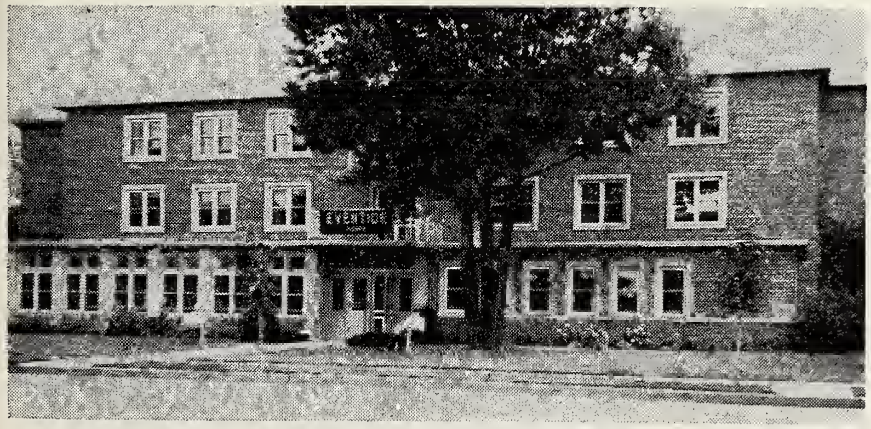
*Graduate student, University of Chicago

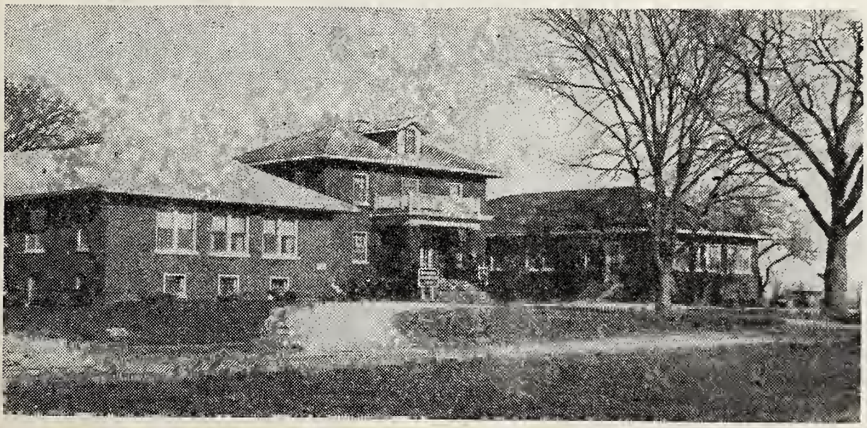


BETHESDA HOME FOR THE AGED at Goessel, Kansas, provides a home for 30 persons. From its founding in 1898 until 1928 when the hospital was built it served as both a home for the aged and a hospital. Ninety-five per cent of the persons served are Mennonite.

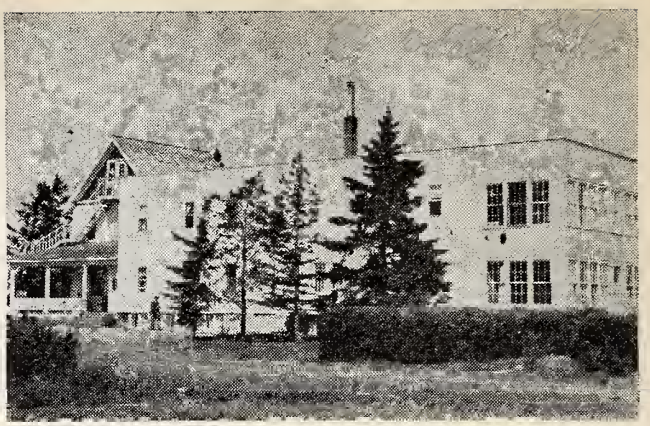
HILLSBORO HOME FOR THE AGED (at Hillsboro, Kan.), organized in 1956, is a successor to the previous Salem Home (begun in 1912) and Mission Home, and occupies the now renovated building vacated by the Hillsboro hospital. The Home has space for 62 guests (of whom about 80 per cent are Mennonite). Mennonite and other protestant churches in the community co-operate in sponsoring the home and at present four persons representing General Conference churches serve on the board.



EVENTIDE HOME in Mountain Lake, Minnesota, closely related since its beginning in 1921 to the Bethel Hospital there and managed by the same board, is a venture of the entire Mountain Lake community. A new building dedicated in 1950 provides space for 54 persons. Mrs. Anna Isaac, superintendent of the home, says that "The love of Christ makes all the difference between merely required service and the 'plus,' the off-the-record service cheerfully given." Crafts, recreation, and work opportunities are provided in the home for the residents.



General Conference churches co-operate with the Evangelical Mennonites of central Illinois in the management of the MEADOWS MENNONITE HOME. Opened for service in 1923, this home for the aged, after several additions, has rooms for 35 guests. Frank Mitchell and his wife Florence have served as administrator and matron of the home since 1947.



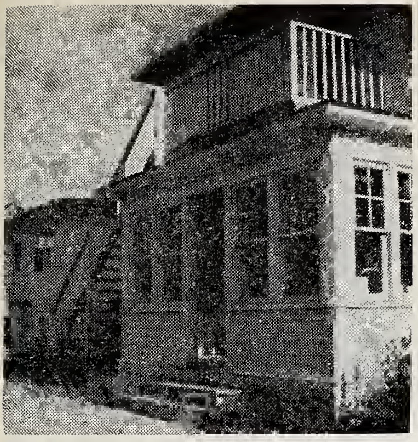
The Invalid Home of the Mennonite Youth Society (top right) is one of several service institutions of the Society. On the premises of its Farm at Rosthern, Saskatchewan, are also a children's home and a home for crippled children. The Invalid Home, in addition to being a home for the aged, also serves as a home for older and younger persons who need special nursing care. Henry Friesen, chairman of the Youth Farm Institutions, and Isaac Unger, secretary-treasurer, indicate that approximately 60 of the 78 persons being served in August, 1957, were Mennonite. The Invalid Home was opened in May, 1944.

Bethel Home for the Aged (top left), at Newton, Kansas, for which planning was begun in 1920, was opened with a capacity for 35 guests in 1926. A new addition in 1952 made space for 37 more guests (of the total approximately half are Mennonites). An activities director is responsible for a program of educational, craft, and social activities.

The Mennonite Home for the Aged (second from top) in Rosthern, Saskatchewan, is operated under the sponsorship of the churches of the Rosenort and Eigenheim (General Conference) congregations. Opened in 1944 and expanded in 1957 to provide rooms for 25 residents, the home has requests for admittance greater than it is able to meet.

The Mennonite Benevolent Society, whose membership is open to all Mennonites, sponsors **Bethania, Home for the Aged and Infirm**, at Winnipeg, Manitoba. Beginning its service in 1946, the institution can provide a home for 80 persons. J. J. Schulz, who administers both Bethania and Concordia Hospital, reports that about one-fourth of the residents at Bethania are Mennonite.

The Home for the Aged at Inman, Kansas, is sponsored by seven General Conference churches in the Inman-Buhler communities (each of which must be represented on the board of directors). Upon payment of a given sum, any Mennonite may become a member of the corporation. Beginning its service in 1947 the home, with Mr. and Mrs. John Schultz as administrators, provides a haven for 18 persons. Regular religious services as well as other programs are provided by various groups in the community.



The Mennonite Youth Society, made up of General Conference persons from Saskatchewan, Alberta, and British Columbia, is also sponsor of the HERBERT, SASKATCHEWAN INVALID HOME. The Home, opened in 1951, cared for 10 guests in 1953, but has since been enlarged to accommodate 16 more persons. Though sponsored by the Mennonite Youth Society the home makes an endeavor to enlist the support of the community and members of other churches and civic groups serve on the board.

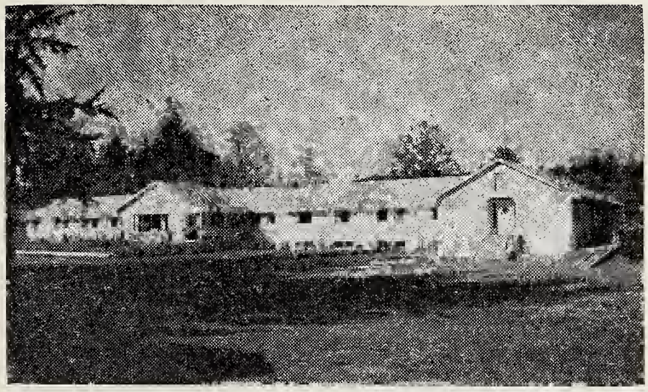
MENNO HOME, (below left) at Abbotsford, British Columbia, was built in 1954. The membership of the Mennonite Benevolent Society which sponsors it is open to all Mennonites; at present the board is entirely made up of General Conference persons. The home, which is laid out on one floor for the comfort of the residents, can provide homes for 35 persons. A waiting list of both Mennonite and non-Mennonite persons indicates a greater need for services than the home is able to supply. Plans are to expand the service of the home to include nursing care.

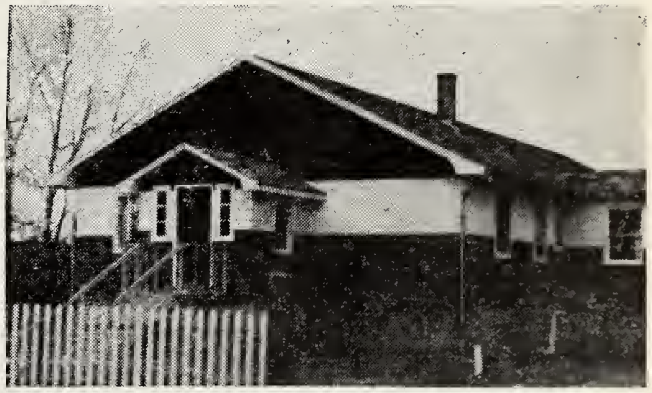
Opened in April, 1955, with a capacity for 16 persons, the ALBERTA MENNONITE HOME (below right) for the Aged in Coaldale is a project of the seven General Conference related churches in the province. J. J. Andres as administrator of the home reported to the Alberta conference in March, 1957, that the home was not filled to capacity and that various building and grounds improvements had been made. The residents of the home, ranging in age from 75-85 years, are Mennonites.

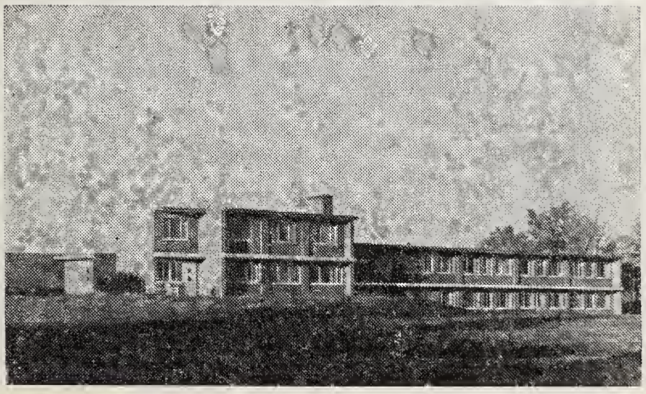
Opened for service in the same month as the Alberta Home, MENNONITE MEMORIAL HOME (bottom left) at Bluffton, is a joint venture of eight General Conference churches in Ohio and is completely controlled by them. Slightly less than half of the persons served by the home, which has rooms for 20-22 guests, are Mennonite, and requests for admission of non-Mennonite persons continue to be addressed to the home. Mr. and Mrs. A. R. Duerksen serve as administrators.

The SALEM HOME FOR THE AGED, (bottom right) at Winkler, Manitoba, is a joint venture of the Mennonite Brethren, Rudnerweide, Old Colony, and General Conference Mennonites. The newest of the homes surveyed here, it was founded in 1956. D. J. Hildebrand is administrator of this 54-bed home.

General Conference churches at Freeman, South Dakota, cooperate with the Mennonite Brethren and Evangelical Mennonite Brethren to operate the SALEM MENNONITE HOME there. No further information on the home was available at the time of writing. Information about a HOME FOR THE AGED in Ontario was not available either.







A Christian Ministry to the Sick

Curtis Janzen

NEW medical knowledge and practices are constantly putting their demands on our hospitals for an increasing variety of services. Faced with these demands the hospitals put forth continual effort to find ways to extend their services, an effort which involves a need for more staff time or for staff persons with new skills.

Along with this is the under-supply of nurses for regular nursing staff, for nursing supervision, and, in the teaching hospitals, for nursing instruction. The hospitals generally feel the need to encourage young women to choose nursing as a life career. Aware that Mennonite hospitals have a special mission, our own schools of nursing have a special place to fill in meeting this demand for Christian nurses.

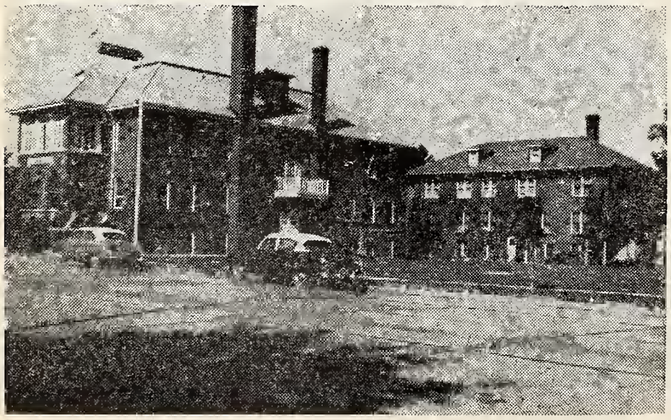
Though we are aware of the need for medical care and the need to alleviate suffering, the costs of hospital care have tended to hide the fact that the hospitals are service institutions. Because there are always those who cannot pay, we need to support hospitals by giving so that such persons may receive care. An administrator of one of these hospitals some years ago said, "Our hospital is a Christian hospital with no apologies. We try to employ only Christian employees and expect them to live and work that way. We are interested in the spiritual as well as the physical well-being of our patients."

The hospitals described here were begun not only to meet the needs of the Mennonite communities which founded them, but perhaps primarily with a sense of mission to "heal the sick," whoever they are, for in most instances only a small per cent of the patients are Mennonites. But whether the patient is Mennonite or not, physical suffering brings its fears and spiritual struggles, and the atmosphere of a Christian institution or the special understanding of a Christian nurse or other person can also be a means of healing.

The eight institutions described have space for a total of 452 patients. Almost 700 persons are employed in one capacity or another.

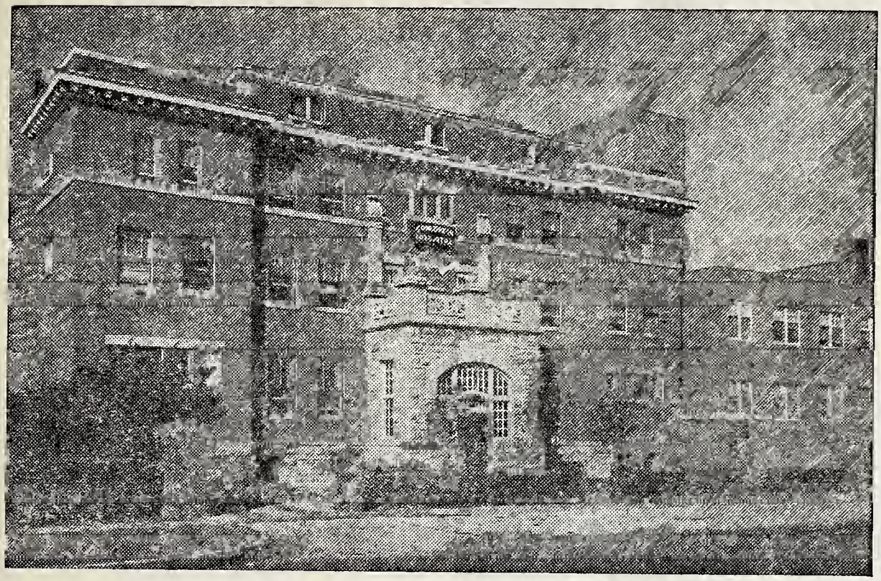
BETHEL HOSPITAL IN MOUNTAIN LAKE, MINNESOTA (left), began its service in 1905 as a venture of Mennonites in the community. Later, it was managed for some years by deaconess sisters and a local committee as a branch of the Newton Deaconess Hospital, but is now governed by a Mountain Lake community corporation. A new building in 1920 gave the hospital its present 21-bed capacity. About 60 per cent of the patients served in the hospital are Mennonite. Miss Lena Ewert is supervisor of the hosiptal.

BETHEL DEACONESS HOSPITAL IN NEWTON, KAN. (right), was opened for service in 1908 and expanded to its present capacity of 100 beds by 1939. Its school of nursing in 1957 had an enrollment of 65. About one-fifth of the patients served are Mennonites. The corporation and board which operate the hospital and Home for the Aged (described elsewhere in this issue) are made up entirely of General Conference Mennonites. Marvin Ewert, with Omar Voran as assistant, serves as administrator. A bi-monthly publication, *In the Service of the King,* keeps interested persons informed of the work of both institutions.



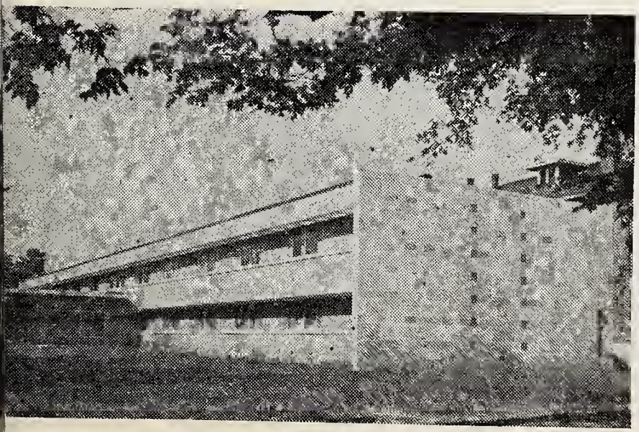
Concordia Hospital, Winnipeg, Manitoba, began operating as a maternity home in 1928. In 1930 it became a general hospital and has since expanded to its present capacity of 80 beds.

The Mennonite Hospital Society Concordia which sponsors the institution is a corporation whose members belong to several groups of Mennonites. J. J. Schulz, the administrator, says that the demand for services is greater than the hospital is able to meet.



A new hospital plant, completed in 1957, gave the Mennonite Deaconess Hospital (below), Beatrice, Neb., 50 beds to enlarge it from the old 32 bed building. Founded in 1911, the hospital is governed by a board made up of twelve persons representing the General Conference churches and three representing the Beatrice community. Since only five to six per cent of the patients are Mennonites, the outreach of service and mission goes far beyond the hospital's Mennonite constituency. Henry Reimer is administrator.

Mennonite Hosp., (right) serving Bloomington-Normal communities since 1919, is a joint venture of several groups of Mennonites of central Illinois. Like the Beatrice Hospital, only about five per cent of its patients are Mennonite. The hospital is noted for its school of nursing. Theodore Kapp, administrator, reports that a school for laboratory technicians was started in 1957. "As opportunity presents itself, the patient is given to understand that through a deep conviction to render a Christian service the Mennonite church has inaugurated its [hospital] service."



YOU DID IT UNTO ME

I was hungry and you gave me food,

I was thirsty and you gave me drink,

I was a stranger and you welcomed me,

I was naked and you clothed me,

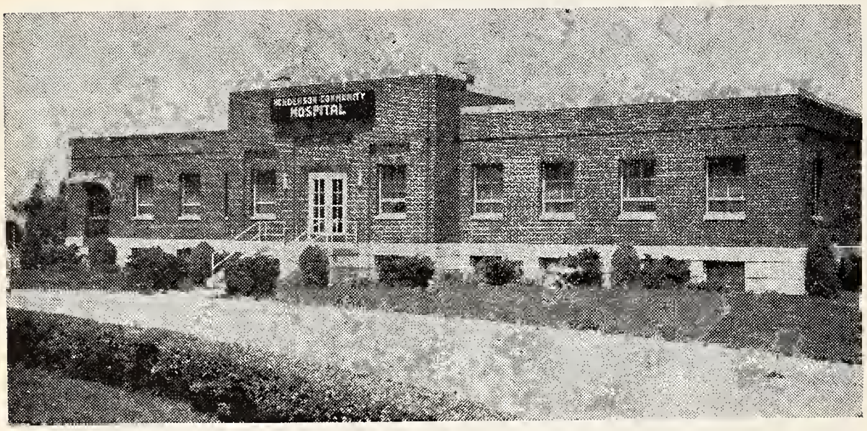
I was sick and you visited me,

I was in prison and you came to me.

Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.

Matthew 25:35, 36, 40

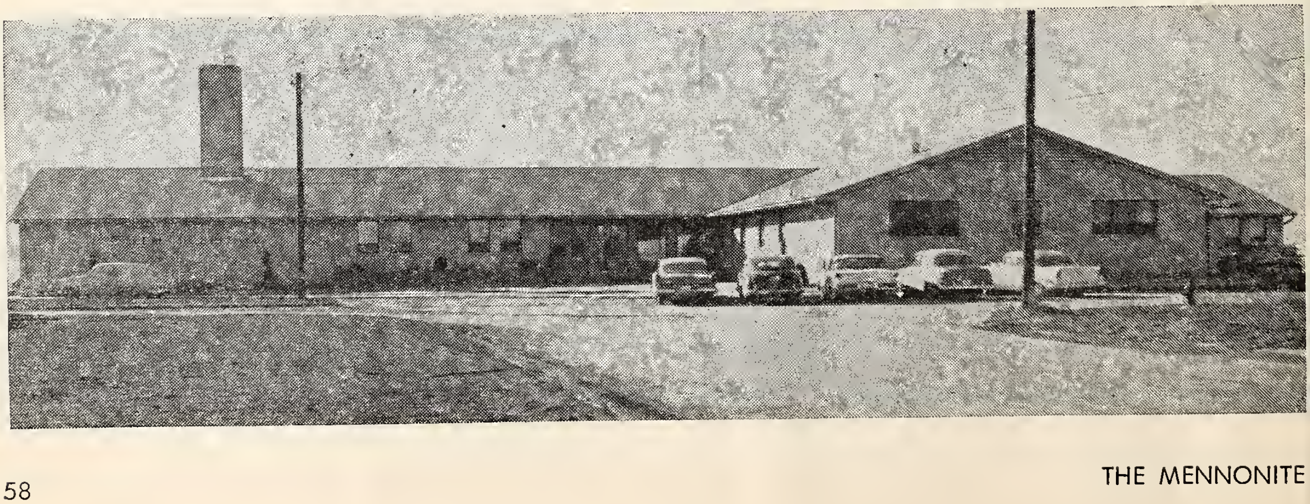
Bethesda Hospital at Goessel, Kansas, was added in 1928 as another service of the Mennonite Bethesda Hospital Society which had already been operating a home for the aged since 1898. The present hospital has 26 beds; a nursing annex, under construction in 1957, will give it a fully approved obstetrical department. Generally at least five of the nine board members have been General Conference Mennonites. The hospital and home publish a monthly paper called the *Bethesda Herald*. Orville Stutzman is administrator of both institutions.



The **Henderson Community Hospital** was completed and opened for service in 1951. Its 13 beds were badly needed in a community which then had little provision for medical care. Each of the three churches in the community, General Conference, Mennonite Brethren, and Evangelical Mennonite Brethren, must be represented on the board of directors. About half of the patients served are Mennonite. "People, even those who are not acknowledged Christians, are pleased with a tactful, Christian approach."

Founded in 1918 by the Krimmer Mennonite Brethren churches, **Salem Hospital of Hillsboro, Kansas**, was recently reorganized as a community effort, General Conference churches participating along with other churches in the community. The articles of incorporation provide that the hospital shall, in addition to usual hospital activities, carry on educational activities related to the health of the community and promote research related to the care of sick and injured persons. Willis Duerksen serves as administrator of the 32-bed hospital completed in '56.

"Old people enjoy visits, someone to talk to; they are still individuals and need individual attention-consideration." Wilmer Shelly, Frederick Home.



There are definite ways we can participate in

Partnership in Service

Wilmer Shelly*

THROUGHOUT the account of God working through and with His people in the Old Testament appears the thread of one central revelation: that true progress and achievement are to be found only in a purposeful and wholehearted commitment aligned with the will of God. The writers of Ezra and Nehemiah had personally experienced this, and out of their experience came such proclamations as "The hand of my God was upon me for good"; "This work was accomplished with the help of our God." In chapter eight of Ezra the writer exclaims three times, "The good hand of God was upon us."

All of us who are engaged in the work of our homes and hospitals are aware of our need for the good hand of our God to be upon us. We too, are moved to exclaim, "Unless the Lord builds the house they labor in vain that build it," and we can add further that unless the Lord's hand is for good upon them that operate these institutions their efforts are wasted.

Who builds and operates these homes and hospitals? The board of managers, the administrators and staffs, the Conferences, sponsoring church groups? The concern and responsibility, not only for the original construction but also for the operation of these homes and hospitals, is for all who belong to the sponsoring conferences and groups. Boards, administrators, and staff become the servants of these sponsoring groups.

A constructive and wholesome concern on the part of each person and congregation affiliated with our homes and hospitals is the greatest asset next to "the good hand of God." Much can be contributed to the welfare of our institutions by those who will give to this service a sense of personal relatedness. A natural by-product of such relatedness will be a feeling of partnership in this phase of the work of the church. This is a partnership program, in which we work with God to render a service of compassion to people and areas not immediately served by the local congregation. In a real sense this is a front line of love missions.

What then are ways in which this personal relatedness and sense of partnership with other service institutions may be developed? Five practical suggestions for creating such a relationship are suggested below.

● *Participation in inspirational and educational programs and services is needed.* In the institution in which the writer serves we have services each Sunday morning from 8:15 to 9:00. A year's schedule is prepared, and pastors of the Eastern District Conference as well as neighboring pastors of other denominations, especially such as have members who reside here in the Home for the Aged, are invited to share in these services. Pastors frequently bring organists and singers who contribute to make our Sunday morning services in our chapel a real worship experience.

On alternate Sunday evenings we plan for vesper services at 6:00, when churches share with our guests a devotional service. Often the pastor of the assisting church leads the service. With him frequently come vocal and instrumental groups, Youth Fellowship groups, Sunday school classes, or men's and women's organizations, who share in the services with their own particular contribution.

The congregations of our Conference sponsor biweekly Sunday school on Thursday evenings, while on the alternate Thursday evenings we conduct our own church school program. Although well along in years, our guests enjoy the fellowship and insight of a Sunday school program. These services are greatly appreciated by guests and staff alike and are a significant contribution to our program.

● *A greatly appreciated but often neglected area of service is that of gathering small groups and reading to them.* The blind and those with poor eyesight, as well as others, find this a profitable pastime. An offer to take groups of guests for an auto ride is a treat that will be remembered. This may include window shopping, which brings special delight to the women guests.

● *During certain seasons there are peak work loads at our homes and hospitals when both men and women can assist the regular staff.* When rather large donations of fruits and vegetables are received, additional assistance is needed to prepare for freezing or canning. In our institution an orchard donated eighty bushels of Courtland apples which were processed for apple sauce and placed in the freezer. Groups from six different congregations came to process these apples.

● *The financial needs of these institutions also are a part of the outreach of the whole church.* When the financial needs are shared by *all* the congregations and the financial responsibilites are equally and fairly shared, then these institutions can meet the needs that the church and our society place upon them.

● *The prayers of God's people uphold the work and problems of boards, administrations, and staffs.* Inside the walls of these homes and hospitals are daily problems and situations that are not in evidence to the casual visitor or the passers-by. The wisdom of Solomon and the patience of Job are needed but not even Solomon nor Job possessed both. Pray for those who endeavor to minister to the physical, mental, and spiritual needs of those in these Mennonite homes and hospitals. Pray for our guests, that in these homes for their later years they may find joy, peace, and an abiding sense of God's presence. Pray that the good hand of our God may be upon us!

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*Administrator, Mennonite Home for the Aged, Frederick, Pa.

New Ways To Care for the Aged

Carl F. Smucker*

MOST older people wish to remain in their own homes and in the communities into which they have rooted family ties. However because of the living patterns of our modern society this is not possible for everyone. Let us therefore consider some of the newer approaches to living arrangements for our senior citizens, other than residence in the family home.

The growing number of aged in our population as a whole and in our own Mennonite communities definitely indicates that we need to be aware of these newer ways to care for our aged. We need to ask ourselves, "Is the home for the aged the only answer to alternative care or are there other new frontiers to which we should be giving church leadership?"

Living Arrangements

Some religious groups have sponsored the creation of "retirement villages" situated mainly in Florida and California. This type of arrangement has the advantage of being located in a good climate and creates a group feeling of belonging to each other and a purposeful association. Here too is an opportunity to utilize the "plus factor" of organized leadership in planned recreation and community living.

Campus Residency Plans

Other church groups working in an urban environment have provided a "center" to which senior members may come for the day, with the privilege of returning to their own room, apartment, or home each night. This plan has worked successfully in the city of Detroit. Members come to the center for certain services such as meals, warm rooms, and bath facilities. A club-like atmosphere, where one finds fellowship, recreation, and adult education programs, makes the member feel accepted and at home. This plan has none of the institutional features of a "home for aged." A great emphasis is placed on the physical and the psychological value of walking each day. The plan helps the senior member maintain independence without the restraints of institutional living.

Apartment Housing

Apartment housing developments in some cities have provided special units for aged residents. The New York Housing Commission, for example, has decreed that all new public housing must contain units for older people. Boston, Chicago, Cleveland, Denver, Providence, and San Francisco are providing such units and other additional community services within these units. Such developments meet at least part of the common problem our senior citizens face.

Colonies for the Aged

Some progressive communities have planned and built "colonies" for their aged members. Roosevelt Park near Millville, New Jersey, has set up this type of arrangement. This plan provides two to three room "cottages" in a housing section which is set up for persons receiving old age assistance or who have incomes too small to enable them to live independently. Would not this offer a real possibility for church groups to plan this type of units rather than use the institution type of living arrangement?

Boarding Homes

Another church group has planned its entire program for the care of the aged around small boarding homes rather than using the congregate building program. This type of program can be developed when the person is not too dependent upon others for care. Usually older, private dwellings, close to business district, church, and former neighborhoods are used. A small group of about ten persons are cared for and directed by a matron sponsored by the church group. Such a program is flexible and is based on the desire of the older person to stay where he is known and where he feels "at home." The other method of boarding home use is the placement of the older person in a private home selected by the church to meet his or her particular need. This plan calls for the assistance and vision of the total program by a caseworker. It is a fine opportunity for church members to be of service to their own brothers and perhaps supplement their own individual income.

Combination of Home for Aged and Convalescent Home Services

A recent trend in care seeks to combine the Home for Aged program with such additional services as found in convalescent homes. This places the emphasis on nursing care and care for those cases coming out of hospitals for a period of convalescence. Two new additions to philanthropic homes in this area in Ohio have a "hospital ward" within the new wing which was set up to care for forty-five residents as a "home for aged."

The Challenge of Aging

One can readily see that there are a variety of forms of care for our senior citizens being developed within our country. Our traditional methods of care must undergo changes and adaptations to changing conditions. Persons seeking admission are older, with an increasing number of persons suffering from infirmities or chronic illnesses.

We ought to recognize that aging is a "new" phase of life with great potential for continued development. There must be the opportunity for wider self-expression and even greater social usefulness. Basically, we must provide meaningful roles for our people who are living much beyond the traditional period of usefulness.

Our Homes for Aged deserve more support and interest from our churches. We need to assist them in providing more services such as adult education programs, religious services, recreation plans, and activities which build resident morale. It is hoped that we shall not be found wanting in this unique challenge to our Mennonite church.

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*Professor, Bluffton College, Bluffton, O.

Service Requires LOVE

A Christian service program is one way the Church expresses the love of God.

Marvin H. Ewert*

WHY should we choose to invest our lives and talents working in one of our church sponsored service programs, when there are numerous opportunities to accept similar employment under non-church auspices? In other words, why should we continue to operate our voluntary church-sponsored service programs?

Would it not be much better and easier to turn all these efforts over to either industry or government? For already the greater share of service activity is being carried on under such sponsorship. Furthermore, it appears that adequate funds for such expensive service endeavor can be more readily obtained by these agencies outside the church.

We should have good reasons for choosing to work in a church related program rather than accepting employment in a non-church related capacity. We should ask: Is there something unique about our church sponsored service programs which would justify their support and promotion? Would a strong church-related service program influence and guide the larger field of service endeavor?

Let us seek an answer to these questions by recalling the essence of Christian service—which should be the basis of our church-sponsored service programs. Christian service carries within it the sum and combination of all those characteristics which are in keeping with the true spirit of Christianity. In a real sense it is the fulfillment of the second commandment, in which the neighbor is to be loved as one's own self.

The parable of the Good Samaritan illustrates Jesus' concept of Christian service. Christian service partakes of the cross of Calvary, that central event of Christian motivation and meaning. Here we see and experience love so deep and pure, with such tremendous concern for the welfare of fellow-mankind, that it suffers on their behalf and is sacrificed for their good.

Underlying Christian service is the love of God as it was manifested in the ministry and teachings of Jesus, and supremely expressed in His suffering and death. Christian service is possible only where this love has been received and experienced. Then out of the abundance received, it is given to those who are served. It is the indwelling Holy Spirit bringing forth the fruits of care, concern, love, kindness, and patience, thus providing the motivation to serve the needs of others in a way that is Christian in character and spirit.

Since service is so closely related to a vital relationship to God, we may conclude that our church-sponsored service programs are not readily dispensable. For the church must find avenues of expression for its message, or become dead. As a beacon in the night, the church must maintain the true spirit of service, holding it forth as an example for those who serve in secular capacities. Of course, Christian service is not limited to the activities under church sponsorship. The biblical doctrine of vocation teaches that all useful, honest, and honorable work done to the glory of God is Christian service.

Three emphases make our church-sponsored service distinctive and unique. The first has to do with how the one engaged in service conceives of his role. There may be those who enter service work with a limited understanding of the true context of service. They think of their work in the narrow terms of merely a job with a periodic pay check. The world of such a person is indeed small and the meaning and joy which it offers is certainly limited.

But the worker who considers his job to be Christian service has a framework of infinite proportions for what he does. Service work for him is transformed from eight hours a day and so much per hour, into

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*Administrator, Bethel Deaconess Hospital and Home for Aged, Newton, Kansas

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

an opportunity to become a part of God's redemptive plan which transcends history, time, and space. He becomes a co-worker with God. Such a life is blessed with the joy and meaning that only God can give.

Secondly, a church sponsored service program emphasizes the unity of persons. The idea that we can deal with man's soul in isolation from his body, and vice versa, is entirely foreign to Christian thought and biblical teaching. In our day there is an increased emphasis on the material, the technological, and the physical, thus minimizing the importance of the spiritual.

Christian service resists this faulty approach by emphasizing that people must be dealt with as whole persons. There may be different aspects of a person, but all are interdependent, and part of one whole. For example, Jesus did not deal with men's minds, souls, or bodies in isolation one from another, but with the whole man. Christian service sets out to minister to people as whole persons because it believes in the principle exemplified by the Master Servant.

Finally, a church service program emphasizes humility and love because the one who serves labors under God. In service work there is the temptation to exploit the one in need for the selfish purposes of the one who serves. The one who *has-not,* whether it be health, means, or strength, is at the mercy of the one who *has-to-give.* A service opportunity can be abused to give the one who *has,* a sense of superiority and importance. When this happens, there is no blessing, even if the best is done outwardly. In such a case, the one who *has* says inwardly to the one who *has-not,* "I am a better person than you, and I am free to use you for my own satisfaction and ends." This is arrogance and sin, a blatant disservice rather than service.

In Christian service, the one in need is dealt with in humility by the one who serves. For he realizes that his ability to serve is a trust from God. He knows that with a twist of events he could be the one in need. In Christian service, both the server and the served remain brothers. When this relationship prevails, real service can take place, because it is rendered in humility and with full consciousness that the resources of service are divine and come from beyond the one who serves.

When we realize that true service cannot be rendered without the motivation and direction of divine love, it should be clear that we can with good reason invest our lives and talents in our church-sponsored service programs.

It also becomes imperative that the church maintain and continually clarify the vision of what constitutes true service.

The Challenge of Nursing

To Walk with God

The nursing profession seeks to educate eager, alert, and competent young people who are willing to perform in a cheerful, understanding manner as they come face to face with the realities of life. A warm devoted heart, careful hands which know the love and dignity of work, and a cool head are essential.

I know the immense and lasting satisfactions that nursing can bring. If I were choosing my life vocation again it would be in the same field. One has a large share in making other people happy and well. A nurse is lifted above herself when she appreciates the importance of membership on a Health Team which has as its single mission to raise the level of health standards and practices for people around the world.

Nurses must witness tragedies; however, the exciting dramas and tender moments more than compensate for the sad incidents. The spirit of compassion and tenderness is to be cherished by each nurse as she becomes the channel through which the Great Physician heals. To the extent that the Holy Spirit dwells within a nurse she will bear the fruits of the Spirit in her life—peace, love, joy, gentleness, and faith. To be a nurse is to walk with God.

Lena Maxwell
Director of Nurses
Bloomington, Illinois

In Christ's Name

The challenge of nursing first became real to me during my term of secretarial work at the MCC office. It became to me a new avenue for service "in the name of Christ." My desire was to serve Him where He wanted me. All indications pointed to my home community of Beatrice, Nebraska, where a Christian hospital was in need of Christian workers. Nursing presents one of the greatest opportunities—that of being a witness of Jesus Christ.

My work is night supervision. During a period of illness the patient often has many concerns, worries, or heartaches which make him lonely and depressed. So it's not always the pill that makes the patient sleep, but the kindness and understanding shown. These people are our responsibility; they need our help. The gratitude that is returned is overwhelming. May Christ always find us faithful, whether we serve the rich, the poor, the black, or white.

Letha Epp

Spiritual Medicine

The decision to enter the nursing profession was a great turning point in my life, since I had already begun work in another career. However, the Lord works in mysterious ways and soon I found myself in training.

As an R.N., I have discovered that opportunities to serve are limitless. In order to gain a more generalized nursing experience, I decided to serve in one of our Mennonite institutions. As day supervisor the many new responsibilities have presented challenges not met before. For instance, the death of an unsaved soul makes you realize anew the need for more "spiritual medicine" in the care of our patients. In no other situation will you find a person so willing and ready to accept whatever help is given as on a hospital bed. How are we going to offer this "plus" service unless we employ consecrated Christian workers in our welfare institutions?

Life as a nurse is most satisfying. The long hours and aching feet are forgotten when a smile crosses the face of one who is suffering bodily but whose soul has found that peace which passes all understanding.

Orletta Brandt

Christian Workers

It has been said that nowhere in the world is there as much thinking done per square inch as in a hospital bed. As a patient spends his time in bed, he finds himself occupied with his own thoughts. This provides an open door for any nurse who is interested in channeling these thoughts toward Christ.

We in the Beatrice churches feel that we have a mission project in our own home community. A new hospital, modern facilities, and the best medical care do not always satisfy the inner needs of man. Therefore, to enable our Christian institutions to be mission centered, we must have Christian workers—not only nurses—but also X-ray technicians, medical technologists, dietitians, physical therapists. A background of training and education in our own Mennonite institutions is a step in this direction.

Martha Thimm

Opportunity of Witness

As a public health nurse in the Wichita-Sedgwick (Kansas) County Department of Public Health I have found a type of work which challenges my professional skills, service outreach, ingenuity, and the strength of my relationship to the one Great Physician.

A large part of my time is spent in making visits to homes, where family health guidance may be carried out most effectively. Other activities include school visits, clinic nursing, teaching parent classes, and assisting in child health conferences.

Coming in contact with so many needy persons gives one an excellent opportunity for witnessing. Frequently I have been thankful that mine has been the privilege of coming from a Christian home, and of graduating from a Christ-centered nursing school and college.

Lorene Epp

bookmarks

To acquaint you with good and current resource materials designed to inform and assist in the development of progressive and satisfactory ways of care for our aging citizens, we recommend the following periodicals, bulletins and films available for your use:

PUBLICATIONS

THE OLDER PERSON IN THE HOME, U. S. Department of Health, Education, and Welfare, Public Health Service Publication No. 542.

According to a recent estimate some three million older people live in the homes of married children or close relatives. The challenge of building a happy home life for all three generations in such a home is a real opportunity for creative work. This 35-page booklet seeks to offer some practical suggestions for the health and happiness in a three-generation family. An extensive bibliography is included for those seeking further suggestions in the adventure of living harmoniously. Copies are available for 20 cents from the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C.

AGING, U. S. Department of Health, Education and Welfare, Washington 25, D. C.

Aging is a monthly bulletin issued by the Special Staff on Aging of the U. S. Dept. of Health, Education, and Welfare for the "sharing of information about programs and activities among agencies and organizations in the field, their staffs and board members, and other interested individuals." We would recommend this as an outstanding resource material for both administrative groups responsible for planning programs of care for the aged, and for all persons interested in learning, thinking, and planning for retirement and old age. The bulletin is especially good in presenting information and facts about new methods and means of care for our senior citizenry. The bulletin is available by subscription of $1.00 per year or by single copy for ten cents by writing to Superintendent of Documents, U. S. Government Printing Office, Washington, D. C.

STUDY-DISCUSSION PROGRAM

AGING IN THE MODERN WORLD, study and discussion program prepared by the Division of Gerontology, University of Michigan, to assist adults in planning to make the most of their years and opportunities.

The study program aims to help us understand the meaning of longer life and increasing free time, to help recognize needs and resources for life in old age, and to identify experiences that will lead to a creative and growing life-fulfillment.

Materials for the study include reading materials, films, a recording, and discussion guides. These are all high quality and carefully developed resource guides which are recommended for use in either a small group or larger well planned educational efforts. A descriptive brochure on the series is available from the Board of Christian Service, 722 Main, Newton, Kansas.

MCC news and notes

"FROZEN FUND"

WASHINGTON—A bill has been introduced into the House of Representatives calling for appropriation of the use of the $1,400,000 in the conscientious objector "frozen fund." The bill, HR 9882, is sponsored by Congressman A.S.J. Carnahan of Missouri. It was referred to the Judiciary Committee. Congressman Emanuel Celler of New York is chairman of this committee. The schedule for the handling of the bill is uncertain at this time, but Representative Carnahan has given assurance that he will follow through.

The $1,400,000 "frozen fund" is the amount of wages earned by conscientious objectors who did farm work during World War Two. These objectors received maintenance and $15 a month. The difference between this amount and the going wage was paid by their employers to the National Service Board for Religious Objectors, which used from these funds the amount needed to operate the farm program. The remainder had to be paid into the United States Treasury where it has remained. The government originally agreed that the funds were to be available to NSBRO constituents (includes MCC) for service.

EUROPEAN SCHOOL DEDICATED

SWITZERLAND — Dedication services were observed December 1 for the newly-acquired facilities of European Mennonite Bible School at Bienenberg, Switzerland. Around 300 persons attended.

In charge of the service was Hans Nussbaumer of Altkirch, Alsace, chairman of the school board. The dedicatory sermon was given by Abraham Braun of Germany, many years the pastor of the Ibersheim congregation.

Representatives of congregations in Switzerland, Alsace, France, Germany, MCC and alumni of the school gave greetings. In the evening there was a service of thanks, an Advent ceremony and refreshments.

into the beyond

Mrs. Elise (Tiahrt) Fast, of Kingsburg, California, and member of the First Mennonite Church, Reedley, California, was born March 1, 1867, and died December 30, 1957.

Milton Whiteman, minister and elder of our Lame Deer Cheyenne Mennonite Church, died January 17, exactly two years after the death of missionary Alfred Habegger. The funeral was held January 20. Brother Whiteman was the only fully ordained Indian pastor in our total Indian work.

CORRECTION: Mrs. G. A. Entz, not Mrs. G. A. Harms, died December 29, 1957. She was a member of First Mennonite Church, Newton, Kansas.

conference notes

"1-W SUPPORTING MISSIONS"

A unique opportunity for service with an "extra plus" contribution is open to young men going into 1-W. Missionaries, relief and service workers, Pax men, and many other church projects need financial support as well as people to serve. In "1-W supporting missions" the man selects some project or worker of special interest to him and supports that project with regular monthly pay check commitments. Opportunities for sharing letters, news and events work very well. We very much encourage such service. Serve your 1-W in this way!

HOSPITALS AND HOMES

February 12-14 has been announced as the dates for the 1958 annual meeting of the Association of Mennonite Homes and Hospitals. Annually representatives of Mennonite Hospitals and Homes for the Aged meet to hear and discuss significant aspects of their services, to share problems and experiences and to fellowship together in work and worship. Anyone interested in further information and invitations to the Association meeting may contact Board of Christian Service.

To encourage serious consideration of the field of Mennonite welfare service as a life's vocation, the Board of Christian Service is offering a limited number of travel scholarships to college age young people to attend the annual meeting of the Association of Mennonite Homes and Hospitals. These scholarships provide the equivalent of round-trip coach fare to and from Chicago. Young people interested in welfare service in Mennonite institutions, and especially in administrative and chaplaincy service are invited to inquire or apply for consideration.

SOCIAL CONCERNS

For some time many have felt that more should be done for the Negro who has been mistreated, or for the person who has been under the bonds of alcohol. Some of us wonder about ethics in our business, or what to do about farm surpluses. Others wonder what the relationship between the laborer and the manager should be.

The Committee on Social Concerns will be wrestling with some of these problems at Newton on February 5 and 6. The Western District of the General Conference has such a committee also, so they will be sitting in, to see what can be done.

The main discussion in February will concern itself with the theological basis of concerns for society. Our forefathers have always believed that the Bible was to be consulted in all matters. So we have to search the Scriptures to see what they have to say. It is hoped that some basis of theology can be drawn up which will be a guide to us, as to what was the real concern of Christ concerning such matters as race, alcohol, business, labor, etc.

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jottings

YOUTH RALLY

Bethel Church, Mountain Lake, Minn.: The annual Harvest Festival service was observed Oct. 13 with Jacob T. Friesen. Beginning Nov. 3 evangelistic services were held with Andrew Shelly as speaker. The film *Miracle in Manhattan* was presented. Nov. 10 Ronald von Riesen of Freeman, S. D., who was in charge of the group touring Europe this last summer, gave an interesting report and a challenging message. Our pastor, Walter Gering, spoke at the Salem Zion Church at Freeman Dec. 1 and attended the annual Council of Boards meetings at Newton. Orlando Schmidt served two Sundays during the pastor's absence. Darrel D. Stark of the Bible Meditation League spoke during Bible study hour, Dec. 4. The Relief Committee states that in this community 3,816 cans of meat were processed for relief. On Dec. 15 "The Messiah" was sung by a chorus of over 60 singers. Guest soloists assisting the choir were Anette Eisenbeis, Arlys Denzel, Norman Voth, and Samuel Wall. The following Sunday evening was the S. S. Christmas program. Nine young people with Orlando Schmidt went to Ponsford, Minn., to give a Christmas program to the Indians. One of our members, Marie Peters, has been working there for a number of years. The first meeting of the youth rally presented J. Herbert Fretz from Freeman as speaker. On Sun. morning he spoke on the main topic of the rally: "Christ Supreme in a Changing World." On Sun. afternoon this topic was developed by six young people on the panel. On New Year's Eve the young people had their annual banquet. Peter Tschetter from Butterfield was the speaker. The film *John Wesley* was shown. The evening ended with the traditional midnight candlelight service.—Marie Toews, corr.

FEBRUARY 4, 1958

MENNONITE LIBRARY BIBLICAL SEMINARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

The pastor is also a counselor

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of things to come

Jan. 12-Feb. 9—Special emphasis on the Christian ministry
Feb. 9—Race Relations Sunday
Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
Feb. 22-23—Western District Men's Workshop, Goessel, Kansas.
March 9—Conference Sunday
April 6—Easter Sunday
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 5**

editorials

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

PRAYERFULLY SEEKING RECRUITS

It is understandable how conscientious young men might hesitate to announce their desire to enter the ministry or proceed with preparation for the same, without any particular encouragement from others. Often such encouragement starts them thinking seriously and gives the Holy Spirit a good opening to direct their choices and decisions.

What more logical person to pass on such encouragement than the local pastor? This brings us to the fourth goal above: "Every pastor prayerfully seeking a new recruit for the ministry." The pastor should be so well acquainted with his young people that he would be in a position to make suggestions as to life work, and counsel his youth in the opportunities and needs of various types of Christian service.

He would be the one to sense which ones might have the qualifications needed for the ministry. Perhaps there are those who have given serious consideration to entering the ministry and the pastor's encouragement may be all that is needed to make the final decision. The Spirit speaks through trusted friends as well as to the individual directly.

At least there would be no harm in each pastor "prayerfully seeking" for such an individual, and the response to such serious seeking might help supply our pulpits and send more of our youth in paths of direct Christian service.

"WE SPEAK WITH OUR LIVES"

Four Americans have written to President Eisenhower and other officials of their intention to sail their boat "Golden Rule" into the very area the United States intends to use to explode nuclear weapons next April, and to remain there "come what may" in an attempt to reach the conscience of all men.

These men from the organization "Non-violent Action Against Nuclear Weapons" state that they have for years spoken and written protesting the folly of seeking to preserve human freedom by developing the ability to kill and hurt millions of other men, women, and children. But, they state, their voices were lost in the massive effort of those responsible for preparing for war. So now they mean "to speak with the weight of our whole lives." They further state: "We cannot support war, nor can we support war preparation. We are convinced that the testing of nuclear weapons is blasphemy."

We of the peace churches have claimed that we, too, are against war and its preparation, but how many of us would be willing to lay down our lives for this belief? We may yet find that sacrificial love is stronger than nuclear weapons. At least Christ gave His life on the cross to demonstrate the power of such divine love.

My Call to the Ministry

Howard Habegger

WHEN a young man applies for licensing or ordination as a minister of the gospel, most denominational committees who examine candidates desire an answer to this basic question: "How do you know you have been called to the Christian ministry?" A call, to many Christians, has often been a subject of much difficulty and confusion. I am convinced it is possible to know that one has been called into God's service with the same assurance as that of a Jeremiah or an Apostle Paul. May this personal witness serve as an encouragement to other young men who are trying to discern a call to the ministry.

The call to the Christian ministry came to me in no clear-cut systematic way. There was no formula which I proceeded to follow from which I hoped would come the equivalent of a call. My call was in no way connected with any supernatural phenomenon. There was no audible voice from heaven, no blinding light at noonday, no handwriting on the wall. This is not to repudiate or minimize any unique experiences that individuals may have interpreted as the call of God. However, if I had hoped or waited for such supernatural experiences as a verification of a call there is serious doubt whether I would at this time be in preparation for the ministry of the gospel.

God works in many varied and mysterious ways to bring an individual to a clear understanding of His plans. My experience has been that God has used the more indirect and subtle ways of speaking to my life rather than the more obvious and direct ways. It is impossible to point to any particular event or precise time that would constitute a call. Rather, a series of events and experiences over a period of years confirmed a definite call.

One dare not overlook the early training of youth. There were Bible stories in Sunday school, Scripture memorization in summer Bible school, family devotions, and regular attendance at the house of worship; all made their silent yet indelible impressions during my childhood days. During high school years the truth of the gospel through sermons, evangelistic meetings, prayer meetings, missionary speakers thrust its impact upon my heart and mind.

There were crisis experiences when I was confronted with Jesus Christ. The greatest decision in my life was accepting and trusting Christ as Lord and Saviour. This experience turned me in a new direction and challenged me to new aims. Life took on a new dimension and the dynamics of Christ's teaching motivated me to seek His will. This motivation led me to deeper Bible study and communion with God in prayer. Many times during periods of personal devotion an awareness of God's presence led me to a life of deeper commitment to Him.

Another crisis experience several years after the conversion of my life led me to a decision to dedicate my life to Christ and His service. There were several Christian people that crossed my path during college days through whom I now realize God was speaking. By conversation, discussion, and fellowship with these individuals the Spirit of God worked slowly but steadily.

It was my privilege to travel with an evangelistic basketball team during three different summers, an experience which opened my eyes to the deep spiritual needs of people without the gospel. These trips had a most profound influence on my life. There was a strong feeling and compulsion that perhaps I ought to help these people. I was emotionally stirred by the reality of people without the hope of Jesus Christ.

Thus the call in its early stages took the form of a strong sense of my responsibility to the world as a Christian. I realized that nothing in a Christian's life occurs by accident. God has aim and purpose for everything.

I laid my life's vocation in the hands of God. The initial feeling of God's call grew into a deep conviction that in faith I ought to move in the direction of the ministry. This conviction became settled and constant during my final year in college. It grew into a definite and decisive call of God. The call was confirmed day by day and week by week until I knew that no other vocation except the ministry could fulfill the plan of God for my life.

Thus with strong faith and the confirmation of His Spirit I enrolled in seminary to prepare for life's task. The call has been in the past four years re-confirmed again and again.

It is with expectation that I look forward to taking my place in the ministry, be it preaching, pastoring, or teaching. It is with purpose that I wish to fulfill that which I know God has called me to do as a servant in His Kingdom.

A summary of the response Howard Habegger gave upon the occasion of his becoming a licensed minister at Berne, Indiana. R. L. Hartlzer and H. N. Harder had charge of the licensing service on behalf of the Committee of the Ministry of the Central District Conference. Mr. Habegger is a senior at the Biblical Seminary in New York. Ed.

teachers

nurses

1-W men

volunteers. . .

have you considered

year-round service

Leo Driedger*

IF YOU are a schoolteacher or nurse working in a public school or hospital you may occasionally have had a day here and a day there when the drudgery of life made you feel you should be someone else doing something else. Teachers and nurses are not overly abundant. Yet one cannot ignore some very meaningful places of work which are ready and waiting, but which somehow one does not always consider.

About a month ago the Board of Christian Service had a desperate phone call from one of our missionaries in Montana, saying that a high school teacher had just resigned several miles from their mission station, and asking us if we could not find a Christian teacher who would want to teach in the government school there, giving the whole mission work a boost with his or her influence. We tried to find someone, but there was no one.

THERE have been calls for teachers from the Indian mission stations of Arizona, Montana, and Oklahoma. Many of these schools are government schools. They pay from $3500 up, and require several years of college training, preferably a college degree.

There are also government hospitals which are in need of nurses and doctors. Several doctors and nurses have responded to this challenge. The hospitals are modern and the living quarters are fine; the service to these people is enormous. I am not for a moment suggesting that teaching or nursing is not a full time job, for it is, but there are opportunities also to help a mission station a few miles away in church or Sunday school service on weekends. Even if this extra service is not very much, it does help the personnel on the field.

Too many of you have not weighed the possibilities here, and have simply taken some school near home. Service in another state such as Arizona would give you the adventure of seeing the mesas, Grand Canyon, the Petrified Forest and Painted Desert, and also assure you a place of service where your service could count most. Before you sign your next contract, why don't you investigate these possibilities? We would call opportunities such as these, church-related vocations.

Another very interesting area of service is presenting itself in Missions Pax. We are quite familiar with MCC Pax work in Europe, South America, and the Near East. This work usually consists of construction and agricultural work, with some office work. For several years now, the General Conference Mennonite Church has had openings in the Belgian Congo in Africa. At present there are four 1-W fellows serving directly on our mission fields doing mechanical and maintenance work. Some, for example Fremont Regier who has visited a few of our churches, have already come back from two years of service. There are still openings for some of you young men who feel that you would like to serve your 1-W period in a very worthwhile way.

THE Mission Board has now asked that we also send men to India, Formosa, and Japan. Most of this work would include mechanical and maintenance work, which missionaries do if there is no one else to help. This is one of the finest opportunities to see whether the service of missions is something which you might want to make your life vocation. In the Congo we ask that you serve a term of two years, and in India, Formosa, and Japan, we ask that you serve for three years. This General Conference Pax program works under the same financial arrangements as the MCC Pax program.

A third type of longer service is the long term Voluntary Service program, which is much the same as the summer service program except that you serve for a year or two or longer. There are about fifteen long term VS projects under the MCC and the General Conference which are open to volunteers.

Each summer there are eight to ten summer service workers in Chicago. Since the work at the Woodlawn Church really needs more help throughout the whole year, several people could stay there the year around as VSers, to help with the children's work, teach Sunday school, and supervise recreation. A man could take care of the church and apartment building by doing maintenance and janitor work there. We have two pastors at the Chicago work, one Negro and the other white. The Chicago work is in a Negro section of the city, so that

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*Assoc. sec., Board of Christian Service

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you would deal mostly with transient Negro people. These people coming in from the South need the gospel and the church. This is your opportunity to become a part of a mission of the church in the city.

There are also openings in Philadelphia, Pennsylvania. For some time now eastern Mennonites of our church have worked with the Negro in Philadelphia. They have a Fellowship House where people stay, a bus from which they teach children on the streets in summer, and a small chapel for services. The bus method of teaching is very unique: you drive to a certain apartment house section, stop, and honk the horn. In about five minutes the bus is full of youngsters who can be taught the Word of God. This is a place where you could serve for a year or two in VS.

MEXICO is another challenging opportunity. At present we have four nurses working in a Mexican hospital at Cuauhtemoc. Some of the men do agricultural work, while others do hospital maintenance, grounds supervision, and bookkeeping. This work is in the heart of the Old Colony Mennonite settlement. Here you would have occasion to use your Low German or Spanish. Volunteers all live together in a large house and have a rare life of Christian fellowship.

There are more opportunities for volunteers in Arizona and Gulfport, Mississippi. All of these service places in Long Term VS require that you stay a year or more. Both Arizona and Gulfport need teachers and recreational leaders.

Under the Long Term VS program you would receive your board, room, travel to and from the project, orientation and medical expenses, plus $10 a month to take care of incidentals. You most certainly would not be making any money, but all of your needs during service would be met. Volunteers say over and over again that the fellowship, education, and deepening of life are more than sufficient reward for the time spent. Through it all, you may find the work which God wants you to do.

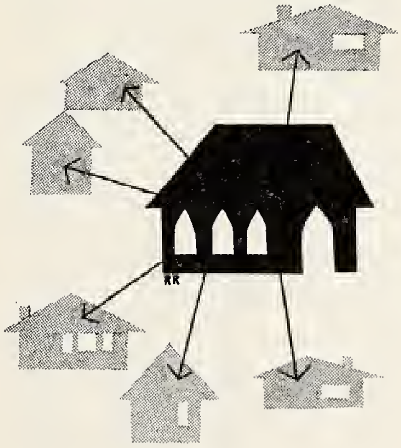
It was Jesus who said as He washed the feet of His disciples, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

The March Sunday school lessons in

Fellowship Evangelism

THE Committee on Evangelism is encouraging our churches to undertake an effort in fellowship evangelism this spring. The approach in fellowship evangelism is simple. Find out who the people in the community are who are outside the church. Win their friendship. As friends bring them into the warm fellowship of your Sunday school class and there let them learn what it means to be a Christian. There help them to become Christians. The Sunday school lessons for the month of March can be used to good advantage in fellowship evangelism.

The lesson for March 2 could be used to show newcomers how people become Christians and how the Christian life is to be lived. In all denominations Christians are baptized. They make the same kind of vows when they are baptized. Explain what these vows are and what they imply and involve. The church through its teaching ministry is to help people know Christ and to grow into an intimate fellowship and union with Him. Explain what it means to live in an intimate love and faith relationship with Christ. Verse 16 tells what happens when we live in this close relationship.



The lesson for the 9th of March can be used to help newcomers understand some of the obligations involved in being a Christian, and to realize that living as a true Christian may involve persecution. It should be made plain that faith involves trusting Christ to the point of obeying His teachings and commands. It involves identifying ourselves with Christ's concerns for man. Our love for Christ must be expressed through love for our fellow men with whom Christ identifies himself. Show how this can be done.

On March 16 the lesson provides opportunity for members of the class who are Christians to share with newcomers what Christ means to them and what He has done for them. Let newcomers listen to what believers have to say out of their experience as Christians. Members of the class from whom you expect a testimony should be notified to this effect beforehand so that they can give a telling witness. Plan some way in which people can express their decisions for Christ.

The March 23rd lesson should help newcomers to sense why people are concerned for those who are outside the church. If our concern for the lost is genuine, and if we interpret aright the high purposes of Christ as expressed in the Great Commission, the impression will be profound. The discussion should make it clear why we want to share the Good News. This lesson may be used to confront young people with the call to serve as ministers or missionaries.

On March 30 the lesson deals with the meaning of baptism and the Lord's Supper. This again provides an excellent opportunity to explain to newcomers what is involved in becoming a Christian, and what the Holy Communion means to believers. Members of the class may wish to speak out of their experience as they share their insights.

How the lesson will be handled will depend in part upon the type of people who are brought in as newcomers. It may be that you will want to make a different approach altogether. Do whatever you do in the most loving way you can do it. "Love never fails."

By W. F. Unruh, field worker. Western District Conference

Brotherhood Week

NATIONWIDE observance of Brotherhood Week, sponsored by the National Conference of Christians and Jews, will be held February 16-23. President Dwight D. Eisenhower is honorary chairman of the observance. Louis B. Seltzer, Editor, Cleveland Press, is national chairman.

The 1958 theme is Brotherhood for Peace and Freedom—Believe It! —Live It!—Support It!—that people shall live as one family of man. The purposes of Brotherhood Week, according to Dr. Everett R. Clinchy, president of the National Conference, are to give people an opportunity to re-dedicate themselves as individuals to the ideals of respect for people and human rights. "We try to dramatize the practical things that people can do to promote understanding and realization of those ideals. Brotherhood Week is essentially a campaign against the prejudices and bigotries that disfigure and distort religious, business, social, and political relations. . . . By getting to know the other fellow, the one who has a different creed, race, or national origin than yours, by understanding his viewpoint, his ambitions and goals, you will find old prejudices disappear. You'll find that we are all one family made strong and great by the very differences that so many times divide us as individuals and groups. You'll learn to accept or reject a person strictly on his merits as a human being and not because he happens to be different from you.

"We hope that during Brotherhood Week people will begin to get to know and appreciate each other—to make Brotherhood a year round practice."

Equal Opportunities

Our American way of life is based on the concept of brotherhood: giving to others the same rights and privileges we would like for ourselves. Our free enterprise society is based on the concept of the utilization of the most efficient human skills and the most efficient machine skills. The challenge to all of us today—labor, management, government—is to implement these principles to their fullest extent in practice so that we may maintain and expand our system for the benefit of all.

This means that discrimination in employee-employer relations is contrary to the best in our way of life. Discrimination in industry is costly. It has been estimated that it costs thirty billion dollars a year for the luxury of not using the best possible human skills because we discriminate in recruiting, promotion, and other facets of our employment patterns because of color, creed, national origin, sex, age, economic status. Not to use the best person available is inefficient. Again, to discriminate is contrary to the principles of our Judaeo-Christian heritage and to the ethical principles of the major religions of the world. Love for one's neighbor must mean in practice doing unto others as you would have them do to you.

We know, too, that as persons in so-called minority groups receive equal opportunities to increase their income, they add to the general prosperity of all. In addition, the cultural gap that exists in certain areas of our population can be bridged by increasing the opportunities for cultural advancement when income is increased through equal opportunities in the labor-management field.

We know that management seeks a stable community in which to establish new plants. Discrimination, causing restlessness in the community, is therefore a handicap to the industrial expansion of any locality. Discrimination, unrestrained, can bring anarchy, threatening the basic structure of our law, which in addition to protecting human and civil rights, protects private property.

We must be sensitive, too, on the international level of the Russian propaganda of their superiority in granting equal opportunity.

For these and other reasons, we should practice brotherhood every day in the year. Brotherhood Week presents an opportunity to rededicate ourselves to the acceptance of every individual as a human being, with a spark of divinity, to be judged on his or her own capacity and merit.—Richard Nixon, Vice-President of the United States.

It has always seemed to me that brotherhood must exist between men—as men—before it can exist between races, religious persuasions, or political creeds. It follows, therefore, that brotherhood must exist first in an individual's own heart, before it can exist in a neighborhood, a community, or between nations. Surely the Almighty himself and the Almightly alone is the fountainhead of brotherhood, and our love of Him the beginning of our love for others. Here are the greatest commandments and the most difficult. But until man obeys them he cannot fulfill his destiny on earth.—Philip M. Talbott, President, Chamber of Commerce of the United States.

the reader says

Dear Editor:

Recently I was asked to attend a discussion on "What Am I Worth as a Homemaker?" Some attending were greatly surprised *not* to be told what they were worth in terms of dollars and cents, but how great was the need for them to be at home when needed, rather than at a job somewhere which, when actually figured, was worth very little. When I presented the notes taken to our Farm Bureau people, my sister-in-law wrote the accompanying poem, which expresses some of the ideas given. Perhaps it would be of help to other mothers.

After the meeting Paul N. Roth, pastor at Carlock, Ill., conducted a series of meetings at our church. The one thought which remains with me is the idea of doing many *good* things and letting the *best* slip through our lives unnoticed. Of course, this includes not only jobs but membership in too many organizations which are good in themselves, yet a hindrance because they take too much time away from the many *better* things through which our spiritual growth would increase, thereby making our lives more of a blessing to others. Just how far can we go in doing good things? Are we letting some of the best go by unnoticed?

Can it be said we even gave up a Sunday school class or another place in church for which we felt we didn't have time, yet held on to that office in the "U-Name-It" so that the eyes of the world would look upon us with favor?

—Mrs. Paul E. Martin
Crawfordsville, Iowa

Tornadoes: Picture of War

If anyone in our country would like a sample of what war might be like they can visit one of our tornado-stricken communities during the clean up of the debris. Our home land has now enjoyed peace on our soil for almost one hundred years. Few living Americans have seen war here because most of them were not born until after the Civil War. It is true many have glimpsed the destruction of the bombings of other lands, but we do not know what destruction of our own land means.

It is true that the atomic bombings of Hiroshima and Nagasaki resulted in far more destruction than a tornado or hurricane. Yet we cannot deny that the disasters of the past two years do not flash upon our mind the horrors that war could bring. Does our country have to wait for an even more graphic picture than the one already given our nation before we really work for peace?

There are some who believe that the tornadoes are a result of our atomic experiments. This has not been proven to be the case, but the picture of war should be enough at least to warn us of what destruction can mean.

Christ's words were never truer than today. Thank God for warnings. "He that taketh the sword shall perish by the sword." Or can the prophet's words come to pass: "They shall beat their swords into plowshares."—Ernest W. Neufeld.

A child should grow up a Christian and never know himself as otherwise. —Horace Bushnell

Point of No Return

My days are long and dreary, I sit rocking all alone;
I seldom have a caller, even on the telephone.
I have five grown-up children, who've forgotten I exist,
For my name is on the bottom of their monthly calling list.

I think back now to long ago, the days of yesteryear
When I was young and foolish, and I brush away a tear.
I was tired of raising babies (I admit it now, you see!),
So I found a job and went to work for an insurance company.

My children were in school each day from nine o'clock till four.
If they were sick and stayed at home I didn't pace the floor;
Our babysitter loved them and provided expert care,
And I didn't have a worry, for I knew that she was there.

It's true, my husband worked quite hard to earn our needed things,
But the luxuries that I wanted didn't come on golden wings;
I thought by working I could buy the extras I desired.
My work was fascinating, but I admit it made me tired.

The cash I earned, though hard I tried, I couldn't seem to hold.
Our extra help was costly and my car was very old.
I needed extra clothes to wear, our income tax was high,
So none was left for all the things I had planned to buy.

I recall our children begging for a story to be read,
But I'd no time for nonsense, so I'd send them off to bed.
They soon learned that I was tired when I stumbled in at night,
And when they saw me coming, they would scamper out of sight.

When they were hurt they didn't come to me for extra love,
They didn't ask me in to hear their prayers to God above.
I'm sorry now, but it's too late to heal their wounded hearts;
I beg forgiveness silently, as each new morning starts.

The years roll on; we can't turn back, though I would like to live
My life again, and to my loved ones I would surely give
My love, my time, and, yes, myself, as each one would demand;
And to my friends and neighbors I would lend a helping hand.

Yes, my time is long, and I am old; my rocker groans and creaks;
How quiet this old room of mine without its friendly squeaks.
How different now would be my life, if I'd just heeded childish pleas!
So now I sit alone each day, with just my memories.

—N. Elizabeth Graber

film review

WHAT PRICE FREEDOM, black and white, and color. 16mm., sound. Available from Religious Film Association, 220 W. Monroe, Chicago, Illinois. Rental: black and white, $10.00; color, $15.00. 40 min.

What Price Freedom deals with the issue of freedom in the world today.

The story is based on an actual incident that occurred in East Berlin. A person from America goes to East Berlin from the Western Zone and meets a girl who is named Elsa Meisner in the film.

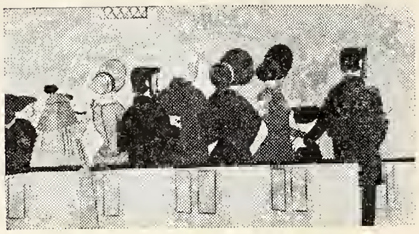
He follows her to a meeting of the communist party that is trying to get complete response from the workers in a factory where Elsa works. She refuses to vote because she feels that she must be true to God and because she cannot see that accepting the proposal is in keeping with her faith.

He meets her again in a cafe after the meeting. The leader of the meeting also comes to the cafe. Elsa, even though she is threatened with her life, feels she must stay in East Berlin rather than follow her new found friend into the Western Zone.

The film deals with a difficult and important theme and does it in an interesting way. There are issues involved here which are difficult to portray, and the film ends without really giving one a total solution.

The film would be helpful in our churches. It could be used effectively in men's groups, women's groups, youth groups, and possibly also in family night services.

THE CANDLEMAKER, color, 16mm., sound. Producer: Cathedral Films. Available from distributors handling Cathedral films.



This is a story using cartoons of a candlemaker living in England before there were electric lights. In response to God's goodness to him he made two candles each week and presented them to the church to be used on the altar.

The candlemaker's young son helped his father. Just before Christmas while the candlemaker was busy in delivering candles to people who had ordered them, he asked his young son to make the candles for the church. The son was busy playing with a tame mouse and forgot, and then in haste made a candle without a wick in it. He was very much ashamed when this candle wouldn't light in the church.

He goes back to the candle shop, makes a new candle, and brings it to the church in time for the New Year's Eve service.

The film points up the idea that each of us must fulfill our stewardship using the talents God has given to us.

The film is well done. It is designed primarily for children of the junior age. The members of the committee were not agreed as to its effectiveness. Children would enjoy it and should be able to comprehend its meaning. It gives its message without preaching!

FLASHES OF THOUGHT

Walter Gering

Undernourished

For many weeks a little cactus plant has been quietly resting upon the top shelf in the study. Placed there one day above eye level, it remained unnoticed. Who knows how much longer it might have remained there unattended had it not been for a passing glance in that direction.

It is amazing what these little plants can endure; out in the desert where rainfall is almost nil and where the hot sun beats down unmercifully one would expect to see nothing resembling life. Yet how often the hardy cactus appears in just such unpromising spots.

The scientific answer is quite simple. The stem of the cactus has an amazing power to absorb and retain moisture. An occasional rain is all that it takes to fill the fibrous pores of the stalk. Then it is a matter of keeping the moisture from escaping. This has been made possible by the nature of the outer skin with which the plant has been endowed by the Creator. It can go for long periods of time without rain.

So it was with this tiny plant in my study. For some time it had been watered regularly. Then came that long drought period in which it rested unnoticed upon the upper shelf. It had been forgotten.

As I took it down and looked upon it I was amazed. To think that it had been there for weeks without any attention. My thoughts went to the concern with which the flower committee watered the church plants lest they should die. Yet here was a plant unattended, still alive and green without its regular care. What a symbol of endurance under difficult days.

Then my thoughts were rather rudely shaken. Yes, it was alive and green. But what about growth? Had it made any progress in terms of shooting out new sprouts or gaining new stature in height? No, if anything it had shrunk in size; certainly there had been no growth. The lesson was plain: no nourishment, no growth!

Is that why the Christian life is so frequently dwarfed and shrunken? Our Lord intended that there should be steady growth in the things of the spirit. Peter urged the believers of his day: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Can it be that we have failed in the all important task of feeding the soul? Have we been too much satisfied with the mere knowledge that we have been received into the family of God through faith in the Redeeming Saviour but have not been enough concerned about growth as His children?

Eldred A. Thierstein

A Year of College in Germany

Student Exchange Program helps build bridge of international fellowship

BUILDING a bridge is like putting a puzzle together. It takes many pieces of different sizes and shapes to make it complete and sturdy. And many different people work a long time before it is completed. It is a thrill to have a small part in constructing a bridge, especially when it is a bridge of international relations and friendship.

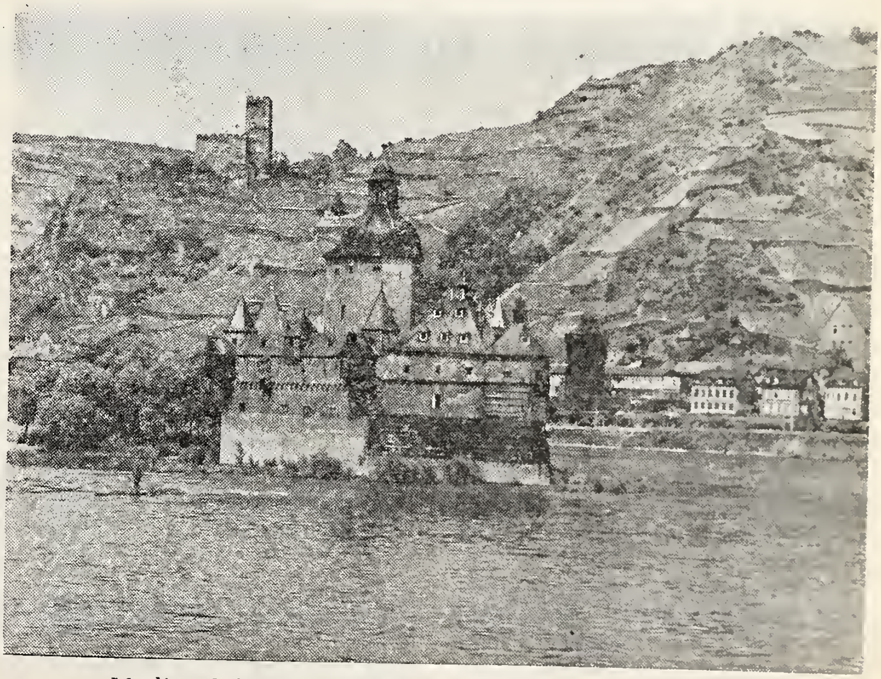
In the late 1940's construction was begun on just such a bridge—from Bethel College to Wuppertal Teachers College, Germany. The foundation was laid by sending material aid to this war-stricken college in Wuppertal, an industrial city of 400,000 population in the Ruhr Valley. By 1951 the foundation had been completed and material aid was no longer needed at Wuppertal, but the bridge was just begun. Two more students every year, one from Bethel and one from Wuppertal, continue to build this bridge of fellowship.

Taking part in this exchange program was for me both a responsibility and opportunity. There was the great responsibility of representing one's school, home, church, and nation. This in turn created many opportunities to get acquainted with a variety of people, and these acquaintances were probably one of the most meaningful and rewarding experiences of my one-year stay in Europe.

Exchange of Ideas

The exchange of ideas on everything from religion to politics, from business to studies proved to be very enlightening to me as well as to others. It gave me opportunity to correct false impressions of America. Some common misconceptions are that America is "the place to get rich over night," "the country where everyone hates Negroes," or that "the American way is the best and only way." But before these things could be discussed one had to show interest in the European way of doing things. Many times European customs were different from those I was used to, but I tried to do things their way. Frequently this broke the barrier and led to true friendship.

It was interesting to compare European and American customs. For example, the practices at the Lutheran church I attended were quite different from ours. Small children were not brought to church because it was thought that they only caused disturbance and received no benefit from the service. Usually the worship service was for the bap-



Medieval fortress on Germany's scenic Rhine River.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

tized and Sunday school was for the children.

Wuppertal Teachers College was only one of many schools in the city. There were several trade schools, an architectural engineers' school, a textile school, a school of art, and a music conservatory, just to mention a few. Although these schools were not combined into a university, there was intercourse among all of them.

Soccer League Champs

In sports, there was an intra-city soccer league. Wuppertal Teachers College won the league trophy in the spring of 1957 for the first time in its history. And it isn't strange that they seldom win it, since about 85 per cent of the students are women. When a soccer team from a school of 300 women and 50 men won over an engineering school of 500 men, it was quite an event.

Class attendance records were almost nonexistent. To help decide which lectures to attend, a student could judge the quality of a professor's lectures by the number of students attending. Both German and American students seem to be agreed: they would rather not listen to "dry" professors.

Nearly 75 per cent of the students came from home daily and the rest from apartments in the city. But they didn't come by car, but rather by train, bus, streetcar, or on foot. The motor vehicle count was about eight cars (six of which belonged to the faculty), two motor bikes, and two motorcycles.

The school's facilities were improved in the fall of 1957 when the college moved from its location in an old grade school building to a new campus with dormitory facilities, a gymnasium with a swimming pool (all German teachers are required to know how to swim), and modern classrooms.

The field trips taken by various departments added much to school spirit. For example, an eight-day trip to Hamburg for an International Music Educators Conference gave opportunity to meet the president of U. S. music educators and European music celebrities. The art department sponsored a trip to the Rijks Museum in Amsterdam, Holland.

Teachers from East Germany

A great concern of the Wuppertal administration and student body was the influx of teachers and students from the East (Russian) Zone of Germany. Coming to West Germany as a refugee meant many difficulties and problems. They had to leave family and friends behind. Upon arrival in the West they had to go through much "red tape" to prove they had left the East because of persecution. Finding living quarters in crowded West Germany was difficult. Besides this, the teachers had to study at least one year even though they had their degree from East Germany and had been teaching for many years. But they were willing to go through all this to be able to stay in the West. The East gave no opportunity for self-expression, which is vital in teaching.

German and American students are very similar in that they love to play, sing, read, visit, and have hobbies. The only difference is that the German takes time for these things and the American is so busy organizing and attending committee meetings that he doesn't get around to it.

In a year spent in another country studying their customs and systems, one realizes that people all over the world are generally striving for the same thing, but that there are many different ways of achieving it.

Water, Next Summer and You

Cold Water to a Thirsty Soul

A NIGHTMARISH summer of drought. There were brown hues on the landscape instead of the usual panorama of greens. Big ugly cracks marred the soil, a colorless gray which shifted carelessly in the dry wind.

Parched. No water. Rain, when will it come?

A violet-black formation of clouds began to mushroom on the northwestern horizon, which in a few hours enveloped the visible world. Lightning seared like fiery swords. Elephant-like thunder crashed and rocked the earth. Then the sound . . . the symphonic sound of rain! Happiness, prosperity, and beauty were returning in every raindrop!

MORE THAN ten million persons in the United States and Canada are suffering from some form of mental disorder. They are parched inwardly from unfortunate circumstances or from the lack of understanding, assurance, love.

Such sufferers are not a minority group. It is estimated by the National Association for Mental Health that every tenth person has the chance of being hospitalized for a severe mental illness during his life.

Here is where you come in: nonprofessional workers are needed. Professional skill is not a requisite. You merely join one of the MCC summer service units to become a psychiatric aide.

The definition of a psychiatric aide: help patients to live as normally as possible to speed their recovery. This may include just being friendly, feeding them, seeing that they get sufficient sleep, providing clothing, keeping their rooms neat, working along side ward nurses.

Here are MCC summer service opportunities in mental health: *Hospital for Mental Diseases, Brandon, Man., Can.; Fergus Falls State Hospital, Minn.; Hastings State Hospital, Minn.; Ontario Mental Hospital, London; School for Mental Defectives, Portage la Prairie, Man.*

Like the long-parched soil that readily absorbs the refreshing summer rain, so patients in mental hospitals will welcome your Christian efforts "as cold waters to a thirsty soul."

MCC also sponsors other projects in migrant, medical, children's, and community work. Write now for more information: *MCC Summer Service, Akron, Pa.*

PENCIL POINTS

Six Cent Blessing

You go to church one Sunday morning and sit down in the second front bench for a change. When the offering plate makes its appearance you clap your offering envelope down and send the money platter on its merry way.

But just before you laid down your collection wrapper, you saw something, and even now you can't forget it, for the plate was almost empty—except for six cents, and it had passed down one whole row, past seven young people before it ever got to you.

While the soft bashful strains of the offertory filter through the preaching room, you look at the back of the heads in front of you. Who of these seven put up that nickel and penny? Oh, it's none of your business, and you hate yourself for being such a snooper, but then you can't shake the picture out of your head. Was it one person, or two? Perhaps the usher put it in.

You wonder how or why these folks have grown so old, and are now going to college, and still do not feel compelled to produce more than eight-ninths of a cent for church on Sunday morning. Didn't their parents show them that they should at least average a nickel apiece even when the sheriff is out foreclosing? Hasn't the church talked often enough about stewardship?

Perhaps, you think, some of these folks are just financially short at this time. You can sympathize because you remember the time when you were denominationally embarrassed once as you sat where they sat. As the offertory announcement was being made you were checking your jeans to find that you had exactly $20.05—a goodly sum to be sure, except that the twenty-dollar part was all wrapped up in a twenty-dollar bill. So you abandoned that nickel on that great desert of red felt.

You are really getting into a good argument with yourself, when you say, "Well, these folks are probably going to another service, and they are saving their dough for two or three other askings." But the shine soon wears off this bright idea, because you know this probably isn't so.

By this time, the offering plates are in the last rows, and you admit that what happened in the first row must have happened several times in other pews, but no one is able to count it—not even that genius who adds up his grocery bill as he picks up things in the supermarket.

And now as the total oblation for the day is being whisked down the aisles on the arms of four strong men, you see what's missing. It's not the money, but the blessing. Oh, the minister's praying is good enough, but the blessing is just not there, because we didn't come across.

Why, it's like the little girl said when her dad complained Sunday noon about the sermon, "Well, what did you expect? The whole show only cost you ten cents."

And you know that that's it. We have only put six cents and ten cents into our church, for which we have received in return full value—a full ten cents worth. Maybe six dollars or ten dollars won't increase your blessing one hundred fold, but there are times when a man can settle for fifty per cent.

Maynard Shelly

Northern District YPU

Special Projects the Year 'Round

The Northern District YPU reports that special projects carried out in their local fellowships around the year range from picking corn to painting signs along the highway. One group of young people repicked corn fields, had a bake sale, and sold Christmas cards and stationery to raise more than $1,000 for landscaping their new churchyard. Other youth fellowships had grocery showers for missionaries, repaired equipment at the church, and painted Scripture signs along the highways. One group was earning money to buy a film projector for their church.

For relaxation and recreation, Northern District YPU'ers usually have a banquet or picnic once a year. At one church there are leathercraft activities after each devotional service. Others have volleyball, scavenger hunts, circle games, and hay rides.

Among YPU fellowships in this district, a popular way to have fun and raise money at the same time is a lunch box auction. Each of the girls brings two decorated lunch boxes. An auctioneer is chosen and the boys bid on each box. Thus an evening lunch is provided for each fellow—if he sits by the one who made it.

It is the hope of Northern District youth that YPU fellowships all over the General Conference will strive to work together as one large group, thereby fulfilling the Young People's Union motto, "A United Mennonite Youth in Christ."

—Ivan Regier

our schools

BETHEL RECEIVES GIFTS

Emma A. Ewy, a late resident of Halstead, Kansas, made Bethel College the benefactor of her life insurance policy previous to her recent death. The policy, amounting to $3,267.10, is to be used as a scholarship fund for ministerial and full time Christian service students. Benefits of the scholarship will be made available to Bethel students during the year 1958-59.

Through Mr. and Mrs. P. D. Gaeddert, Newton, a large collection of valuable manuscript materials left by Dietrich Gaeddert, pioneer Mennonite leader and founder of the Hoffnungsau Church at Inman, has been turned over to the Bethel College Historical Library.

The materials in this collection had been in the possession of Mrs. Dietrich Gaeddert, who passed away in 1950, having been a widow 50 years.

In the collection of correspondence are letters from David Goerz, Gustiv Harder, Johan Harder, B. Warkentin, J. J. Kliewer, H. R. Voth, and many others. Since Gaeddert acted as the financial agent of the Mennonite settlement north of Buhler (then Hamburg) the collection contains many promissory notes, mortgages and records of loans made to settlers in 1847 and the years following. Mr. Gaeddert was also the agent of the settlement in land transactions with the Santa Fe Railroad.

The Historical Library was already in possession of the Gaeddert diaries, dating from 1857 until the death of Elder Gaeddert in 1900, and several files of manuscripts. The materials will now be integrated and will provide a very valuable source for the study of a pioneer Mennonite leader and the problems involved in settling a group of Mennonites on the Kansas prairies.

Bethel College is the recipient of a $3,300 grant from the Research Corporation of New York to be used to finance a research project under the direction of Dr. Ronald Rich, associate professor of chemistry. The specific research project as submitted by Dr. Rich is entitled, "Substitution of Non-interfering for Interfering Ions in Analytical Unknowns by Means of Ion Exchange. Development of Non-sulfide Separations." The project is part of an attempt to develop a new system of chemical analysis of unknown materials or determining what constituents are contained in some substances.

Bethel students Howard Stutzman, Virgil Peters and John Bertsche were recently notified that they have been accepted by the Kansas University School of Medicine for the coming school year.

CONCERT TRIO

The Silberstein Concert Trio was presented at Bluffton College Feb. 3 in another of the Music-Lecture Series. Members of the trio are Herbert L. Silberstein, violinist; William C. Williams, violincellist; and William Kroeger, pianist.

PRAYER REQUESTED

Abe Krause, of the seminary prayer meeting committee, has announced plans for a daily prayer meeting, January 20-February 28, except Saturday and Sunday, to undergird the seminary's financial drive in which letters went out to 21,000 homes. We also stress that these days should be a time of spiritual heart-searching for the seminary students and faculty. The seminary welcomes the concentrated prayer of the constituency during this time.

The building and finance committee met recently and reported encouraging progress at Elkhart and that the program is anticipated to be on schedule.

Mennonite Biblical Seminary enrollment this year marks the largest enrollment in the history of the seminary. The majority of these students have come with from a few months to six years of pastoral and missionary experience. There are four married couples with both husband and wife taking regular courses.

In order to let the Bible speak directly to the student as well as to help him develop interpretation skills, there are portions of courses that require refraining from outside helps and commentaries. Every student must spend one hour in class for two years in direct Bible study in the Old and New Testament, and is also required to take a number of courses in psychology, which helps him better to understand and deal with people. Substantial time is given to church history, Bible doctrine, and practice preaching, as well as actual witness.

FJC TO GIVE PLAY

"The Willow and I" by John Patrick has been selected by Miss Kaufman for production by Freeman Junior College. It is a psychological drama portraying the conflict between two sisters who are both striving for security in a fast changing world. Rehearsals are under way and the final performances will be given February 6 and 7. The cast includes: Opal Graber, Patsy Janzen, Rae Karen Preheim, Craig Kleinsasser, Gene Kaufman, Dianne Waltner, Gary Waltner, Leslie Senner, Cuyler Gross, Rowena Tschetter, and Marlo Ortman.

FOLK FESTIVAL

The second annual Mennonite Folk Festival program will be presented Friday and Saturday, February 21 and 22 at Bethel College.

This program, sponsored by *Mennonite Life* magazine and the Bethel College Historical Library, will feature a play by the writer of popular Low German comedies, Arnold Dyck.

The play under preparation presents amusing incidents in connection with the initiation of young men into the forestry service in South Russia almost fifty years ago.

Stage features will also be presented in the Swiss German dialect.

ENROLLMENT INCREASE

The second term of the Canadian Mennonite Bible College school year has begun. Nineteen new students have registered, increasing our enrollment to 98. A week of meeting old friends and getting to know the new was climaxed in a get-acquainted social.

In his chapel message Brother Friesen welcomed those who returned as well as the new students. He drew attention to the Lord as the source of all strength, according to Isaiah 40:31. Truly this is a fitting message for the beginning of a new year and a new term.

MCC news and notes

INTERNATIONAL PEACE PROJECT

MOROCCO—A service project is getting under way in Morocco as the first attempt to organize alternate civilian service at the international level for conscientious objectors. The project is directed by the newly-organized International Christian Service for Peace, composed of representatives of historic peace churches and European peace movements.

ICSP was formed when it appeared that some western European nations would be favorable to civilian service in needy foreign countries by conscientious objector draftees in lieu of military service.

The Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and members of the Council of the Evangelical Church in Germany (Lutheran) overtured peace churches to set up such a program.

Members of the ICSP administrative committee include Peter J. Dyck, director of MCC in Europe; M. R. Ziegler of Brethren Service Commission; Richard Hertzler of the German Mennonite relief and peace committee; and André Trocmé of France, a secretary of the International Fellowship of Reconciliation.

Milton Harder (Mountain Lake, Minn.) of MCC Kaiserslautern is executive secretary of the administrative committee. Future representatives of a consultative council may also include the World Council of Churches and the Dutch Peace Group.

The initial project is with the government agricultural improvement station at Oulmes, Morocco, where a team of European and American (one each from MCC and BSC) conscientious objectors will help Moroccans with agricultural techniques. The station has pilot projects in crops, soil conservation, road building, dairy farming, orchards, and sheep improvement.

Unit leader is Hans de Jonge (Middleburg, Netherlands), former Mennonite Voluntary Service worker. He is now in Morocco making arrangements before the other volunteers arrive.

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mutual aid placement

PERSONNEL WANTS

X-Ray Techician — Immediate need for trained X-ray technician to serve in Mennonite hospital. Duty could possibly be combined with laboratory work. Inquiries requested. Write: Mrs. Lena Ewert, Bethel Hospital Association, Mountain Lake, Minnesota (No. P 207).

Assistant Administrator—Opening for young man with training or experience in business. Duties include planning and implementing budgeting, purchasing, accounting, and management. Prefer man with college degree in business or related field. Contact: Harry M. Detwiler, Souderton, Pennsylvania (No. P 208).

Receptionist-typist — College training preferred. Contact General Conference office, 722 Main St., Newton, Kansas (No. P 201).

Secretary — Secretarial position available beginning March 1 at General Conference Central Offices; experience preferred. For application blank write to Walter D. Unrau, Manager, Mennonite Publication Office, 720 Main, Newton, Kansas (No. P 202).

News Writer—A part time job is now open for a person to work in General Conference Central Offices writing news and articles for the General Conference Boards. Depending on qualifications, combination with other position to make this a full time job could be worked out. Applicants should state their qualifications in a letter addressed to Walter D. Unrau, Manager, Mennonite Publication Office, 720 Main, Newton, Kansas (No. P 203).

FOR SALE

Land—80 acres in Marion County, 1/4 mile north of Tabor Church. Contact Otto Richert, 131 S.W. Second, Newton, Kansas, or Anton Richert, 838 South Ash, Wichita, Kansas (No. P 204).

FOR RENT

Farm—Dairy and grain farm in central Kansas area for rent by March, 1958. Located within ten miles of Mennonite Church and market town. Has 130 acres crop land, 80 acres pasture. Contact Mutual Aid (No. P 204).

SUMMER EMPLOYMENT

Idaho—Mennonite farmers in several Idaho communities need full time summer employees in irrigation type farming operations. Season begins in early spring, continues through late fall. Wages are good, living facilities fine, and arrangements generous. Located near Mennonite churches. Opportunities for permanent relocation good and assistance available. Inquiries from both single men and men with families welcomed. Opportunities will be filled early. Contact: Mutual Aid (No. P 206).

into the beyond

Samuel J. Baer of Summerfield, Illinois, and for over 78 years a member of the Summerfield Mennonite Church, was born March 17, 1863, and died December 22, 1957.

Heinrich D. Goossen, of Hillsboro, Kansas, and member of the Alexanderwohl Church, was born November 1, 1911, and departed this life January 1, 1958.

William Busenitz, of Newton, Kansas, and member of the First Mennonite Church, Newton, was born in Germany, February 14, 1879, and died January 5, 1958.

Jacob J. Franz, Newton, Kansas, and member of the First Mennonite Church, Newton, was born November 25, 1877, and died Jan. 9, 1958.

Barnard M. Ratzlaff, of Henderson, Nebraska, and member of the Bethesda Mennonite Church of Henderson, was born February 17, 1888, and died October 30, 1957.

Henry Plett, born near Inman, Kansas, March 14, 1879, went to be with the Lord on December 29, 1957. He was a member of the Friedensfeld Mennonite Church of Turpin, Oklahoma.

Klaas W. Dick, born in McPherson County, Kansas, June 7, 1879, was called home to be with the Lord January 4, 1958. He was a member of the Friedensfeld Mennonite Church of Turpin, Oklahoma.

jottings

FRIESEN APPOINTED

Grace Church, Lansdale, Pa.: The Fourth Annual Eastern District Missionary Conference was held in our church Nov. 8-10. Pastor Elmer Friesen had the keynote message. Kazadi Matthew told the story of his conversion, and Harold Ratzlaff of India brought a message. S. F. Pannabecker brought the message at the Annual Peace Rally in our church at the evening service Nov. 10. Our young people presented the service at the Conewago Chapel Sun., Nov. 17. Mr. and Mrs. Henry Detwiler, Mrs. Joyce Fretz, Walter Sheip, and Mrs. Ida Schlosser were received into the fellowship of our church Nov. 17. The flowers on Nov. 24 were given by Mrs. Plenert in memory of her husband John J. Plenert, our former pastor. Sarah Kratz and Faith Smith went to the YPU Workshop in Meadows, Ill., over the week end of Dec. 1. John Fretz went to Kansas for Council of Boards. Our pastor, Elmer Friesen, has been appointed to the General Conference Board of Education and Publication to fill the unexpired term of Don. Smucker. He attended the Council of Boards in Newton, Kan. Dec. 2-9. The Women's Missionary Society gave a Christmas program at the Home for the Aged on Dec. 3. The Thank Offering of Nov. 24 amounted to $3,590.06, with $245 additional paid on pledges, making a total of $3,935.06. On Sun. evening, Dec. 8, the film *Our Bible—How It Came To Us* by the American Bible Society, was shown. The annual S. S. Christmas program was given Dec. 22. Included in this program was a play by the young people, directed by John and Margaret Morrow, entitled "Come to the Stable." The young people sponsored a Watch Night Service on New Year's Eve in the church. Dr. Mason of the Philadelphia Bible Institute was the speaker.—Ruth P. Arn, corr.

INSTALLATION SERVICE

Grace Church, Enid, Okla.: Local papers place the matter of the County Option election near the top in the list of news of interest for the year. We deplore the temporary defeat for the "drys" in early Dec. In it we are reminded again that, although we are "not of the world," we definitely are in the world! The recent annual meetings of church and S. S. were friendly "family confabs" of reminiscing and "forward go" planning. Together with other items of interest, the pastor reported that during the year not one member had been taken in death. On Sun., Dec. 21, the pastor conducted an impressive installation service in behalf of those elected to new and to continued posts of duty. Mrs. Leland Unruh is recuperating in a local hospital after submitting to surgery. The approaching marriage of Harold Buller of our church and Lavera Mae Unruh of the Zoar Church at Goltry was recently announced. To all readers we wish a very blessed New Year. "He goeth before. . ."—F. S. B., corr.

ILLUSTRATED TALKS

Salem Church, Freeman, S. D.: Pastor Fretz presented his observations and impressions of his European-Middle Eastern tour through a series of six illustrated lectures on Wed. evenings and a series of nine sermons on Sun. mornings. The pastor began the catechism class which continues through the winter and early spring. The Christian Endeavor sponsored a combined Ladies' and Young Men's choruses concert and a mission program with the film *Home Front*. The young people sponsored a German service Nov. 10 with Brother Linscheid giving the sermon. The North and South churches had a joint Thanksgiving service in Pioneer Hall with Pastor Fretz giving the sermon. Our congregation took part in the annual Relief Meat Canning project by providing funds and voluntary help. On Dec. 6 we had our annual congregational meeting. The Christmas season was again celebrated by a special Children's Christmas program Christmas Eve and a service on Christmas Day. Our pastor recently spoke and showed pictures at the Bethel Mennonite Youth Rally, Mountain Lake, Minn. During the Christmas season, Vern Preheim and James Waltner, our ministerial students at the seminary, conducted the worship and preaching services Dec. 22 and 29. We should pray and encourage more young men to enter into the ministry of our Lord Jesus Christ.—John H. Ewert, corr.

NEW PASTOR ARRIVES

Garden Twp. Church, Hesston, Kan.: Dec. 10 at a special meeting the church voted to give a ministerial call to Clayton Goertzen, student of Faith Seminary, Pa. The church had its annual business meeting Dec. 30, during which time the chairman, Luke Bartel, read a letter stating Bro. Clayton Goertzen will begin his pastorate at Garden the latter part of January. The Goertzens have one small child. Missionaries Joe and Elaine (Vogt) Goossen, Brazil, are parents of James, born Dec. 21 in South America. They have one other son, Joey. Our young people joined Hopefield Church youth in caroling on the eve of Dec. 22. The 1958 *Mennonite* correspondent will be Mrs. Fred Neufeld, R. 2, Burrton, Kan.—Mrs. Albert Ewy.

HOSPITAL PROGRAM

Salem Church, Dalton, Ohio: Our annual Thanksgiving offering and sale of $1,324.87 went well beyond our goal. This Mission Sister party was held the eve of Dec. 6. Edna Ramseyer of Bluffton College spoke on "Bits of Love," and the Girls' Gospel Team furnished special music. Alvin B. Sommer and Menno Zuercher showed slides and spoke of their recent trip to Europe to the Men's Brotherhood. Members of our church gave a Christmas program, refreshments, and gifts to a ward of men at the Applecreek State Hospital. The eve of Dec. 8 Lester Hostetler, co-editor of the *Mennonite Hymnary* and editor of the *Youth Hymnary* led us in a Christmas hymn sing. On Christmas Eve the young people went caroling to the homes of our church members. At midnight a very impressive candlelight service was held in the church. Born: Nov. 29 to Mr. and Mrs. Thomas Badertscher, a son, Jack Lynn; and Dec. 26 to Mr. and Mrs. Ronald Raber, a son, Ronald Curtis. Rosanna Norr and Paul Tobias were united in marriage Dec. 28 in Berne, Ind.—Corr.

SEASONAL SERVICES

Swiss Church, Alsen, N. D.: The eve of Dec. 20 the Bible Class, under Mrs. John Toews, had their Christmas party. Dec. 22 a group from the church went out to carol. Our Christmas program was held Christmas Eve. We hope all received a blessing from it as the Christmas messages were given in word and song. Many of the young people returned to their homes for their Christmas vacation. Services were held at 10:30 on Christmas Day, and New Year's service was held on New Year's Day at 10:30.

GUEST SPEAKERS

First Church of Christian, Moundridge, Kan.: Our annual Harvest Thanks Day was held Nov. 3. The offering amounted to $4,743.05. The week's meetings following Harvest Day were cancelled because of the illness of the guest speaker, Robert Hartzler. The following were received into church membership: Mrs. Verne Graber, Dr. and Mrs. Varden Loganbill; and Mrs. Virginia Tompkinson as associate member. Recent marriages were Lois Wedel to Lynn Alan Medley, and Joyce Juhnke to Kenneth Kaufman. Guest speakers included Paul Lederach of Scottdale, Pa., who is ex. sec. of the Board of Education of the Mennonite Church (old); P. K. Regier, who showed slides of his trip to Europe and Mennonite World Conference; Dr. and Mrs. Willard Kaufman, who spoke about their experiences in the Holy Land to the Adult Study Group; and the Mission Study Workers. Pastor Miller was speaker during Christian Life Week for nurses and staff members of the Bethel Hospital. The children of the elementary S. S. Dept. gave their program on Christmas Eve. They had a stocking tree for their mission project. We participated in the union services Christmas morning at the West Zion Church.

CHOIR PROGRAMS

Apostolic Church, Trenton, Ohio: The date above the door of our church reads 1907, so last year our church was 50 years old. The senior choir directed by Estella Howe, with Margaret Stretcher at the organ, gave a beautiful rendition of "The Holy Advent" the Sat. eve before Christmas. The children's Christmas program was presented during the church hour the Sun. before Christmas. Jan. 12 the junior choir sang, directed by Francis Howe, with Sonia Gingrich at the organ. Jan. 12 was also the annual congregational meeting. Earl Gingerich was chairman of the meeting. Clarence Gingrich was re-elected deacon, Simon Ehresman re-elected trustee, Eugene Sloneker re-elected cemetery trustee, and Herbert Ehresman elected to Memorial Home Com. All these officers are for a three-year period. Esther Gingrich was re-elected *Mennonite* correspondent for a one-year term. Our church had no deaths among its members in 1957. —Mrs. Orlan Gingrich, corr.

GAEDDERT ORDAINED

Bethesda Church, Henderson, Neb.: Sunday, Dec. 8, we observed Bible Sunday with Abe Wiebe, Freeman, S. D., speaking on "The Word of God." Brother and Sister J. R. Duerksen were admitted as members, and in the afternoon John Gaeddert was ordained elder of our congregation. Albert Gaeddert was in charge of the ordination service with Abe Wiebe also participating. Christmas activities included a cantata, "Rejoice, Beloved Christians," by the mixed choir directed by Pastor Gaeddert. The evening of Dec. 22 the children up to grade 3 presented their Christmas program. Dec. 24 a pageant, "The Story of Christmas," was given by grade and high school students, including both the youth and children's choirs. Christmas Day services were held in the morning. Dec. 29 we had Elmer J. Dick with us for the morning service. The C. E. presented *Souls in Conflict,* a Billy Graham film, in the evening. The Christian Youth Fellowship met for their annual New Year's Eve supper and concluded with a midnight watch service. The young married couples' group met the same evening. A film was shown and new officers elected. At the annual congregational meeting on New Year's Day it was decided that when we move into our new church (time tentatively set for April) we will have the worship service before the S. S. session. A fund was established for a pipe organ. Since a fire damaged the old Bible school building on the church grounds, which had been used for S. S. rooms, it was decided to dismantle the building. Mrs. J. R. Duerksen is teaching the Teachers' Training class. Our pastors attended the midyear meeting of the Northern Dist. Conf. at Avon, S. D., Jan. 13-16.—Mrs. D. P. Ratzlaff, corr.

GIDEONS SPEAK

Friedensfeld Church, Turpin, Okla.: Jan. 10 we had our annual meeting at the church. Although a few persons retained their offices, many new ones were elected. Dinner was served in the church basement. Jan. 1 the funeral for Henry Plett Sr. was held in our church, and on Jan. 8 was the funeral of my father, Klaas Dick. The services were conducted by our pastor, Levi Koehn; and assisted by the pastor of our neighboring church, John Lehnert. Jan. 19 the Gideons had charge of our morning worship.—Mrs. Paul Ediger, corr.

JOINT MISSION MEETING

Gospel Church, Mountain Lake, Minn.: Dec. 1 funeral services were held for Mrs. Bernard H. Quiring, who passed away Thanksgiving Day. That evening the faculty of Grace Bible Institute gave a program of sacred music. Dec. 5 the King's Co-Workers Mission Society invited the other General Conference mission societies of the area for a joint Christmas program. *The Life of Mary Reed,* a missionary film, was shown. Dec. 8 the three Wednesday night children's Bible classes gave a very interesting C. E. program. Elections were also held that night. The annual church business meeting was held Dec. 9. Mrs. Elmer J. Dick of Africa spoke to the Tabitha Mission Society at their Dec. meeting and the King's Co-Workers Mission Society enjoyed an impromptu Christmas program with Miss Ranate Kittler of Germany as speaker. Showers were held for the Elmer J. Dick, Ben J. Nickel, and A. H. Schultz families that evening. The boys and girls of the beginners and junior department presented their program Christmas evening. The theme was "Characters of Christmas Meet Christ." John J. Esau spoke at the worship service Christmas morning. On Dec. 26 a service with the young people home for the holidays was given, with John Esau Jr., a student at Goshen College, giving the message. An "Echoes of Christmas" service was held Sunday evening, Dec. 29, with Ben J. Nickel giving the message. Dec. 31 the young people held a banquet.—Mrs. Waldo Stoesz, corr.

HELP AFTER TORNADO

First Church, Summerfield, Ill.: The Mennonite Disaster Service was again at work during the tornado destruction in southern Illinois. The Illinois division of Mennonite Disaster Service sent representatives into the tornado stricken communities of Mt. Vernon and Murphysboro. During Christmas week 28 man days were supplied by the Summerfield congregation. Donald Baer, who two years ago was faced with the leadership of his own community clean up work, again was on hand to direct the delegations to Murphysboro, 95 miles south of Summerfield. This is the same town that had over 600 deaths by a tornado in the 1920's. This time the community suffered only ten deaths but the tornado left over 300 people homeless. They still remain homeless at this writing, being housed in schools and churches. Workers from other Illinois churches of Flanagan and Peoria aided the victims of the Mt. Vernon community, which had considerable property damage. Of course we all realize that our labors make only a small dent in the great amount which needs to be done at times of disasters such as these. Yet those of us who spent the day before Christmas working know that the very fact that Mennonites are willing to come from a distance gives incentive to the people and encourages them in this hour of need. Not only Mennonites were present in our group; it was composed also of men who had seen the Mennonites work in Summerfield's tragedy and wanted to return the favor. The leaders of Murphysboro said similarly that they too want to be part of a clean up group if other communities should be hit.—Ernest W. Neufeld.

CORRECTION: The correspondence from Grace Hill Church, Whitewater, Kansas (January 21 issue), should have read: On Jan. 10, 1879. The Santa Fe R. R. sold 40 acres to our congregation "in love and affection and for the sum of $1.00."

conference notes

GROENING ON MISSION BOARD

The Board of Missions announces that George Groening has accepted the call to become a member of the Board of Missions, following the resignation of J. J. Thiessen in December, 1957, at the annual meeting of the Board. Brother Groening's address is 890 Carter Avenue, Winnipeg, Manitoba. Please remember him, with other Board of Missions members, in your prayers.

CANADIAN CONTRIBUTIONS

Canadian readers will kindly note that contributions especially designated for foreign missions should be sent to the Canadian Mennonite Central treasury. The address is:

Conference of Mennonites in Canada
600 University Blvd. East
Tuxedo, Winnipeg 9, Manitoba, Can.

Brother G. G. Epp, also a member of our Board of Missions, is still taking care of contributions designated for home missions. His address is Rosthern, Saskatchewan.

KEISERS ON FURLOUGH

After four years of intensive missionary effort, the Arthur Keiser family is now in the United States. This is their second furlough in nine years and they are making their home in Quakertown, Pennsylvania.

Arthur has been serving as president and treasurer of the mission and has been in charge of extension work and evangelism. The churches in La Mesa, Anolaima, and Cachipay, which he has been helping to guide through counseling and preaching, have shown good spiritual growth and are constantly growing in numbers as well.

A program of economic self-aid for poor believers which he developed has received much of his attention and has been a means of helping some in need.

Mrs. Keiser has been an efficient housemother for the girls of the primary school and has given generously of her time in the direction of the work program for children. She has also been the editor of the *Colombian News*, which opportunity she now returns to Gerald Stucky.

Mr. and Mrs. Keiser have four daughters: Eunice, Mary Beth, Rebecca, and Miriam Ruth.

RACE RELATIONS

Vincent Harding, associate pastor of the Woodlawn Mennonite Church, will be speaking in the Western District churches of Bethel at Inman, Hillsboro, Alexanderwohl, First Mennonite at Newton, and Bethel College chapel. Brother Harding is a Negro American, and will speak on the problems of race and the new work of the Woodlawn Church in Chicago.

Since the Mission Board will be taking over the work in Chicago, and since the Board of Christian Service will be sending two Voluntary Service workers there, we ask you to remember the coming meetings by being present to hear Pastor Harding at one of these places. He will be in Kansas February 13-17.

CONFERENCE EVANGELIST

During the past three years J. J. Esau has traveled extensively throughout the provinces of Canada and the United States. Brother Esau, under the direction of the Board of Missions, has served many of our churches and communities with extended meetings. He is an evangelist pressing the claims of Christ for salvation, and giving messages for the deepening of spiritual life. Wherever he goes his ministry to shut-ins is much appreciated. He serves our larger communities and he is welcomed by smaller churches that are sometimes financially unable to call other evangelists.

Churches desiring his services in the coming year should contact Willard Wiebe, member of the Committee on Evangelism and Board of Missions, who has been appointed by the Board for this task. Brother Esau and Brother Wiebe reside in Mountain Lake, Minnesota.

A CONCERN FOR OTHERS

Orlo Kaufman, Gulfport, Mississippi, writes:

"In recent months we've been encouraged by the concern shown by several young people for others who are not professing to be Christians. This group helps with discipline at the Center and some also speak to their friends about the Christian life as opportunities afford. Part of this concern is expressed by the reaction to intoxication. I well remember how young people and children used to think it was funny when a person staggered under the influence of liquor. This group of young people no longer consider it funny but tragic, and actively are trying to help those who drink or misbehave.

"There have been increasing opportunities for counseling both with young people and adults in the last several months. I believe this service could be greatly increased if time permitted."

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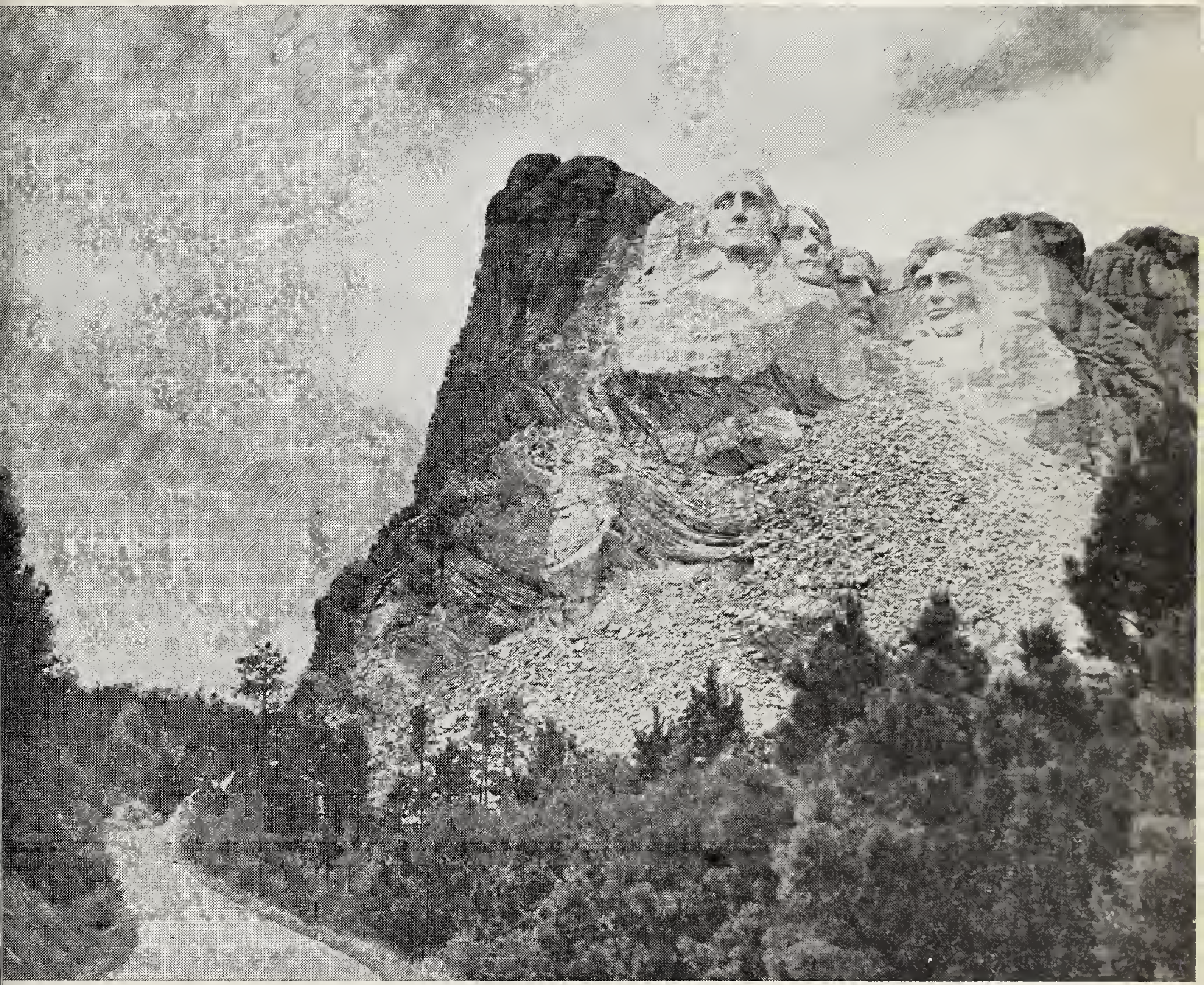
FEBRUARY 11, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Philip Gendreau, N. Y.

Leland Harder—A LABORATORY APPROACH TO SEMINARY EDUCATION

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of things to come

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Feb. 21—World Day of Prayer
Feb. 22-23—Western District Men's Workshop, Goessel, Kansas.
March 9—Conference Sunday
April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 6**

editorials

THE TEACHING PROGRAM OF THE CHURCH

Surely an important function of the church is to teach. Recognizing this, our General Conference at Winnipeg set up as one of the goals to be achieved: "Trained personnel and adequate facilities for the teaching program."

And who are the teachers? Certainly the minister should be an expert teacher, showing forth the Way of Life. Also, one meeting a class each Sunday should be a skilled teacher, for here is an excellent opportunity to explain and clarify the truths of God. The sponsor of a youth group should be a good teacher. All parents are teachers whether they are conscious of it or not. How and what they teach is most important in molding the characters of the children. In fact, all Christians should be teachers by their words and lives, showing others how Christians can live.

Now there are numerous principles of teaching, and various methods and techniques that can help make teaching more effective. Ministers, teachers, leaders, parents should take advantage of all available opportunities to train themselves in the high art of teaching. The church can have courses in teacher-training, methods of teaching, parents' classes, as well as courses in Bible study.

But the teaching facilities are also important. Churches are realizing this and are spending their thousands in building and equipping educational facilities.

Surely we all agree that the great truths of God should be taught in the best possible way by trained personnel and with adequate facilities.

BROTHERHOOD WEEK

February 16-23 is the 25th observance of a brotherhood emphasis as sponsored by the National Conference of Christians and Jews. The theme suggested for the week this year is "Brotherhood for Peace and Freedom; that People shall live as One Family of Man."

The purpose of Brotherhood Week, as given by the sponsors, is a rededication to respect for individuals and rights of people; practical steps which people can take to promote an understanding and realization of these ideals; and an enlistment of contributing members in year-round activities to build brotherhood everywhere. In short, we are urged to "believe it; live it; support it!"

In the present universal unrest, new uncertainties and dangers, and shifts in balance of power, mankind's choice has largely been narrowed down to a choice between barbarism or brotherhood.

But it should be emphasized that the roots of true brotherhood go to God, who through Jesus Christ is "The Way." Apart from Him, attempts to achieve a true brotherhood can only partially succeed at best. In Him alone is the peace and freedom we desire. In Him we may become Children of God and thus truly brothers of each other. Such a basic belief and acceptance is necessary "that People shall live as One Family of Man."

The Church's Double Task

A. J. Neuenschwander*

THE Sunday school lessons for February 9 and 16 present this double task in a straightforward manner. The Committee on the Ministry hopes that all teachers of young people's classes will use this twofold opportunity sincerely, and with prayer that many of those in the age bracket when decisions are made, will definitely decide to prepare for this "call of the Lord."

Three points in the February 9th lesson ought to be considered seriously as the lesson is studied.

- "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ" (1 Tim. 4:6). Many kinds of work are good and praiseworthy, but to "remind" people of what God wants them to be and do, is the noblest kind of work.

- "Godliness is profitable unto all things" (1 Tim. 4:8). With very few exceptions, every upright young man or woman wants to be clean and worthy to be a companion with someone in a happy home. This is a common Christian goal. However, godliness is the key to God's choicest blessing in "the life that now is, and of that which is to come." While considering vocations and professions and the hope of a happy home some day, think seriously, and set your soul on the highest calling—full time Christian service.

- "Neglect not the gift that is in thee" (1 Tim. 4:14). Looking back over a period of more than forty years of preaching and teaching the Word, the one gift that stands out in my life is *willingness*. Whatever other gifts were needed, and they were many, God provided them all. If God has given you the gift of willingness, then, in His Name *prepare.*

The February 16 lessons includes four challenges.

- "How beautiful are the feet of them that preach the gospel of peace" (Romans 10:15). When a person succeeds, not by himself, in bringing to a lost, confused, and often stubborn soul the peace that comes from accepting Christ as Saviour, that person will hold the messenger in high and loving esteem for a long time. Do you want to do the greatest possible favor for a lost soul? Be the Lord's helper in bringing that one "to the Father's house."

- "But they have not all obeyed the gospel" (Romans 10:16). How many times do parents warn their children about things that might be injurious and harmful? As ministers, missionaries, and/or Christian teacher-helpers of our Heavenly Father, we must keep on warning and if possible win them to that best way, to "obey the gospel."

- "According to the gift of the grace of God given unto me" (Ephesians 3:7). We are *not* sent out in our own strength but with "the gift of the grace of God." Our own tact and ingenuity would be sure to fail. Christ enables us. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Timothy 1:12).

- "To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:19).

One closing thought: Do not delay to enter into this divine calling. With God as Guide, and Christ as Companion, prepare for and enter into full time Christian service. He who called you will enable and bless you in this most glorious calling.

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*Pastor, First Church, Wadsworth, Ohio

not by bread alone

by Faith Baldwin

THE family of man has been in existence for a long time. Civilization is twelve thousand years old, they tell us, and that there may have been prior civilizations. The Hebrew religion is somewhat short of six thousand years old; and Christianity a little less than two thousand.

This is the twenty-fifth anniversary of Brotherhood Week. Twenty-five years in six, twelve, or two thousand are as a split second in eternity.

Man cannot live by bread alone. The things of the spirit are the only imperishables we acquire in this short life journey. Brotherhood is not a matter of belief or teaching . . . far too many of us believe, but do not *know*. There is a difference. Few of us really learn. Brotherhood is a quality of the spirit.

Lip service is not enough. Tolerance . . . that dreadful word . . . of one another's beliefs is not enough. Brotherhood must be as deep rooted in the spirit as a natural involvement, outwardly expressed in service as the worship of God.

How profoundly I wish and pray that when the fiftieth anniversary of Brotherhood Week comes, *there will be no need for it!*

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A Laboratory Approach in Seminary Education

By Leland Harder*

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," (2 Tim. 2:2)

PAUL'S deep concern as elder apostle was to transmit the torch of faith to Timothy, who should then be able to transmit it to others. There is a healthy emphasis here on a kind of creative teaching which sets the verbal communication into the framework of the actual experience of the learner, who learns while doing.

Almost all seminaries today make provision in the curriculum for actual experience along with the academic courses. Some call it "field work," others "clinical training." H. Richard Niebuhr of Yale Divinity School prefers to call it simply "church work."[1] At Mennonite Biblical Seminary it goes by the name of "practical work," which suggests that the "theoretical" aspect of learning in the academic courses is combined with the "practical" aspect of learning in actual situations.

Emphasis on Participation

As H. Richard Niebuhr suggests in his study of theological education, "The theoretical work of the intellect needs to be carried on in the context of the Church's whole life; hence those whose special duty it is to do this work must participate in that life if they are to discharge their peculiar duty. One cannot understand the meaning of preaching in the total work of the Church apart from direct personal hearing and proclamation of the gospel, nor know the character of worship, its direction, the requirements it makes on the self and its relations to proclamation and service unless one is a worshiper. How shall one understand Christian education in theory without engaging in it as teacher and student, or church administration without participation in the organized common life of a Christian community?"[2]

There is considerable precedent for a laboratory approach in seminary education. Back in the days of Timothy and for many centuries thereafter, ministers were prepared, like craftsmen, by association in apprenticeship with an elder minister. As universities and seminaries took over the ministerial training task, there was the subtle temptation for teacher and learner to withdraw into the ivory tower of undisturbed study of theology and Bible. But like the developments leading to the internship of medical training, theological schools came more and more to revive the approach of combining with the classroom courses actual practice out in the "field."

Ministerial Internship

In several denominations today a man is not ordained until he has had a year of parish training in addition to his seminary course. This year is called the year of internship. Fifty-five seminaries now offer courses in pastoral counseling with actual clinical observation and experience, giving seminary students under qualified supervision laboratory experience with people under stress in order to increase their general understanding and specific skill as pastors. If this sort of laboratory approach is helpful to students in the area of counseling, it is reasonable to assume that it is just as needful to provide it in other areas of Christian life and churchmanship —prayer, Christian education, fellowship building, church administration, evangelism.

Mennonite Biblical Seminary believes in the laboratory approach. The Chicago location has provided unusual opportunities to combine actual experience with the reading and classroom work. In one respect opportunities in Elkhart may be even better. Since that city, which is primarily industrial, is set in a county which is primarily agricultural, it will provide better opportunity for students to get both the rural and urban perspective in their training.

At the beginning of his seminary course each student is given a practical work assignment for the year by the practical work director; and unless exempted for special reason he carries an assignment for each of the three years of his seminary residence.

Work Assignments

The first year of service should be group work where practice in working with people is obtained under the guidance of a skilled Sunday school superintendent or Christian education director or church worker. It may be teaching in a Sunday school or work with children's clubs, or directing a youth choir, or leading an adult discussion group. Deputation groups visit churches where students have opportunity to lead in the several elements of public worship, gaining experience in speaking before a congregation, as well as public reading of the Scriptures and leading in congregational prayer.

The second year should gain some intensity in experiences of bringing the gospel to bear on various problems of human need—sickness, old age, crime, family relations, dereliction. The class of middlers may meet at the beginning of the year to plan a year of field experience involving encounters in hospitals, institutions, jails, homes, and missions.

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*Director of Practical Work, Mennonite Biblical Seminary

The Summer Pastorate

The third year might be an assignment as student pastor, gaining experience in preaching, pastoral calling, and general church administration and organization. An excellent equivalent of this which is developing in our Conference is the summer pastorate, which for the ministerial student is generally two months spent on co-operative ministry with an experienced pastor and one month in complete charge of his church while he is on vacation. When opportunities for student pastorates are limited, substitute opportunities for more responsible leadership in church program can be provided. Any congregations wishing to explore the possibility of having a ministerial student for the summer are invited to communicate with the president of our seminary.

For the minister-to-be, practical work in our seminary is not only an educational experience but also a means of serving Christ and the church. In fact it is only when assignments serve real rather than artificial needs that they can achieve the most value as training. Increasingly our churches are looking to the seminary for leadership, new approaches, new visions, new implementations. Having gained a broad understanding of the pastor's role in theory and practice through a combination classroom-laboratory approach in seminary training, graduates will be better equipped to do the job that Paul expected Timothy to do so many decades ago.

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[1] H. Richard Niebuhr, *The Purpose of the Church and Its Ministry*, p. 131.
[2] *Ibid.*, p. 128.

(For the sake of new approaches as well as new information, THE MENNONITE plans to carry five more articles on the above theme in monthly installments as follows: "Summer Pastorate as Seminary Laboratory" by James Waltner; "Seminary Laboratory in the Christian Education of Adults" by Omer Nisley; "Seminary Laboratory in Boys' Work" by Don Kaufman; "Seminary Laboratory in Urban Evangelism," by Nicholas Dick; and "Seminary Laboratory in the Christian Education of Children" by Norma Voth.)

Chain of Prayer Around the World

Irvin E. Richert*

ONE OF the most significant and meaningful spiritual experiences throughout Christendom has been the World Day of Prayer. Christians have always affirmed that there is a spiritual kinship in Jesus Christ which exists and is felt across oceans, mountains, deserts, and jungles. Race differences do not stop the radiation of Christian love between brothers and sisters in Christ. Strange languages do not hinder the flow of spiritual communication. This is the power of prayer that can be tapped and utilized by those who lift their hearts to the Lord God in sincere praise and supplication.

The special impact of the World Day of Prayer has been from the very beginning of the observance the actual continuity of prayer for 24 hours beginning somewhere in the Pacific, spreading through the Orient, and moving with the sun westward to Europe, Africa, and then to North and South America, until the globe has been encircled. This chain of prayer around the world is a chain reaction which can yield tremendous spiritual power. Native Christian workers on our mission fields meet in prayer on this day, and they are moved as they realize that their brothers and sisters in the faith are also praying in a special way, praying for the same things, and praying perhaps at the same instant.

The world today, tensed by the arrival of the Sputnik and rocket era, needs the speedy and concerted prayer efforts of entire Christendom. We need a positive approach. As Christians we need a divinely guided program leading to a loving and considerate understanding of the peoples of other lands and a real concern that men will be led to Christ and led to peace with each other.

What greater opportunity do we have to start a "chain reaction of prayer" than to unite with other Christians in our communities and together observe World Day of Prayer"? Our colleges have an excellent occasion here to add a world dimension to the serious thinking of their students. Our hospitals and homes for the aged could also have some special observance through their chaplains or other ministers.

This year the World Day of Prayer comes on Friday, February 21. Arrange this observance in such a way as to permit working men and women to take part, and many more will attend. Show some originality and individual effort and it will be more meaningful. Come with a reverent, sincere spirit, and you will be forged into a strong link in the prayer chain that reaches around the world!

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*Pastor, Buhler Church, Buhler, Kansas

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower!
We kneel—and all about us seems to lower;
We rise—and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care,
Anxious and troubled, when with us in prayer,
And joy and strength and courage are with Thee?
—Richard Trench

In God We Trust?

Wilfred Unruh*

THE AMERICAN public, Christian as well as nonchristian, has been caught in a panic of mind and soul. Stirred by the frantic screams of scientists and politicians alike, the average U. S. citizen is bewildered and confused. Time tested propaganda techniques applied by top level leadership have done an efficient job of softening the man on the street for the new era in U. S. policy. The conditioning of the mind and the pocketbook to an all out defense budget is well under way.

But what has happened?

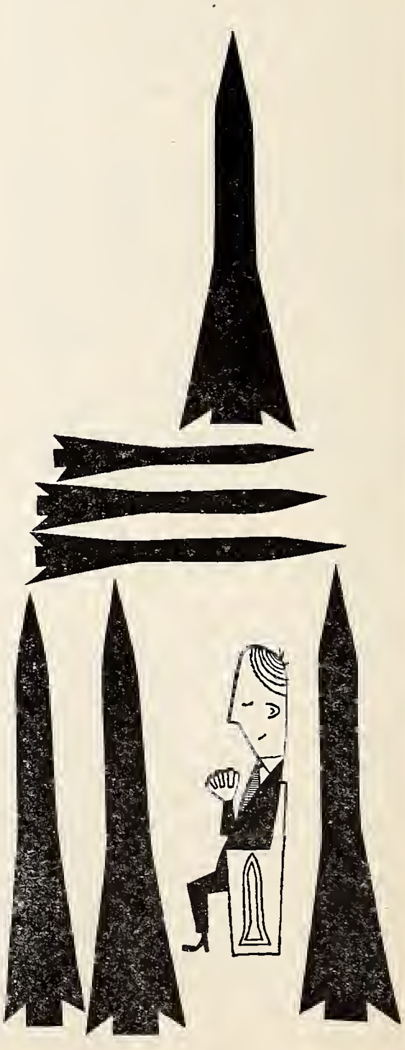
First, the American scientific and political world felt thoroughly crushed by the recent achievements of their Russian protégés. The orbiting Sputnik exploded a primary assumption of all U. S. scientists: namely, that within the framework of communist dictatorship, free scientific research would be so hampered as to give the West unchallenged superiority. The shocking realization of the utter fallibility of this assumption preceded an unparalleled defeat and humiliation for U. S. A. scientific and political leadership. The resulting state of mind, arising out of crushing humiliation, chagrin, and anger, is threatening to bury American citizenry in the turmoil of an emergency defense effort. We are appalled at what is happening. Perhaps more than anything else it reveals the basic nature and faith of the American and his leadership.

WHAT has happened since Sputnik I and II seems to prove irrefutably that Americans' trust is not in God, notwithstanding our self-righteous money, but that our trust is solely on an absolute lead in the armaments race. Not until we are sure beyond a shadow of a doubt that our H-bombs, ICBM's, space rockets, atomic subs, and bomber force outnumber and excel those produced by Russia, will we be ready to speak for peace. We will seek peace only with the biggest H-Bomb in our pockets.

Hence, our State Department and our leadership is turning a deaf ear to all the pleas of intelligent men, Christian and nonchristian, who see in the continuance of our H-bomb testing program, only the prospect for maiming the bodies of children not yet born and deforming the future for masses of people including ourselves. Not content with atomic warheads capable of demolishing whole cities in one demonic flash of atomic roasting, we hope to develop missiles of such magnitude that "mass destruction" will seem like child's play. And we call ourselves "Christian"!

Further, information on "post-Sputnik new look" in state policy prompts the expectation that the new budget and its application will call for further reduction, probably in a radical degree, of our total foreign economic aid program. While we piously claim that we in the West are the *only* true friends of all free and neutral states, we begin to eliminate the only real evidence we have to substantiate our claim. Foreign economic aid designed to assist neighboring countries embedded in the mesh of poverty, hunger, ignorance, pain, and disease, has been the only application of friendship given which has *helped* our neighbors. Our panic defense spending, prodded with demands for a balanced budget, leaves only one alternative: cuts in expenditures. These cuts will most likely be made in social welfare aid at home and foreign economic aid. Can we call ourselves "Christian" as we turn our backs to the misery of the masses of people who are stirring with social, political, ideological, and religious revolution?

FINDING a serene and ample faith for these fiery days is not easy. But faith has never meant lethargy. You and I, if we claim a vital and living faith, ought to rise up in vocal and vigorous protest to actions and policies which Christians cannot condone. *This is no time to be complacent.* Discipleship living is a radical way of life, demanding a stand for the right and for God's will against all odds! Will we rally as did Peter in his answer to his own religious leaders and statesmen: "We must obey God rather than men"?



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*Assoc. sec., Board of Christian Service

the reader says

Dear Editor:

I was interested in your editorial in the Jan. 14 issue of *The Mennonite* on "We Need More Ministers." I would certainly agree with that editorial, especially that we should not look only on the financial remuneration for our service. However I wonder if it is not time for the Mennonite Church as a whole to establish some kind of a policy for compensation for our ministers.

I do not believe that anyone should go into the ministry for mere financial remuneration or honor, but in the last fifty or seventy-five years things have changed, and most of us desire some kind of financial security. It seems to me that it is only right that a minister should be given the same opportunity. Our government recognized that when it made social security available for ministers. Our churches should also recognize it in having some kind of a salary standard that would allow a minister to live at least comparable to other professional men in his community or congregation.

I do not have the figures on what some of our ministers in the smaller congregations are receiving as compensation, so I cannot be very specific, but it seems to me some type of a policy determined on a conference basis, whereby a devoted preacher in our church schools or a minister would have some assurance of a normal retirement rather than facing old age by becoming an object of charity, would be preferable to present practice.

Thank you for all your efforts in making *The Mennonite* a fine church paper.

L. B. Lehman
Berne, Ind.

Dear Editor:

I am writing this letter in response to two statements written in *The Mennonite*. One was made by Mr. Ramseyer and, I believe, the other one was made by Mr. Epp. Mr. Ramseyer's remark was made in an article written quite a long time ago. It went something like this: "There is no doubt that communism is the greatest threat to peace in our world today." Mr. Epp's remark was made recently, about the "free world."

I would first like to consider Mr. Ramseyer's remark. We know that the U. S. has military bases established all over the eastern hemisphere as well as the western hemisphere. We also know that she has bases close to the borders of communist Russia. We know that the U. S. has some radio stations in the eastern hemisphere beaming broadcasts directly into communist territory. We also know that Russia has no military bases established in the western hemisphere nor does she have any radio stations in the western hemisphere beaming broadcasts into our country. In other words, Russia has no military bases anywhere near the borders of the United States. The only place where she has her bases is in the Eurasian continent. Considering these facts, who is more threatening to whom from the military standpoint—Russia or United States?

Now to get to Mr. Epp's statement about the "free world." Are the Algerians who are fighting the "free nation of France" to win their freedom from French rule, really free? Are the peoples who are clamoring for their freedom from the rule of "free Britain" really free? Are the young West German boys who are caught in the American sponsored and the American enforced military conscription of West Germany really free people? Getting closer to home, are the American boys who are caught in our own military conscription really free people?

In speaking of freedom, let's go one step further. Let us analyze ourselves to see if we ourselves are always free people. Are we always willing to expose and condemn the evil we see, which at heart we know should be exposed, when its exposure might cost us money or prestige? Are we always willing to expose injustice in compassion for those who have to suffer because of it, when our exposing it might cost us money or prestige? If not, then we ourselves are slaves.

Before I am considered pro-Russian, pro-British, pro-French, pro-American, or any other kind of pro-, I want first and foremost to be considered pro-justice. As Christians, I think it is our duty to try to be just in our reasonings and our dealing and face facts as they are.

Dear Lord, give us some insight divine
So our sense of justice is true;
Then, please, give us the courage to speak
When justice demands that we do.

Vernon Stucky
Hesston, Kan.

Blessed

He prayed for strength that he might achieve;
He was made weak that he might obey.
He prayed for wealth that he might do great things;
He was given infirmity that he might do better things.
He prayed for riches that he might be happy
He was given poverty that he might be wise.
He prayed for power that he might have the praise of men;
He was given infirmity that he might feel the need of God.
He prayed for all things that he might enjoy life;
He was given life that he might enjoy all things.
He had received nothing he had asked for—all that he had hoped for;
His prayer was answered—he was most blessed.

FLASHES OF THOUGHT **Walter Gering**

Holy Moments

Each New Year's Eve brings with it the same inner experience. For just a few moments we hold in our hands a pure white candle: symbol of an act of consecration. Quietly, in a spirit of reverence we bring it to the master candle at the head of the table. Then with lighted candle we take our place in the circle of friends—fellow Christians. At the stroke of twelve, as the old year slips away and the New Year comes to life, we pause for a moment of prayer. We call this our midnight candlelight consecration service.

Of course consecration is more than the mere burning of a candle at the midnight hour. Certainly it is more than a mere emotional experience in which we are moved within our souls. Yet it does touch the heart. There is something about the experience of lighting this candle and then standing in reverence for a few moments which always moves me inwardly. It is not just the candle. It is the whole setting that is so significant. It is the last brief moment of the old year; with it there floods into mind the whole panorama of the past months.

There is the solemn, sacred hush which always falls upon the group; somehow it seems that the very atmosphere is charged with the air of expectancy. That circle of little flickering lights in the darkened church, the unbroken circle of clasped hands suggests that we all belong to each other. Then there is that brief moment of utter silence and the stroke of the chimes rings forth; the old year is gone, the new has come. Instinctively there is within the heart a turning to Christ in the spirit of utter consecration, a committal of all unto Him for the New Year.

Quietly we pass from those holy moments. The hush of the midnight hour, the flickering of a dimly lighed candle, the clasp of a hand at our side, the inspiration of the hour—all is gone. We are back in a world of rushing, clamoring voices which seek to drown out the still small voice of the Spirit of God heard in the holy sanctuary. We are back in the old familiar places of service.

Lord, keep alive in us that inner glow that we may live our inner consecration.

bookmarks

BEGINNING FROM JERUSALEM by John Foster. 92 *pp., Association Press,* $1.25.

This book is one of the series entitled "World Christian Books," which is sponsored by the International Missionary Council along with others. The author is professor of ecclesiastical history at the University of Glasgow in Scotland. He writes in the lucid and refreshing style which is characteristic of many British authorities, and seems to have an excellent grasp of his material.

He attempts to cover "Christian Expansion through Seventeen Centuries," according to the sub-title. To do this in great detail in 92 pages is obviously impossible. He does succeed in giving a fairly complete outline of the major developments and with it a sense of movement and continuity.

The book is not written for the scholar or the serious student of either church history or the missionary movement. It is written for teachers and preachers as well as for the average laymen in the church who may want a quick survey of a subject which K. S. Latourette took several volumes to cover in his series on "A History of the Expansion of Christianity."

Foster stimulates interest by incorporating a number of quotes from early sources that are worked into the text with great skill. Another interesting feature of the book is the treatment of some areas of the church, such as the very early missionary work in China, India, and Africa, which western writers as a whole usually ignore, even in lengthier works than this. The book also contains three diagram maps to illustrate the text.

The reader should receive a glimpse into the growth and spread of the church. He should also find that it whets his appetite for more information on many of the points discussed. William Keeney

MY BOOK OF PRAYER AND PRAISE by Grace Noll Crowell. 33 *pp., Augsburg,* $1.00.

The seven prayers are for mealtime and bedtime, for help and guidance, and for thanksgiving. The poems speak of Christ, God's creation, and of many things about which children wish and wonder.

Writing since 1906, the author is nationally known for her stories and poetry.

This book contains messages for bringing children nearer to God. The prayers are good, but the poetry is of more value.

Linda V. Kaufman

film review

HIDDEN TREASURES, color, 16 *mm., sound, Moody Institute of Science. Available from Religious Film Libraries,* 220 *W. Monroe, Chicago, Ill. Rental:* $17.50, 45 min.

This Moody Science film tells how the telescope and the microscope reveal hidden treasures to us. The telescope shows us the vastness of God's universe. Most of the film deals with hidden treasures revealed through the microscope. Thus God reveals himself to us through commonplace things.

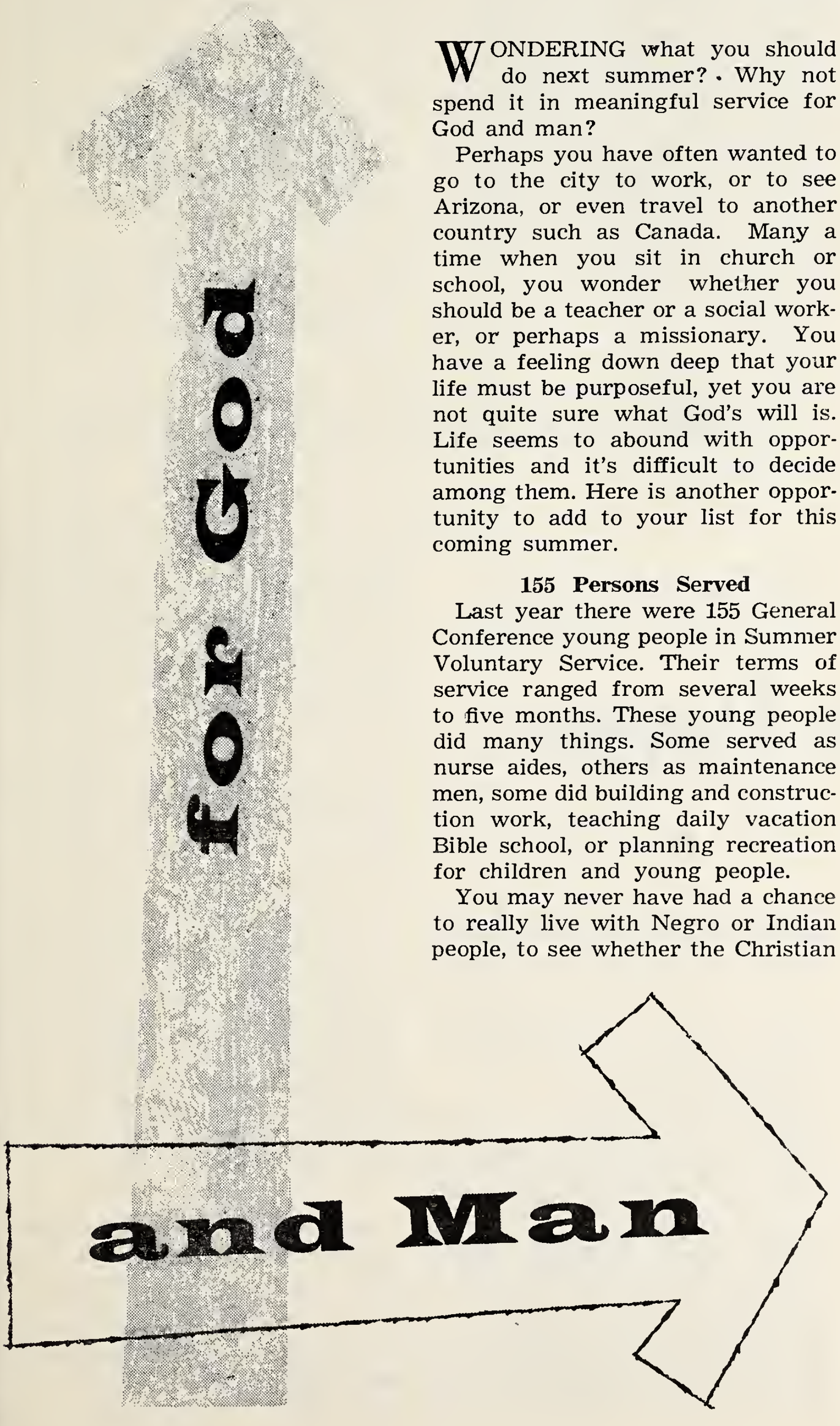
The film shows that each snowflake is different. It shows too how man has been able to cause snow by co-operating with God's laws. Beautiful crystals are shown as they make up geometric figures in the caves of the earth, as well as lovely flowers that are found in the desert, invisible to the naked eye. The film shows also the many treasures found in a drop of water.

Hidden Treasures concludes with a brief sermon by Irwin Moon, director and narrator, on how the greatest hidden treasure is what God can do for the human heart.

This film is well done. The color adds to the beauty and awe of the material presented. It has a real message and should appeal to a general audience. Its meaning would be clearest for audiences composed of persons from junior high age through adult.

Summer Voluntary Service

Leo Driedger



WONDERING what you should do next summer? Why not spend it in meaningful service for God and man?

Perhaps you have often wanted to go to the city to work, or to see Arizona, or even travel to another country such as Canada. Many a time when you sit in church or school, you wonder whether you should be a teacher or a social worker, or perhaps a missionary. You have a feeling down deep that your life must be purposeful, yet you are not quite sure what God's will is. Life seems to abound with opportunities and it's difficult to decide among them. Here is another opportunity to add to your list for this coming summer.

155 Persons Served

Last year there were 155 General Conference young people in Summer Voluntary Service. Their terms of service ranged from several weeks to five months. These young people did many things. Some served as nurse aides, others as maintenance men, some did building and construction work, teaching daily vacation Bible school, or planning recreation for children and young people.

You may never have had a chance to really live with Negro or Indian people, to see whether the Christian faith can reach across the race line. Is it possible to be a Christian in the dirty, crowded streets of a big city slum? To get the answers to these questions, you must become a part of such an experience.

30 VS Locations

Where do summer volunteers serve? Last year, and this year again, there are some 30 places of service. Some can go to our Indian Missions in Oklahoma, Arizona, and Montana. Others are needed in our Negro missions in Gulfport, Mississippi, Chicago, and Philadelphia. A number of city churches such as Fresno, California; Warden, Washington; Topeka, Kansas; Chicago, and others are open to service units again this year. In each case there are opportunities to make a positive Christian witness in showing love and understanding.

Still others go to the Canadian provinces of Manitoba and Saskatchewan to serve in institutions such as the Manitoba Home for Girls, a home for delinquent girls. For a number of years groups have gone to work on the Saskatchewan Mennonite Youth Farm at Rosthern, serving invalids, crippled children, orphans, and mental patients. Eleven men and women worked as aides in the government hospital of several thousand patients in North Battleford, Saskatchewan.

The general Voluntary Service program calls for people who are 18 years of age and older. In past years there have been many who were in their twenties and thirties, and also some who were forty years or older.

High School Workcamp

A special Senior High Workcamp was begun last year for those who were 16-18 years old. This year there will be another one in the mountains of Idaho. With good leaders in charge, these teenagers will eat, sleep, work, and play together for three weeks. Thus you can see that summer service is for all who desire to serve, 16 years of age and older. Although this is the General Conference Mennonite VS program, it has included numerous volunteers from other denominations as well.

Financial arrangements vary. In general, you receive room, board, part of your travel, and five dollars a week to pay for incidentals. There are some exceptions. Personnel in a number of hospital units receive the regular hospital wages, but then pay a unit fee plus their own room, board, and travel. This type of service is often popular with college students who have to earn something to go back to school the following year. For the Senior High Workcamp we ask the teenager to pay one dollar a day for board.

The beginning dates of these projects vary also. Some open as early as May, while others open as late as August. This provides a greater choice of beginning dates and enables volunteers to choose a shorter or longer period of service.

1958 Service Folders

Your pastor has received a number of 1958 service folders to be distributed to those who are interested. These folders contain a listing of the projects, dates they are open, and other detailed information. Watch for these, and ask your pastor about them. Application blanks will be available through your church. If you are interested, fill out the blanks and send to Voluntary Service, 722 Main, Newton, Kansas.

Today unprecedented opportunities for service are open to youth. Many of your parents never had this chance. Many who have served often return to the same project two or three times. Others say that VS has helped to mold their lives. In this way, many a person has come to know his life's work.

Let us serve God as Paul writes in Ephesians 6:6-7: "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with goodwill doing service, as to the Lord, and not to men."

An Indian lad gives his views on Summer Bible School

Me 'n Choppie

Elvera Baumgartner

Me 'n Choppie went to Bible school at Thomas this week. We had a lot of fun, boy, but we had some troubles, too. I'm six 'n Choppie, he's eight. Me 'n Choppie are so full of energy that we just can't sit still. I think our teacher knew that, but she still couldn't understand why we had to crawl around under the tables or slip outside for a little exercise. I guess teachers are all like that 'cause Miss Williams in school couldn't understand either.

Our teacher could tell good stories though, boy! One day she told us that God in heaven was the strongest person of all, but me 'n Choppie think Superman is strong too. We tried to tell her that Superman was up in heaven helping God, but she told us that this isn't true 'n that Superman isn't even real. But he is too 'cause me 'n Choppie see him on TV every week. One day Chief asked teacher if God ever went to sleep, and she told him, no, that God was awake all of the time and was always ready to help us.

Miss Williams—ah, no, I mean Miss Ga . . . , oh well, you know who I mean. Teacher's name was so hard to say, and she was so much like Miss Williams at school that me and Choppie sometimes forgot 'n called her that. Anyway what I was goin' to say is that teacher sure told some good stories. One day she told us about someone called Jesus. Now me 'n Choppie, we've heard about God but we don't just know where this Jesus man fits in at. Anyway, like I was going to say, teacher told a story about the Good Shepherd takin' care of his sheep, and she said Jesus took care of us just like that. I always thought it was God instead.

But that sure was a good story, boy, 'n after teacher got through I told her a story about how me 'n Choppie 'n daddy went out after lost lambs one day. I told her about how strong daddy is, 'n how he has a great big long stick that's round on the end to catch the sheeps. Teacher looked at me kinda sad like when I told her about me 'n Choppie 'n daddy 'n the sheeps.

"Jerry," she said, "are you really telling me a true story?"

I kinda felt bad then 'n shook my head no. "But we coulda done it if we'd a had some sheep," I said.

Another day teacher told a story that was just as good as the sheep story, boy. It was about this Jesus again 'n how he 'n his friends went out on a boat on a sea. She showed us in her Bible where it tells how the wind blowed and the waves rolled, 'n them friends of Jesus sure were scared. Jesus was tired and He went to sleep before the storm, but when it got bad those friends woke Him up. And they said, "Jesus, help us. We're gonna get killed. So Jesus just stood up 'n told that wind 'n that water to be quiet, 'n boy, they were!

Then teacher told us when we were scared we could pray to Jesus 'n He'd help us. I tried it out when we had a big feast the next day. Some of my friends brought me 'n Choppie some firecrackers, boy, 'n I was brave. I held a firecracker in my hand and let it go off when I was still holdin' it. I prayed to God 'n it went off 'n I wasn't a bit afraid. I didn't even cry. So me 'n Choppie decided that teacher must be right.

Me 'n Choppie liked Bible school, but it sure is good to stay home with daddy now. I guess we won't hear any more stories about Jesus now till next year.

Put away from you crooked speech, and put devious talk far from you. Proverbs 4:24, RSV.

He who walks in integrity walks securely, but he who perverts his ways will be found out. Proverbs 10:9, RSV.

GOING WITH GERING

We Thought It Might Help

When Gering isn't on the go with some travel itinerary he is supposed to be in the Youth Office creating or implementing some other needed potpourri that will be of help to young people.

Every year we publish Program Helps and mail them to the churches. And every year we receive letters from new program committees informing us that they cannot find any Program Helps. Evidently the previous committee didn't keep these Program Helps in a file form and give them to the new committee. This takes a certain amount of discipline but is well worth the effort.

We are always interested in helping program committees as much as possible. During 1957 we arranged our suggested programs in such a way that we could print an index. This index will be mailed with the first edition of the 1958 Program Helps. A glance at this index will show the committee what 1957 materials they might want to use without going through the Program Helps themselves. We hope this will be of help. If not, it was one part of our potpourri that was in vain.

Index to 1957 Program Helps

JANUARY

1. *Missions in the Belgian Congo* by Rudolph Martens, p. 2-13. Programs: 1—Congolese Moral Fables, 2—African Heathen Worship.

2. *Youth and Temptation* by Abe Krause, p. 14-15. Programs: 1—What Temptation Does Youth Face? 2—Youth Receives Help to Overcome Temptation.

3. *The Book of Ruth* by Winona Waltner, p. 16-22. Short play as given by Salem-Zion Youth Group, Freeman, S. D.

MARCH

4. *Exercising Your Faith* by Geo. E. Janzen, p. 24-34. Two programs.

5. *The Christian Youth and His Parents* by James H. Waltner, p. 36-44. Programs: 1—A Look in the Mirror (or) Christian Youth Sees Himself, 2— What About Our Parents?

6. *"You Are There"* by Esko Loewen, p. 47-58. Imitation radio program (play) as given by Johannestal Youth Group, Hillsboro, Kan.

MAY

7. *Service Opportunities in the Home Community* by Hedy Sawadsky, p. 60-64. One program.

8. *Teach Us to Pray* by Bill Block, p. 65-69. Programs: 1—Experimenting with Prayer, 2—Teach Us to Pray.

9. *Your YPU and Stewardship* by Gordon Dyck, p. 70-72. Programs: 1—Stewardship, 2—What Do You Know about Your YPU? (Quiz).

AUGUST

10. *After High School — What Then?* by Dorothy and Wendell Metzler, p. 78-82. Programs: 1—Choosing a College, 2—Choosing a Vocation that Does Not Require a College Education.

11. *The Christian Home* by Mrs. Rachel Kreider, p. 88-95. Three programs.

OCTOBER

12. *Thanksgiving in Song* by John Gaeddert, p. 97-98. One program.

13. *The Christian, Movies and TV* by Paul and Beryl Isaak, p. 100-104. Programs: 1—Movies and the Christian, 2—Movies and You, 3—Television and the Christian.

14. *Christmas* by Wilma McKee, p. 106-115. Pageant as given by Hydro, Okla., Youth Fellowship.

15. *New Year's Eve* by Harold and Rosemary Moyer, p. 118-121. The Prayer Calendar and You (A Watchnight Service).

First Class Mail

Please send some Program Helps and any other information you feel would be of help to us as we make our plans for the coming year. We have about thirty young people at present.

New officers for 1958 are Lorena Quiring, president; Delmar Warkentine, vice-president; Illa Hoffman, sec.-treas.; Mr. and Mrs. Donald Hoffman, advisors; Pastor H. D. Burkholder, spiritual advisor.

Lorena Quiring
Dallas, Oregon

We of the Bethel Church of Lancaster received the Prayer Calendars sent from the Youth Office. We appreciate them . . . Could you please send 35 more calendars? . . . We plan to send a $10 check for calendars. . . .

Don K. Burkhart
Lancaster, Pa.

Washington Group Discusses Projects

The local youth fellowship of Newport, Washington, reports a recent business meeting in which members elected officers and discussed service projects for 1958. Elected were Sylvia Hiebert, president; Ruth Ann Hiebert, vice-president; Joan Woelk, secretary-treasurer; and Rudolf Hiebert, fourth program committee member.

The Christian Service committee is to recommend projects to be voted on by the group. Projects under consideration are tape recording for missionaries, garden to raise potatoes and carrots, carwash, booth at the fair, picking fruit, and workday at Warden, Wash. The young people have also begun revision of their constitution to include the Three-Area Fellowship Plan.—Eva Hiebert.

Youth groups may want to consider *FAR FROM ALONE*, No. 52F. a 16 mm. black and white sound film on drinking, done in a contemporary style that will appeal to young people. Rental: $8.00. See the January 7 issue of *The Mennonite* for the plot and for information on other new materials.

Write to Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

our schools

GIFTS FOR FREEMAN JUNIOR COLLEGE

Freeman Junior College has received 80 shares of preferred stock issued by Cooperative Association of Kansas City, Missouri. The par value of these shares totals $2,000, and they bear interest at the rate of 5½ per cent. They are the gift of Mrs. Anna J. Goering, Mrs. Hulda Kaufman, and Mrs. Lillie Preheim; at their request they will be used to establish The Joseph and Freni Graber Memorial Fund in memory of their parents.

All income accruing from the investment will be used for interest-free tuition loans to worthy students who intend to prepare for Christian services. Those helped will be responsible for repayment of the loan when they have finished their education. In this way the money can be used repeatedly for this worthy cause. Mr. and Mrs. Graber were pioneers who lived in the Freeman area for many years.

A letter from H. J. Andres, president of the board of trustees of the Schowalter Foundation of Newton, Kansas, informed President Ronald von Riesen of a $1,000 grant to Freeman Junior College. The gift is designated for scholarships and for supplemental support to aid Christian workers, and to help worthy students prepare for full time Christian service.

The Foundation was established to administer funds of well over a million dollars bequeathed to three Mennonite Church Conferences by the late J. A. Schowalter of Harvey County, Kansas. With the income from these funds the Foundation makes grants each year to worthy causes in the Christian work carried on by beneficiary Conferences.

STOP, LOOK, AND READ

Everyone stops here. Where? At the seminary bulletin board. Consider these sample eye-stoppers: A new picture of the Elkhart site together with a brief on its recent progress . . . The president announces that the contract for the sale of building number 1942-1946 has been signed for a price more than the original . . . A report by A. R. Shelly, director of public relations, makes it known that the January-February Progress Campaign has passed the $4,600.00 mark . . . A schedule of the January-February special prayer meetings with the faculty leading the first week and the students the rest of the time . . . An invitation to the Inter-Seminary Movement Spring Conference, which includes all the seminaries in the Chicago area, with John H. Yoder as one of the speakers, to be held March 21, at Western Theological Seminary, Holland, Michigan . . . An MCC memorandum telling of the beginning of an international peace project, in Morocco . . . C. J. Dyck is a patient at the Billings Hospital . . . An announcement from the "Woodlawn Broadcasting Association" with a new voice in the "Lohrentz Quartet" (baby girl, 7 lbs. 10 oz.) . . . President S. F. Pannabecker and president-elect Erland Waltner announce that the new catalog will be ready during February . . . Preliminary reports on enrollment for the 1958-1959 school year very good . . . At a recent staff meeting plans were laid for the opening events of our first school year at Elkhart.

Please stop by again. You may see something worthwhile!

"MISSIONARIES IN WORK CLOTHES"

"Ye have done it unto me" was the theme of the recent Missions prayer meeting. Three of the students who have been in Pax service in Germany and Paraguay were in charge of the meeting. Slides were shown. We saw the Paxmen as "missionaries in work clothes" and prayed for their witness in difficult situations.

We were privileged to meet a number of Canada's church leaders as the Council of Boards of the General Conference took place here recently. Our student president termed the meeting of the various board members from the different provinces "an education in itself." J. J. Thiessen, chairman of the conference, spoke of progress in the past and was confident of further progress in various areas of work.

DO WE BELIEVE IN GOD?

"The reason we find ourselves in our present tragic predicament is that we do not believe in God," stated Henry Hitt Crane of Detroit in addressing a full house at Memorial Hall Sunday evening, Jan. 26.

In amplification of this charge the speaker stated that we lack faith in the kind of God Jesus revealed. Since mankind has now reached the stage where war would mean the total destruction of civilization, we need to know how to attain the objective of peace.

Dr. Crane described the essence of peace as consisting of trust, friendship, and mutual responsibility. The only relevant power to attain these ends, he said, is love.

In addressing the Bethel student body Monday morning Dr. Crane emphasized that the great sin is any kind of quitting, of refusal to accept challenges and responsibilities for "even God cannot steer a ship that does not move."

Pastor of the Central Methodist Church, Detroit, Dr. Crane has long been identified with the peace movement in America.

BIBLE WEEK SPEAKER

Dr. J. Carlton Babbs, pastor of the Park Hill Methodist Church, Denver, will be this year's Bethel College Bible Week speaker, Mar. 16-21, according to an announcement from the office of the president.

A graduate of Ohio Wesleyan University and Union Theological Seminary, Dr. Babbs served in Westwood Methodist Church, Ohio, prior to coming to Denver.

He has served as Religion and Life Week speaker at Ohio Wesleyan University, De Pauw University, Berea College, Miami University, University of Cincinnati, Denver University and Colorado Women's College in Denver.

The original Don Cossack Chorus coming to Memorial Hall, Bethel College, March 15, presented its diamond jubilee concert in Carnegie Hall last May. The chorus was organized in Sofia, Bulgaria, in 1922. Since then the Cossacks have been presented in some 7,900 concerts, have appeared in movies, on the radio and television, and on numerous recordings for Decca Records, Columbia Records, and Concert Hall Society.

MCC news and notes

ORIE O. MILLER SUCCEEDED BY WILLIAM T. SNYDER

Miller Completes 37 Years of MCC Service, Will Continue as MCC Executive

Orie O. Miller at the age of 65 has completed nearly 23 years as executive secretary-treasurer of MCC and has turned over the position to William T. Snyder.

William T. Snyder

Mr. Snyder has been associate executive secretary the past two years and has been associated with MCC in administrative work for 15 years. He is a graduate of Altoona (Pa.) School of Commerce and Bluffton (O.) College.

Mr. Miller, who has served with MCC since its founding 37 years ago, will continue as a member of the MCC executive committee and as associate executive secretary-treasurer. He was one of MCC's first relief workers in southern Russia in 1920. His initial experience in relief work came in 1919 when he served with the Near East Relief Organization at Beirut, Lebanon.

Mr. Miller has combined church work with business. He is president of the Miller-Hess and Highland shoe companies and treasurer of four other firms belonging to the same chain.

In March he plans to resign as secretary of the Eastern Mennonite Board of Missions and Charities of Salunga, Pa., an office he served for 22 years. He continues as president of Mennonite Mutual Aid Inc.

In addition to work with the Mennonite church, he has been active with other Christian groups, including the Division of Foreign Missions of the National Council of Churches of Christ and the International Missionary Council, having attended its assembly in Ghana in January. He is on the board of directors of the American Leprosy Missions and on the board of trustees of the Biblical Seminary, both in New York.

He is a former member of the faculty of Goshen (Ind.) College, where he was also graduated, and is a member of the Mennonite Church of Ephrata, Pa.

In a chapel service Mr. Miller commented "I have very much appreciated and enjoyed this opportunity of service the last 23 years, and I appreciate this transition and the chance to continue to work."

He announced several years ago his intention of terminating the office of executive secretary this year, so plans have developed accordingly. A dinner in his honor was planned in connection with the MCC annual meeting in Chicago.

Orie O. Miller

CHRISTMAS IS COMING!

With Christmas 1957 still a fresh memory, North American Mennonite families are beginning to prepare goodwill Christmas bundles for needy children of other countries for Christmas 1958.

The bundles are to be in one of the three MCC clothing depots by July 1. Information on the preparation of bundles is available in the form of a brochure being distributed in churches and through MCC publications of Women's Activities Letter and Letter to Boys and Girls.

This year two bundles are requested—a regular bundle and a tropical bundle. Only a fifth as many tropical bundles are needed. As many regular bundles as usual are needed (around 28,000 were contributed last year).

A contribution of $1 a bundle is asked for the purchase of a New Testament and for distribution and shipping charges. This charge was previously 50 cents.

AGRICULTURAL ASSISTANCE

HAITI—The first two members of a unit of volunteers have begun service in Haiti, a poverty-plagued country in the Caribbean Sea about 785 miles southeast of Miami, Fla. The first volunteers are Marlin Pankratz, son of Mr. and Mrs. P. F. Pankratz of Mountain Lake, Minn., and Charles Suderman, son of Pastor and Mrs. Walter H. Dyck of Aberdeen, Idaho.

They are serving as agriculturists with a mission-farm co-operative at Petit-Goave, which is administered by the Methodist Church. The project is directed by Marco Depestre, a Haitan minister who was trained in agronomy before entering the ministry. He also translates The Upper Room into French for distribution into French-speaking nations.

The MCC volunteers initially will help develop the co-operative's pig distribution program. Ten rural stations are visited regularly to teach crop and livestock raising, soil care, hygiene, language, and other forms of assistance. Christian instruction is given at these and other rural outposts.

A second group of volunteers will leave soon to serve in the Albert Schweitzer Hospital at Deschappeles directed by Dr. William L. Mellon.

into the beyond

Gerhard Wiebe, member of Emmaus Church, Whitewater, Kansas, was born January 21, 1871, in Germany, and passed away December 13, 1957.

David William Galle, born in Washington County, Iowa, on March 29, 1874, died January 20, 1958, at Moundridge, Kansas. He was a member of the first baptismal class in the West Zion Mennonite Church of Moundridge, where he was a member until his death.

jottings

MISSIONARIES PRESENT NEEDS

East Swamp Church, Quakertown, Pa.: At our annual Watch Night Fellowship, Carl Flickner, missionary to India, took us to that land with pictorial scenes of their first term there. He also focused our attention once more to the need of prayer for the souls behind the fast-closing doors of India. The film *Preacher's Kid* was also enjoyed before a time of rededication as the New Year dawned. A son was born to missionaries Betty and Leon Schanely in Cochabanba, Bolivia, on Dec. 17, and a daughter on Dec. 27 to Mr. and Mrs. Russel Geiger. Infant consecration took place on the first Sunday in the new year. Those presented to the Lord were Liz Antoinette, daughter of Mrs. Steven Delker; Larry Scott, son of the Robert Yeakels; and Thomas Alan, son of the John Sprungers. We are thankful for answered prayers in strengthening Robert M. Landis after a serious heart attack, also in behalf of Mrs. Robert A. Landis who was hospitalized for surgery. The Intermediate Anniversary meeting of Jan. 12 featured Arthur Keiser as speaker, recently returned from Colombia, S. A.—Corr.

NEW PASTOR INSTALLED

Bethany Church, Freeman, S. D.: H. J. Brown served us Sunday morning, Nov. 10, while Dr. Gross attended a meeting of the American Theological Society in Chicago. Nov. 24 we had our Harvest Home Fest with Brother and Sister J. R. Duerksen as guest speakers. A daughter was born to the Eldon H. Grabers Nov. 1. Mrs. Dennis Epp served us with a solo Oct. 13 and Maurice Van Gerpen, Dec. 8. Gloria Hofer was married to Merle Miller Dec. 8. We had our annual congregational meeting Dec. 9. New officers are Ray Unruh, moderator, and Paul P. Kleinsasser Jr., treasurer. Dr. and Mrs. Dennis Epp were received into the church Dec. 15. Holy Communion was held Dec. 22. The S. S. Christmas program was given Christmas Eve. The offering was designated for The Mennonite Vocational School for Orphan Boys in Korea. Max Miller served us as minister Dec. 29 and Ronald von Riesen New Year's Day. The William Unrau family arrived in Freeman Jan. 1. He was installed as pastor and gave his first sermon Jan. 5. A fellowship meal and welcoming program were given in the evening. We are happy to have a regular pastor again.—Ben J. Waltner, corr.

ALTERNFEST

Lehigh Church, Lehigh, Kan.: In Sept. Pastor and Mrs. Peter W. Goering were honored in a special recognition service for their ten years of service to our church and community. J. E. Hartzler was the guest speaker for this event. The next evening Bro. Hartzler gave an illustrated lecture on his recent visit with Dr. Albert Schweitzer in Africa. The Young Mission Workers are meeting every other Sun. eve. for devotions, short program, and handicraft for missions. The "Friendly Beggars" on Oct. 31 received many useful sewing and stationery articles for relief and had an evening of fun. On Nov. 17 we were hosts to an inspirational "Alternfest" with the entire service in German. The older folks of the neighboring Mennonite churches attended and had Holy Communion. Our junior choir has been helping frequently in the Sunday morning worship service. This is enjoyed by all, young and old, and is much appreciated. The Thanksgiving service was held on Wed. evening. At the Christmas Eve program a pageant, "The Story Beautiful," was presented by the children of the 4th grade up through high school. The lower grades had individual numbers. The offering was for missions among the American Indians.—Mrs. G. F. Friesen, corr.

SELF-INVENTORY

Bethel Church, Hydro, Okla.: The sermon topic for a recent Communion service was "Let a man examine himself" by Pastor Isaak, challenging each of us to take inventory and see what our spiritual status is: (1) Do I have a spiritual reserve to draw on in times of sickness and trouble? (2) Do I place my full confidence in God who has promised never to leave nor forsake? The church serves as a "booster station," a haven of rest to all who need help and encouragement. John Dick and Mrs. Susan Regehr, who have been ill for quite some time, are reported somewhat improved. May the Heavenly Father be a source of great joy to them, is our prayer.—Wilfred Ewy, corr.

SERVICE IN MEXICO

Butterfield Church, Butterfield, Minn.: Leo Pankratz of our fellowship was commissioned for Christian service in Mexico, Sun. morning, Dec. 8. Alvin Fast, missionary to Cuba, was the guest speaker. On the following Sun. morning Bro. Pankratz brought the message. In the evening the young people enjoyed a Christmas supper in the church basement. The local church extends a Christian welcome to four new members: Mr. and Mrs. Dave Adrian, and Mr. and Mrs. Aaron Wohlenhaus. The S. S. presented a varied program of song, recitation, and pageant on Christmas Eve. Sun. morning, Dec, 29, our pastor, Peter Tschetter, voiced words of encouragement to the new officers for the coming year, and Lowell Stoesz gave the Communion message.—Willis Linscheid, corr.

BETHEL CHORALE PROGRAM

Alexanderwohl Church, Goessel, Kan.: Sun. evening, Jan. 12, the young people of our church sponsored a musical program by the Bethel College Chorale; D. H. Suderman is the director. The new address of Mr. and Mrs. Wilmer Friesen is 425C S. E. 11th St., Newton, Kan. Mrs. Friesen is the daughter of Pastor and Mrs. P. A. Wedel. Feb. 7 the Bethesda Hospital and Home Auxiliary will serve a chili supper. Mrs. Herbert Schmidt of Newton will show slides of their trip. Proceeds will go to the Home for the Aged. During 1957 we had 25 on our Cradle Roll. There were 22 new members added by baptism; 6 marriages were performed in our church by the pastor; and there were eight funerals. The new catechism class has begun with 34 members. We had prayer meeting services Jan. 5, 6, 8. Walter Schroeder of the Bethel Home passed away on December 31; funeral, January 5 in our church. Ezra Janzen, also of the Home, passed away Jan. 9; funeral services, Jan. 13.—Corr.

BLUFFTON QUARTET SINGS

Deep Run, Bedminster, Pa.: Bible study class began Thurs. evening, Jan. 9, for a period of seven weeks. We are studying 1 Peter. Jan. 14 we had the privilege of having J. E. Hartzler with us. He is a noted Mennonite traveler and lecturer, who told us in word and picture of his four day visit with Albert Schweitzer. Mr. and Mrs. Willis recently observed their 47th wedding anniversary. Seven young people so far have indicated interest in joining the catechism class now starting. Harry Renner continues to be a patient in the Doylestown Hospital. Edward, son of Mr. and Mrs. Howard Myers, escaped serious injury in an accident with a gun. The Bluffton College Gospel Team Quartet, consisting of Elizabeth Clemens, Souderton, Pa.; Doris Liechty, Berne, Ind.; Miriam Gierman, Bluffton, Ohio; and Nancy Yoder, Topeka, Ind., presented a program for us New Year's Eve. Gursaran Shoker, Lucknow, India, was the speaker for the group, with Ada Lapp, Bluffton, Ohio, faculty advisor, and Fred Lehman, Berne, Ind., driver.

PLANS FOR NEW BUILDING

Tiefengrund Church, Laird, Sask.: New Year's Day was observed by our congregation as usual with a morning worship service. Basing his sermon on Luke 2:21, J. F. Friesen pointed out that we were, in effect, commemorating the very day "when eight days were accomplished" since the birth of the Christ-Child. In essence, he committed us unto Him, whose "name was called Jesus" as unto a Saviour and Lord, an Advocate and Comforter throughout the New Year. A mixed choir, directed by Waldemar Regier and composed of the many young people who had come home, greatly enhanced our Christmas celebrations. At other times we are being faithfully served by a men's choir directed by Abe Klassen. May the meaning and the impressions of Christmas go with us in the New Year! On the first three evenings of January we had our prayer meetings, conducted by our Elder, A. E. Regier. Christian service in its various phases was stressed in the papers prepared and read by twelve members of our congregation. Our annual Brotherhood meeting, held Jan. 11, was climaxed by the decision to proceed with plans for a new church building. Wed., Jan. 15, Elder A. E. Regier gave the first of a series of talks on the life of Jesus.—Corr.

FAREWELL AT THE PIER

Bethel Church, Perkasie, Pa.: We at Bethel are very happy at the way the hand of the Lord is upon this work. Interest in the services is high, and the year 1957 saw the greatest financial report ever. More and more of our members are seeing the need for missions and thus our missionary giving has increased greatly. Along with Miss Irena Liechty, our missionary to the Belgian Congo, we have taken on the support of the Don Janis family who will work in Guadeloupe, West Indies. In recent activities we held a covered dish supper for Miss Liechty and then chartered a bus and went to the pier in New York City to bid her bon voyage as she sailed for her second term.—Corr.

MISSIONARY DISPLAY

St. John Church, Pandora, Ohio: During the Christmas season we had two weddings, that of Herbert Probst and Carol Scothorn Dec. 27, and of Winfred Grismore and Elaine Fast Dec. 21. The Young People went New Year's caroling, with a candlelight service at midnight. At our annual business meeting, held on New Year's Day, the following were elected: deacon, Clarence Schneck; trustee, Raymond Miller; sec., Maurice Grismore; treas., Sherwood Probst. A recently returned missionary from Bethlehem, Jordan, Mrs. T. A. Lambie, spoke and showed pictures of her work in the Holy Land, on Sunday evening, Jan. 5. Mrs. Lambie is the former Irma Schneck of Pandora. The Girls' Missionary Society has added to the interest of our church in missions and missionaries by fixing a display of pictures of all missionaries connected with our church (both past and present) including the first to go our from the church, Barbara Lugibuhl. The S. S. class taught by Mrs. Milford Haas gave a devotional program at the Putnam Co. Home near Ottawa on the afternoon of Jan. 12.—Corr.

MISSIONS DAY

Topeka Church, Topeka, Ind.: A Thanksgiving program was given Sunday evening, Nov. 24. Missions Day was observed Sunday, Dec. 1. Pastor Kazadi Matthew from the Congo, with Miss Irena Liechty (missionary to the Congo) as interpreter, spoke at the morning service. In the evening S. F. Pannabecker was the speaker. The primary department had a mitten tree on which mittens, handkerchiefs, and socks were placed for distribution through MCC. Dec. 22 a large number went Christmas caroling. A Christmas devotional pageant, "Thou Shalt Call His Name Jesus," was given Christmas Eve. The various S. S. classes and church organizations presented White Gifts at the service. The annual business meeting was held at the church Jan. 9. An installation service for church, S. S., and WMS officers was held during the morning worship service Jan. 12. The evening service Dec. 29 was a panel discussion: "Looking Ahead Into 1958." The rosebud on the pulpit Jan. 5 announced the birth of a son, Brad Allen, to Mr. and Mrs. Calvin Hochstetler.—Corr.

ASSISTANT MINISTER

First Church, Bluffton, Ohio: Volunteer workers are wanted to clean the church in preparation for decoration. A new heating system is in operation and good progress is being made on the completion of the educational wing. No date has been set for our return to the church. set for our return. The annual business meeting was held Jan. 9 in Ramseyer Chapel. The following officers were elected: deacon, Darvin Luginbuhl; deaconess, Naomi Vercler; trustee, Francis Reichenbach; secretary, Clarence Kooker; congregational chairman, Paul Stauffer; Christian education committee, Jean Yoder; auditing committee, Vidella Herr, Don Patterson, and Abram Richert. Marvin Zehr, senior at Bluffton College is assistant to our pastor, J. T. Friesen. He was licensed as a minister in his home church at Meadows, Ill., recently. Luther Shetler is superintendent of the Sunday school; Earl Lehman, director of music; and Mrs. Dean Niswander is our organist.

mutual aid placement

PERSONNEL WANTED

X-Ray Technician—Immediate need for trained X-ray technician to serve in Mennonite hospital. Duty could possibly be combined with laboratory work. Inquiries requested. Write: Mrs. Lena Ewert, Bethel Hospital Association, Mountain Lake, Minnesota (No. P 207).

Assistant Administrator—Opening for young man with training or experience in business. Duties include planning and implementing budgeting, purchasing, accounting, and management. Prefer man with college degree in business or related field. Contact: Harry M. Detwiler, Souderton, Pennsylvania (No. P 208).

HOME CARE FOR AGED PERSON

Older Mennonite couple — Offers room and board and companionship to elderly lady looking for place to stay. Homelike atmosphere in Mennonite community. Couple speaks German and Platt Deutsch. Prefer someone who is not bedfast. Contact: Placement Service, 722 Main, Newton, Kansas (No. P 209).

SUMMER EMPLOYMENT

Idaho—Mennonite farmers in several Idaho communities need full time summer employees in irrigation type farming operations. Season begins in early spring, continues through late fall. Wages are good, living facilities fine, and arrangements generous. Located near Mennonite churches. Opportunities for permanent relocation good and assistance available. Inquiries from both single men and men with families welcomed. Opportunities will be filled early. Contact: Mutual Aid (No. P 206).

FOR SALE

Land—80 acres in Marion County, 1/4 mile north of Tabor Church. Contact Otto Richert, 131 S.W. Second, Newton, Kansas, or Anton Richert, 838 South Ash, Wichita, Kansas (No. P 204).

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

MESSAGE FROM KAZADI

Pastor Kazadi Matthew arrived at his home, Kafemba, Belgian Congo, on Thursday, January 23. This African Christian leader has just completed a six-months visit of the churches in the United States and Canada. On his return voyage to his home land he attended the all African Church Conference at Ibadan, Nigeria. Before he left from Chicago by plane, he gave these words of farewell to H. A. Driver, the Executive Secretary of the Congo Inland Mission, to be relayed to the people of this country:

"I have been six months in America now. I know that the trip was made possible through God's will and with His blessing. I thank God for His protection, His guidance, and His help. I thank God for answered prayer, especially while missionaries, the Rockes, and I were at Leopoldville, waiting to begin our journey to this country. I thank Mr. Driver and the Board for arranging my itinerary. I am thankful for the visits in the home of the Drivers. They made me feel that it was my home while I was there. For I remember eating breakfasts; and the good bed and other comforts at the Drivers. I want to give my appreciation to the CIM Board and other church leaders I met. I thank all my Christian brothers in the Lord in all the churches for their kindnesses to me.

"I want to express my thanks to the missionaries who traveled with me and interpreted for me. Through this I was able to know them even better than I had in the Congo. I want to mention especially Rev. Thiessen of Canada, who gave me special advice, counsel, and encouragement. I remember especially the women's meetings and thank the organization for the blessing and inspiration they were to me. I feel now that the big wall between the people in Congo and those in America has fallen down.

"We want Christian leaders and others to come to Congo to visit us. We would say as is said in Acts, 'come over to Congo (Macedonia) and help us.' I earnestly ask the prayers of the Christians in America as I return to my land that I may faithfully present the Cause of Christ in Congo and tell of what I have seen and heard here.

"I thank each home that opened its doors to me. 'Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, knowing that your labour in the Lord is not in vain' (1 Corinthians 15:58)."

SPRUNGER TO SERVE CPC

Vernon Sprunger of the Congo Inland Mission will be released from his present missionary duties to assume the post of secretary for the Congo Protestant Council. He will act in this capacity for six months, beginning in February, 1958. This will permit Secretary Thompson to take a furlough.

Pastor and Mrs. Sprunger are the second missionary couple of the CIM to assist more directly in the work of the Congo Protestant Council, which oversees the Protestant missionary work in the Belgian Congo, directing the activities of the over forty mission boards operating there. They will officially represent Protestant missions to the government and act as host and hostess for the Congo Protestant Council. Previous to the Sprungers were Pastor and Mrs. Robert Bontrager of the CIM who are now serving the LECO (Librairie Evangelique au Congo) at Leopoldville. LECO is the publishing house which serves Congo Christians.

The Sprungers have recently completed twenty-five years of service with the Congo Inland Mission, serving at various stations and now at Kandala.

SINGERS AT WORLD'S FAIR

An octet composed of Congolese men from the Congo Inland Mission will be one of the two groups representing Protestant Missions of the Belgian Congo at the Brussels Universal and International Exposition of 1958 at Brussels, Belgium. The 1958 World's Fair will open on April 17 and continue for six months. An estimated thirty-five million visitors from all over the world are expected to view this fifty-nation extravaganza.

Missionaries Allen Wiebe and Lodema Short of the CIM have been responsible for the choosing and training of these eight Congolese male singers.

VS INFORMATION

In the beginning of February all pastors, schools, and Peace and Service representatives of the General Conference will again receive considerable information on Voluntary Service. As in former years the Board of Christian Service will be sending out three 1958 Service folders for distribution to young people. It is also sending application blanks and reference sheets to pastors so that those interested can secure them readily. One folder is the General Conference Summer and Extended Service folder, and the other two are the MCC Summer Service and Voluntary Service folders. Those who receive them, please put these in your church racks, announce them, etc. Young people, this is your finest opportunity for service—look into the possibilities.

MISSIONARIES DEPART

A busload of thirty-five people from Perkasie, Pa., were in New York City to bid farewell to missionary Irena Liechty, who sailed Jan. 17 to begin her second term as a CIM missionary. The Bethel Mennonite Church acts as a living link to missionary Irena Liechty, whose home church is at Berne, Indiana.

Also departing for the Congo on January 17 was 1-W missionary Paul Roth, Jr., who is the son of pastor and Mrs. Paul Roth of Carlock, Ill. He left on the Belgian freighter *Lindi* and will be joined soon by 1-W missionary Allen Siebert of Salix, Iowa, of the Evangelical Mennonite Brethren Church. Both will be serving at the Charlesville station as maintenance workers and youth counsellors.

Mr. and Mrs. Melvin Claassen and family are expected to leave the last part of February for Belgium for six months of language study and Congo orientation. They are members of the First Evangelical Mennonite Brethren Church of Mountain Lake, Minn., but their support will come from the Mennonite Brethren Church, Pennsylvania. In the Congo they will serve as general and evangelistic missionaries.

FEBRUARY 18, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

yer

World Day of Prayer, Feb. 21

Willard Wiebe—FELLOWSHIP EVANGELISM

editorials

THE BREAD OF LIFE

During this Lenten Season let us give thought to some of the great "I AM's" of John's Gospel, considering this week the great saying of Jesus: "I Am the Bread of Life."

It was shortly after the feeding of the five thousand, when Jesus was being critically questioned by the Jews, that He made this great statement, adding: "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

How clearly we recognize that the physical body cannot long survive without the physical food needed for its sustenance. What we so easily forget is that man does not live by such bread alone. The material and physical cannot satisfy our deepest yearnings, nor give us lasting joy or peace or everlasting life.

But Jesus offers himself as the spiritual Bread of Life. He is a NECESSARY food, absolutely essential to the health of the soul. Life is totally incomplete unless it is complete in Him. We may feed on knowledge, wealth, material power, the froth of this world, but it does not satisfy. He alone supplies spiritual life and health.

Jesus is AVAILABLE food, available to all regardless of race or nation or station in life. "Whosoever will" may partake freely of the Bread of Life. Here is spiritual food freely offered to us; we need but accept in penitence and humility and faith. He maintains our spiritual life and health, He is offering himself to us. It is our high privilege to accept Him.

Jesus as the Bread of Life is completely SATISFYING. He is adequate for every need. The soul's longing for security and peace is fully met in Him. Hungers for the deeper joys of life are satisfied. The inner urge for unselfish and sacrificial service is fulfilled as we feed upon Him, who is the very essence of sacrificial love himself. Truly, "He satisfieth the longing soul."

Our part is not to merely admire this spiritual Food, but to partake it, assimilate it, until Christ becomes our very life. Then we will have the needed strength and courage and faith to face heroically the difficulties and perplexities of life, and to come through victoriously.

"Lord, evermore give us this Bread!"

WORLD DAY OF PRAYER

Friday, February 21, will be observed world-wide throughout the churches as "World Day of Prayer." Begun in 1887, and annually observed around the world on the first Friday of Lent, its purpose is to unite more closely all Christians everywhere in a special bond of prayer. There is always a strong emphasis upon missions, home and foreign.

This is a strong uniting power in the hearts of Christians as they realize that in churches and meeting places across the face of the earth, groups of Christ's followers are engaged in prayer and meditation as they center their minds and hearts upon God.

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of things to come

Feb. 16-23—Brotherhood Week
Feb. 21—World Day of Prayer
Feb. 22-23—Western District Men's Workshop, Goessel, Kansas.
March 9—Conference Sunday
April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 7**

Fellowship Evangelism: *What it is and how it works*

Willard Wiebe*

BIG, fat snowflakes fell on her coat as Mrs. Schmidt hurried down the lane to the new neighbors. In her hands she carried a hot apple pie neatly covered with a napkin. It was almost supper time and the neighbors had been moving all day. This was to be their first night in the new community.

The next morning Mr. Schmidt stopped by in his pickup. He offered to help the neighbors in getting some of the heavy things moved to their proper places. Up and down the stairs and into the basement Mr. Schmidt and his neighbor carried boxes, barrels, appliances, and furniture. Most of the heavy work was done by noon. As the neighbors sat down to their simple meal, somehow their first feelings of apprehension and strangeness were gone. In their hearts was a sense of warmness.

At the supper table that evening the Schmidt children related the names of the neighbor children who had attended school that day.

Then came Friday. It had been a busy week for the neighbors. The house was warm now. The children were laughing and playing in school. The husband was settled in his new job.

"We like our church!" Mrs. Schmidt was saying with a smile as she handed last Sunday's bulletin to her newly made friend. "We like the Sunday school too. It starts at 9:30. We never miss a Sunday. We want you to come with us."

Sunday morning saw the two family cars parked side by side at the church. The out-of-state license plate on the neighbor's car drew a few glances of churchgoers.

In the vestibule people stood in small groups and just looked. In Sunday school the teachers just taught. Some children stared. The worship service seemed nice. The pastor recognized visitors and spoke a formal welcome. There were stolen glances in the direction of the new neighbors. A few turned in the pew to see better.

After the service was over the congregation dispersed. It seemed that everyone was busy greeting relatives. And everyone was in such a hurry to leave. A few had time to nod to the visitors.

The neighbors stood aside and waited quietly for the Schmidts.

Although Mrs. Schmidt invited them often after that, she couldn't understand why the neighbors never returned to church again. Later she learned that they had joined the little Tabernacle Church on the other side of town.

FELLOWSHIP evangelism is being genuinely friendly *in Christ.* When a congregation, individually and corporately, is warm and sociable *in Christ,* that is fellowship evangelism.

Does this sound too simple? Look at the spirit of the early church: *"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved"* (Acts 2:46, 47).

Here is a steady flow of spiritual life. Here is a bond of fellowship that is attractive. Here is simple joy and praise and gladness. Manmade barriers of culture, education, or wealth melt away. The result of such fellowship is evangelism. The Lord added to the church!

Scripture magnifies serving Christ in this simple manner. The Bible exalts friendliness and sociability *in Christ.* We serve Christ not only by doing but also, and perhaps even more, by being. *"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men"* (Romans 14:17, 18).

Fellowship evangelism is experiencing righteousness, peace, and joy in the Holy Ghost. We do not have fellowship evangelism because we are not experiencing such peace and joy. Such peace and joy is acceptable to God and approved by men.

Fellowship evangelism transcends techniques. Fellowship evangelism has no method. (Method and technique have their place.) Fundamentally there is no "how" to fellowship evangelism other than the spiritual discipline of Christian living.

Fellowship evangelism is being yourself *in Christ.* We do not copy someone else's pattern. The Spirit of God works in people, not in patterns. Righteousness and peace and joy are our experience. The life overflows with gladness and singleness of heart, praising God. We simply and profoundly experience daily God's grace. Then it is that the Lord will add to the church daily.

This can happen in a church fellowship! This can happen in a Sunday school class! This can happen in a Christian Endeavor Society! This can happen in a Mission Society! In a Brotherhood! In a Youth Fellowship! Is it happening in yours? Is your fellowship redemptive? Are souls saved within your fellowship?

Without a genuinely warm spirit of love and joy in the fellowship of the church, all efforts in evangelism will be crippled. But where such a spirit prevails *in Christ,* the Lord will add to the church.

---

*Pastor, First Church, Mt. Lake, Minn.

South America Seminary Report

Nelson Litwiller*

THE loving-kindness of God has sustained us through another year at Mennonite Biblical Seminary, Montevideo, Uruguay. Even though the work was routine, it was not without its blessings and problems.

After the school year ended in Nov., 1956, two of our professors with their families, the H. H. Epps and John Litwillers, left for the north to continue their studies. During the 1957 school year H. P. Epp, official representative of the General Conference Mennonite Church, took over the teaching of the courses in German. Daniel W. Miller, who had been doing graduate work in Basel, Switzerland, took over the courses in New Testament and Religious Education. LaVerne Rutschman continued teaching the Old Testament courses and evangelism the same as last year, and Mrs. Rutschman replaced Mrs. John Litwiller in the chorus work. Mrs. H. P. Epp taught some special courses for a short time to the married women students, Mrs. Daniel Miller teaching the courses in Spanish grammar and composition. Mrs. N. Litwiller continued as supervisor in the kitchen and dining hall as well as house mother. In addition to my duties as administrator I was also privileged to teach a few courses.

New Students

While a few of last year's students did not return, our 1957 student body increased with the arrival of seven new full time students. We had 11 full time students in the first year. Two of these, missionary Cornelius Isaak from Paraguay and pastor Peter Andres from Gartental, were special students who came for one year. There were six full time second year students, thus making a total of 17 students in the day classes, not including three student wives. In the evening classes were seven taking the Spanish courses and ten enrolled in the German classes, making a total of 34 registered students. There were only three special students for the short term winter courses, but the interest was good.

The quality of work done this year was higher in comparison to that of last year. More of the students had secondary school experience and the adaptation was not quite so difficult. However we have failed to realize the ideal I had hoped we would reach in mastering the Spanish language. While it is true that we communicate in Spanish in 75 per cent of our class work, it is also true that at least 80 per cent of our students use the German language 80 per cent of the time outside the classrooms.

One can easily understand that proficiency in the language cannot be attained in this way, and the students cannot communicate as they should to the public to whom they would minister in the gospel. What is also very serious is that time is consumed teaching Spanish which should be utilized in teaching Bible subjects. It is altogether probable that we shall find improvement in this area only after we can welcome Spanish-speaking students into our group. We also propose to reduce the number of subjects to be taught in German in the first year to provide a greater opportunity for studying and communicating in Spanish.

Need for Practical Work

Some of our students have now terminated two years of work and have two more to complete the course that we are offering. We feel that every student should be given the opportunity to do some practical work under supervision. The students have not been inactive in Christian work. All second year and some first year students have helped in Sunday school work as well as tract distribution. The students have co-operated in our own tent campaigns in co-operation with the Mennonite missionaries in the city and also helped in chorus work and personal counseling during the city-wide campaign with Oswald Smith. This activity, however, does not take the place of a year's work where a student assumes full responsibility of a congregation under proper supervision by an experienced pastor.

Living Costs Rising

The actual cost of living has risen in comparison to that of last year. It cost us $13.64 a month to house and feed a student this year and the indications are that costs will be rising still more.

Since we began the year with a considerable dollar balance, our brethren in North America helped us with one thousand dollars instead of the three thousand we had suggested as our possible needs. We are beginning 1958 with no dollar balance, and since we must buy more dormitory equipment and provide more rooms for our third year students, we will need to ask for a subsidy from North America soon. The size of this will depend on how much the students will be asked to contribute toward their expenses and how much local congregations can help.

THE married students' wives have not taken full advantage of the opportunities offered to study. It is very true that a mother's first duty is toward her family and we recognize this fully. But in this school, meals are cooked for all who desire, an electric washer is available to relieve the mothers of hard manual labor and to save time, and house work is at a minimum. Professors' wives care for their families, take care of their homes, have duties which the students' wives do not have, and yet take time to teach. My suggestion is that the adults on the campus be asked to study at least a course or two and thus be in a better position to accompany their husbands in the Lord's work as well as avail themselves of opportunities which come only once.

There were no serious disciplinary problems during the year. The students seem to agree that it is good to adhere to a strict, well-balanced schedule of work, exercises, good study, and retirement.

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*Pres., Menn. Bib. Seminary, Montevideo, Uruguay.

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Pilgrims and Strangers

a traveler's meditation

J. Herbert Fretz*

One morning last August we stopped by a country roadside in the Holy Land. On one side a modern machine was pumping water for a herd of goats. On the other side we saw the tents of desert nomads with their flocks set against a background of bleak hills and lonely sky—as though we were looking back four thousand years upon the flocks and family of an Abraham.

God called and Abraham obeyed.
He went out not knowing where he went—
(*We do not know this life*)
A stranger in a promised land—
(*We do not own this life*)
A vagabond in shepherd's tents—
(*We cannot keep this life*)

On other days we travelers visited the paths of later pilgrims on the Way. In Zurich, Switzerland, we walked the Niederdorfstrasse with the condemned Felix Manz of the 16th century, and, while leaning on the river railing with the roar of passing cars behind us, witnessed his martyrdom by drowning. In Witmarsum, Netherlands, we parked our Menno Travel car beside a barnyard and communed with Menno Simons beside a pasture monument.

One afternoon after a shower, quite unexpectedly, we found our friend Erasmus, the vacillating humanist scholar, standing before us in sculptured form in the midst of a lovely flower garden at The Hague Peace Palace, and at nearby Amsterdam the painter Rembrandt most cordially welcomed us to his world of Bible story pictures, so simple, so intense and full of soul.

Still other times found us in green country villages in England meeting the Puritan, John Milton, in his "pretty box" cottage at Chalfont St. Giles; the mystic William Cowper with his troubled mind at Olney; the prison-bound Baptist John Bunyan writing his *Pilgrim's Progress* at Bedford. With many of these pilgrims through the centuries and others, we found a common Lord and a certain kind of Christian faith.

Could there be a common thread of faith running through the lives of many of these martyr-nonconformist-dissenter Christians—an Anabaptist kind of faith?

God called; great men with simple hearts obeyed.
They went out not knowing where they went—
(*We do not know this life*)
As strangers in a promised land—
(*We do not own this life*)
As vagabonds in shepherd's tents—
(*We cannot keep this life*)

As American tourists we found it difficult to understand why Abraham and his fellow pilgrims through the centuries did such hazardous things. Again and again when we met a Manz, a Menno, a Milton, or a Bunyan, we would ask them: "Why did you do it?"

We found our answer in the Holy Land. The Holy Land, we discovered, is not holy because it is a holy land. If anything, in the heat of August it is a land of sunburned hills, parched valleys, dust, and disease—an unholy land. The land is not holy! For Christians its major claim to holiness was the presence of the Holy One whose birth and life and death were confined within its narrow borders. Of all the beautiful places on earth, why did God pick such a country for His grand drama of Redemption? But day after day it kept coming to us: Our Lord humbled himself and became obedient unto death. . . . To be born, to live and die in this tiny land of poverty, dirt, erosion, and war, is to suffer humiliation before the eyes of a proudly civilized world — to think our Lord Jesus Christ died for the sins of the entire world in *this* land! Here was a humiliation for sin we had never dreamed of before. The manger birth, the atoning cross, the emptied tomb, the triumphant Ascension—all in *this* land!

As American tourists we found it hard to understand. But as common Christians we accepted it with joy. We reveled in the glories of the Land of the Holy One. Somehow it all seemed to mirror our own lives—sunburned hills, parched valleys, dust, disease, sin! But Jesus has been born again in our lives. We are in Eternity!

But Abraham's Seed for joy endured a cross.
He went out knowing where He went—
(*We do not know this life*)
A Conqueror in a promised land—
(*We do not own this life*)
A Shepherd in eternity—
(*We cannot keep this life*)

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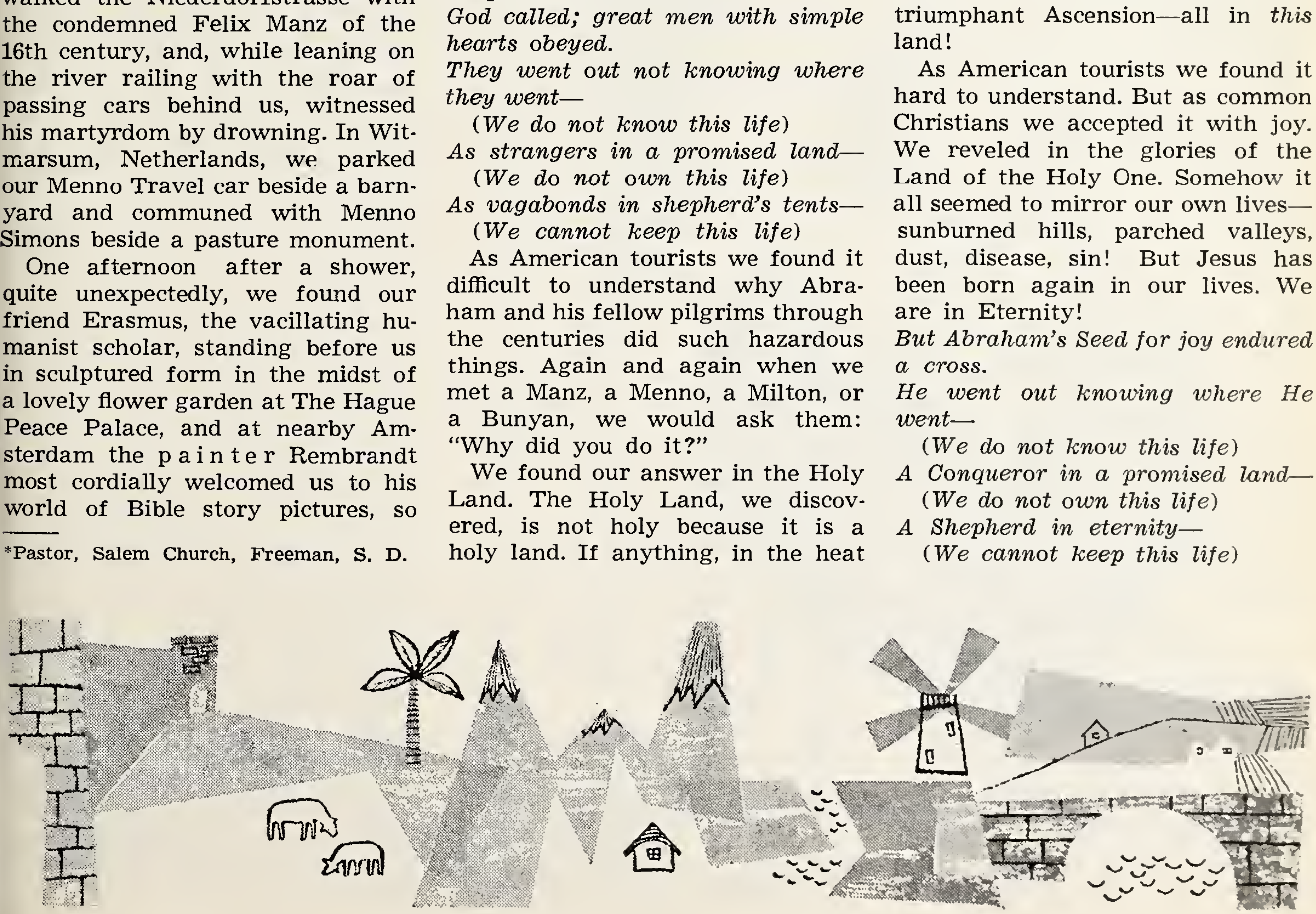
*Pastor, Salem Church, Freeman, S. D.



Alvin T. Friesen, doctor from Meadow Lake, Saskatchewan, who went as a medical missionary to Taiwan last November, shares a few of his

Early Impressions

PROSPECTIVE missionaries make an effort to collect as much information as possible about the field of their appointment. However on arrival they find their acquaintance with the field to be rather fragmentary. Such, at least, is my experience.

The necessity of learning the language of the area is obvious. As Miss Andres, Miss Martens, and I arrived at about the middle of the first term of language school, we enrolled at once and concentrated on trying to cram the term's work into six weeks. Therefore it was a welcome break after several weeks to be able to make a weekend visit to Taichung and become better informed about the work there.

We found Pastor and Mrs. Graber and Miss Regier very busy with visitation work, Bible classes, language study, and the various other activities essential to a growing Christian congregation. In addition, the Grabers supervised a Babies' Home where some fifty homeless wee bairns are cared for, and an orphanage housing over a hundred children, both sponsored by Christian Herald Homes for Children. These two homes are meeting a real need, for here these waifs grow up in a cheery Christian atmosphere and learn to know the children's Friend.

We witnessed the second baptismal service at the Taichung church this year and were pleased to find that most of the fourteen people who were baptized were Taiwanese folk from Buddhist backgrounds, since post-war mission work in Taiwan has been devoted largely to mainland Chinese. One or two had found Christ while in the Orphans' Home, a real source of encouragement to the workers there.

THE Taichung church is not only growing at home, but is also reaching out. The congregation supports a full time evangelist at the village of Hsi-tun, not far from Taichung, where there is no other Christian witness. The Hsi-tun chapel is already too small for the Sunday school, and is serving not only the village but also the farmers of the surrounding countryside. Plans are afoot for extending such work to other neglected villages.

Several Lutheran deaconesses were also visiting Taichung at this time. One of these, Dr. Brunner, has been invaluable in training dental assistants for our hospital and mobile clinic at Hwalien. It was a pleasant time of fellowship to hear how the Lord was blessing their school for the blind and their work among lepers in Taiwan as well. Perhaps denominational walls are not as high here as in America.

All too soon we were back on the express train bound for Taipei. But we had seen God at work in Taiwan and felt we were now able to think and pray more effectively about the challenge and problems facing the church here.

SINCE the following weekend included the Thanksgiving holiday, I took advantage of this to visit the missionaries at Hwalien, and to see something of the hospital where most of my work in Taiwan is likely to be done.

One of the first items on the weekend program was a most enjoyable Thanksgiving dinner to which the Hwalien MAAG personnel had invited all the protestant missionaries there. After the dinner we heard some stirring experiences of older missionaries—occasions when the protection and provision of God had given them special cause for gratitude. This, my first Thanksgiving abroad, was truly one to be remembered.

The Mennonite Christian Hospital at Hwalien is a busy 35-bed institution directed by Dr. P. J. Pankratz, who is assisted by Dr. Marcy Ditmanson, Miss Willms, and Miss Boschman. After having read of Mr. Kao, Mr. Chao, and others of the staff, it was a pleasure to make their acquaintance, to find the hospital in such capable hands. Primarily this place serves the poverty-stricken mountain tribes people, but already there are clinics for plains patients twice weekly. This service is to be extended as the building is enlarged, so that more people will be reached and the hospital work become more self-supporting. Here it was a real blessing to meet with the staff for morning devotions, to hear the waiting patients singing in the gospel meeting, and to see patients reading their New Testaments in the wards.

ROY HABECKER and his mobile clinicians (including a doctor, evangelist, dental assistant, medical students, etc.) have some hairgraying adventures traversing rugged, slippery, mountain trails, but they reach a large number of patients on every trip. The type of work encountered by the mobile clinic points up the desperate need for more preventive medicine, especially in the mountains.

We fellowshiped with the Wm. C. Voths and heard some of their experiences on the mainland. They and Han Vandenberg are in charge of the evangelistic work at Hwalien, a job of prime importance. We will frequently feel in need of their advice after the Voths retire in a few months, but we hope that many of you friends at home will be able to meet them and learn how God has worked through them in China, Japan, and Taiwan.

The few days at Hwalien re-emphasized the fact that there is no end to learning, be it medical, religious, cultural, or sociological. However, perhaps this hurried glance at our work there will help all of us to pray and work more intelligently, so that the church may grow and prosper spiritually in Taiwan.

Mennonite Aid Conference

THE fourth annual meeting of the Association of Mennonite Aid Societies will be held March 13-14 at the Atlantic Hotel, Chicago. All mutual aid societies in the U. S. and Canada are invited to participate.

Ralph Hernley will serve as conference chairman. The devotional series will be given by J. W. Fretz on the biblical basis for mutual aid. Thursday morning Wayne W. Martin, secretary of Mennonite Indemnity, Inc., will give a report of the completion of its incorporation. He and Edgar Stoesz will also be available throughout the conference to discuss reinsurance contracts with the interested property aid plans.

Representatives from six societies will present their methods of evaluating risks. A general discussion of the problem will follow. Following this, there will be a brief presentation of liability coverages available through Goodville Mutual Casualty Company.

Thursday evening a movie, "Outlawing Farm Fires," will show some of the latest safety measures. Also, the secretary-treasurer of the Association of Mennonite Aid Societies will present pictures and a brief report of his summer trip visiting Mennonite mutual aid societies throughout Canada and western United States.

Friday morning will be devoted to the problem of adjusting losses. Six societies have been asked to present their methods; this will be followed by a discussion of that problem. Friday afternoon there will be a report of the health and burial aid societies and a presentation of Mennonite Aid Inc., by secretary Harold Swartzendruber.

It is hoped that all Mennonite mutual aid societies in the U. S. and Canada will participate in the conference and thereby secure information that would strengthen their own activities as well as aiding other societies in developing their programs. Those desiring further information will please contact Harold Swartzendruber, 1202 South Eighth Street, Goshen, Indiana, or Howard Raid, Bluffton College, Bluffton, Ohio.

—Howard Raid

FLASHES OF THOUGHT

Walter Gering

The Everlasting Arms

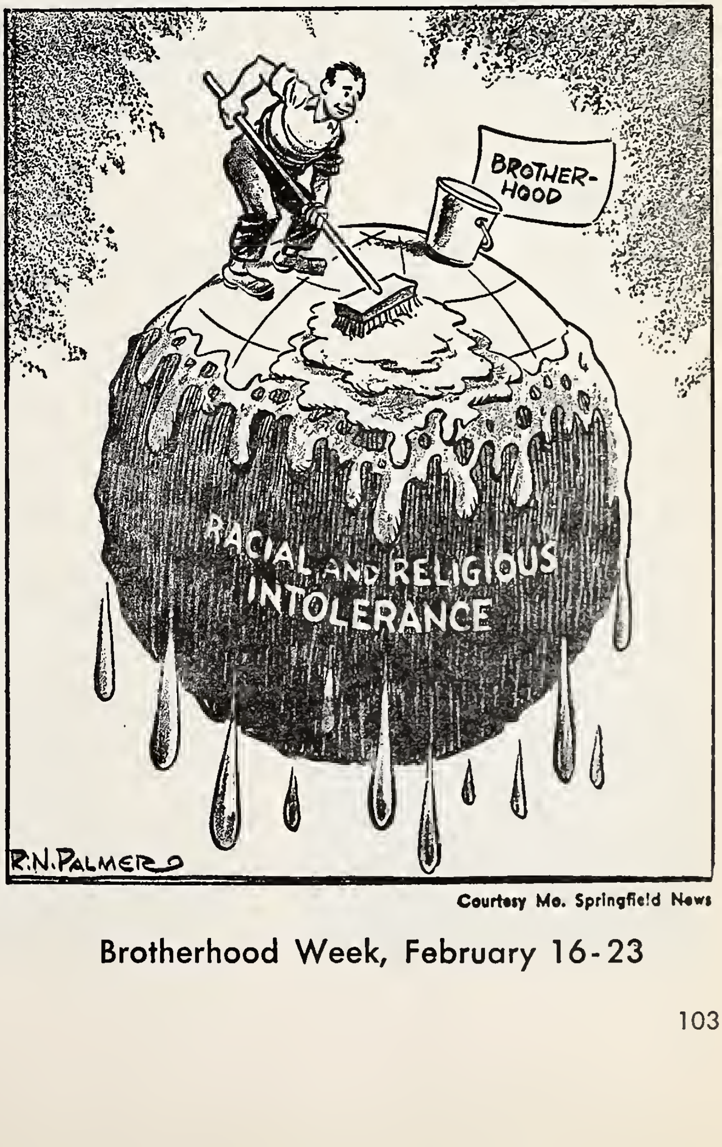
I never thought I could do it, but that day on the west side of the newly erected walls of the church it happened.

My friend had an entirely different experience. He too found himself fearful of the heights. Often he climbed the ladder with no hesitation, paint brush in hand, ready to begin the task. But this time there were new heights to be ascended, far above what he had scaled before. He trembled, yet knew that the work must be done. Getting hold of himself, he slowly but surely became equal to it. There under the eaves of the peak of the roof he finished the task.

The suggestion had come my way also to put on the finishing touches at the peak of the roof. But even low heights frightened me; a dizziness came at the very thought of making that climb. Yet here was the foreman challenging me to the job. Finally came the decision: "Yes, I will climb to the peak providing you stand at the foot and hold the ladder." Hand over hand the ascent was cautiously made. It was not so frightening after all; was not the foreman holding the ladder?

The day came when regular climbs were made. Even the high ceiling of the main auditorium became a treasured conquest. In the same way life's tasks often lead to dizzy heights. There have been times when it has seemed impossible to rise to the occasion. There have been moments of wavering and fearful hesitation. These days challenge to new, unprecedented heights of dedication and service. Can it be done? Underneath are the everlasting arms, holding the ladder.

CLEANLINESS IS NEXT TO GODLINESS



Courtesy Mo. Springfield News

Brotherhood Week, February 16-23

film review

OF THESE MY BRETHREN, 16 *mm., 30 min., black and white. Producer: Broadcasting and Film Commission, 1953. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill., as well as from any Religious Film Libraries. Rental*: $4.00.

This film shows the program sponsored by Church World Service known as "One Great Hour of Sharing." It depicts the role of the American churches in supporting various refugee needs around the world, stressing particularly Germany, Arab lands, India, Japan, and Korea. It shows graphically the needs of thirty million refugees and what small amounts of money are able to accomplish.

The major problem in using this film will be that some of the material is out-dated. This is true to the greatest extent with the pictures and narrative regarding Germany. The message of the film is still good, however. The committee was not agreed on how much the fact that some of the pictures no longer represent the current situation would hinder the effectiveness of the film.

THE MYSTERY OF THREE CLOCKS, color, 16 *mm., sound. Moody Institute of Science. Available from Religious Film Libraries*, 220 *W. Monroe, Chicago, Ill. Rental*: $12.50, 30 *min.*

This film shows how in three areas we can see the element of dependability. In the first example Dr. Moon demonstrates how many people can frequently awaken at the time they decide the night before.

In the second example Dr. Moon demonstrates the amazing story of the cicada or 17-year locust showing how the eggs are laid and how seventeen years later the locusts appear and go through their life cycle. In the third example Dr. Moon demonstrates that one can predict chemical reactions as they will occur to the exact second.

Dr. Moon points out that the most dependable results are obtained in the area of chemicals and insects where no choice is involved. He points up the idea that man has a choice to make and can also be supremely worthwhile by responding to God's will for his life.

This film is very effectively done and the message is meaningful. The photography is excellent. Its message would be most effective for those from the junior age on up.

bookmarks

12,000 *MILES BY LAND ROVER, by Mary McCombe Orr*, 192 *pp., Zondervan*, $2.50.

This is one travelogue you can safely read, because you won't be greatly tempted to take the same journey. 12,000 miles even by our wonderful turnpikes would seem a long trip. But put yourself on the kind of roads they have between Brazil and Canada, in a Land Rover (English jeep), not forgetting your *seven* children, ages 4 to 16. Now, do you wonder that it took the Orrs six months?

While the Orrs, missionaries to Brazil, are very normal, Jim and Mary Orr have learned of God's never-failing care in dramatic, unforgettable ways. Their adventures, though not always hair-raising, are enough to make any mother and father shudder and shake. But the Orrs chose to make their furlough trip by land rather than water or air, because "we love the road."

Mrs. Orr doesn't bore the reader concerning the children, but the glimpses into their family circle show some wonderfully dependable, uncomplicated, intelligent Christian kids. The trip was an education for them. For the parents, it was also a heart-warming opportunity for fellowship with other missionaries and pastors all along the way. The reader will probably meet in the book some of his own friends on the mission field.

National magazines, Christian and secular, have already printed condensations or full length serials of the book. It has gripped Americans by its unheard-of accomplishment. It has challenged people to the great need for the gospel in our own hemisphere. Elizabeth N. Groth

HUSBANDS AND PREGNANCY by William H. Genne. 123 *pp., Association Press*, $2.00.

Every expectant father, whether it is his first or tenth expectancy, should possess and read this book; it is a good book, written by a man who knows what he is talking about.

The Handbook covers all the necessary and important topics of pregnancy, from a challenge to the husband through the stages of pre- and post-natal development. The great challenge is that "when a baby is born, a father is born too."

The strong points of the book are these: it uses simple, direct language; it is spiced with a wholesome sense of humor; it is authoritative; it is instructive, informative; it is short, pinpointing the facts; it has constant suggestions of Godwardness; and it covers all areas of relationships between baby, mother, and father. Claude F. Boyer

PLAIN GIRL by Virginia Sorensen. 151 *pp., Harcourt, Brace and Company*, $2.50.

"I understand you have a daughter, Esther Lapp. Why hasn't she ever been to school?"

The Pennsylvania school authorities were again coming to Lapp's farm. Earlier they had had Mr. Lapp arrested because he refused to send his son Dan; now they were forcing him to send his daughter Esther, now almost ten years old.

Dan had run away from home. No one knew where. Father believed it was because of things Dan had learned at school.

Virginia Sorensen tells how Esther begins school, filled with questions concerning the differences between the Amish and other people — for instance, why should they wear dark long dresses with no buttons? Should she be friends with kind Mary, in the lovely pink dress?

Every day Esther prays that Dan will come home again. Her prayers are answered. But when she sees his short cut hair and the buttons on his coat she wonders if her parents will receive him back.

The author tells in an interesting way how Esther learns to think for herself, and how she helps Dan to be accepted back into their home. She shows that you need not hang blindly to tradition and reject all the advances made in the world—on the other hand some tradition is good too!

Jeanette J. Neufeld

Books reviewed here can be bought from Mennonite Bookstores at Berne, Ind.; Rosthern, Sask.; and 720 Main Street, Newton, Kan.

Despite cultural differences, Japanese and American youth find fellowship through Christ

Teamwork In Japan

Hiroko Matsushima

IMMEDIATELY after final semester examinations at the International Christian University in Japan, I joined the 1957 summer work team of the Nippon International Students Seminar, sponsored by the United Church of Christ in Japan.

Eight students and a leader were sent to Japan from the California-Arizona Conference of the Methodist Church for a study tour and work camp. The United Church of Christ (Kyodan) prepared the schedule for the visiting Americans. Mr. Tanigawa of Waseda University and I were assigned to the team as guides and interpreters.

Besides studying church activities and joining a work camp, the American youth wanted to get the "feel" of Japan by touring the country and meeting its people. They wanted especially to interview some of the leaders in government, business, labor, and education—particularly the administrators, faculty, and students of our own International Christian University. They also wished to see the arts and hear Japanese music. So we included all these items in the schedule which covered the nation from Hokkaido to Hiroshima.

Two-way Adjustment

Though I lacked previous experience as an official interpreter, I was confident that I could adjust myself to the ways of the team. But I must admit that the first week was trying indeed. I soon realized that the foreigners I had known had a better understanding and a deep appreciation of our culture, but these young Americans were naturally less able to accept and grasp the difference of Japanese life. I felt a great responsibility and knew that the job ahead would be made doubly difficult by our psychological differences and my complete ignorance of their personalities and backgrounds.

But living so closely together for two months with these young American Christians gave me new eyesight. Through everyday living, talking, and discussions I could see a great deal of their thoughts and beliefs.

Missionary in Reverse

However, I came to know how difficult it is to be considerate and fair in judging people without prejudice or flattery and without any feeling of inferiority or superiority. I tried very hard to overcome these shortcomings and prayed each day for the strength and courage to meet the task before me. I believe this is something missionaries encounter every day. I felt that I was in a sense a missionary in reverse—Japan to America.

For two weeks the team joined the NISS work camp with thirteen other Japanese students at Morioka, a town in the northeastern part of Japan. The work campers were engaged in leveling and landscaping the field attached to the new building of the sanitarium for children. We held special meetings twice a week for the children of the sanitarium. Since they were weak and under special care, our programs had to be wisely planned to make them happy but not too excited.

Cultural Differences

I personally believe that the most valuable experience of the work camp was the outcome of our sharing sessions and evaluation. Here the differences of Christianity in Japan and in the United States were brought out—I should say, the differences in Christian ways of living.

Japanese students complained that they had too many hours of recreation and not enough hours for spiritual fellowship through Bible studies and prayer meetings. The American students wondered why we should devote so much time to long and quiet Bible studies without taking any action. There are, of course, different approaches to Christianity in our two countries.

It was agreed that the most important problem of Christianity in Japan today is to spread the gospel, to tell people what Christianity is. Many of us have struggled to understand what it is and have deepened our faith by studying the Bible, because all the surroundings, customs, and ways of thinking in our society are completely unchristian.

In western societies, however, people are brought up in cultures which originated from Christian ideas and spirit. They are members of Christian nations and they should know *what* Christianity is. Their assign-

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Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

ment is *how* to apply these Christian ideas to their actual living in this secular world. This may be a rough explanation, but at least we furthered a better understanding of both situations.

Need for the Gospel

In spite of our differences, we young Christians have the same problem. We must carry the gospel all over the world. All of us, I assume, have experienced the difficulty of explaining what Christianity is. How miserable it is to watch people rushing futilely through life without trying to seek the truth.

The same is true in the States, said one student, who told how people affected by secularism and materialism enjoy the occasions of Christmas and Easter only for their own pleasure. One girl told me that her parents are happy so long as she goes to church every Sunday. But the parents themselves are very reluctant to join church activities.

Thus we can see that in both countries, we must give a needed Christian witness. At first I could not understand their ways of Christian faith because of the veil of cultural differences between us, but as I began to understand their own ways of behaving I could see their Christian witness in their own manner.

Individual Is Basic

We should not cover our eyes, our spiritual eyes, with veils of different backgrounds and languages. In proportion to our effort in cultivating understanding, we can remove the veil and meet the person, no more a stranger, with common interests and troubles like ours. After the long trip with the team, I realized that the individual is the basis of human relationship between nations.

Because of different ways of living the Americans sometimes acted contrary to our ways, and their expressions and approaches were different, and yet the goal was the same--to witness for Christ. I came to appreciate their efforts.

During the last half of our trip there was a deep understanding and inspired Christian fellowship among the team members. In the worship which we observed every night, we were all in the same deep experience with God even when the prayer was in Japanese, English, or Navaho language (we had in our team one American Indian student from the Navaho tribe). God certainly did bless any and all attempts of His children to understand one another and live in peace and Christian love.

Advice to VS leaders and volunteers:
How to make unit life a period of

GROWING TOGETHER

Carlyle D. Groves

ONE EMPHASIS that needs to be stressed over and over again when working with youth, and particularly the volunteers in our General Conference summer service program, is that youths' creative desires and energies be allowed maximum development. Does that sound like a textbook maxim? I hope not. It is intended to be an expression of a truth that can make or break a program of Voluntary Service.

The volunteer *fortunately* has needed to make an important decision in sending in his application. If he is in high school it means giving up a chance to earn some money, maybe for the first time, and surrendering a summer's swimming, boating, skating, working and playing with the friends of his home town. He may have faced for the first time the prospect of being on his own, perhaps hundreds of miles from family and friends.

To have decided in favor of being a volunteer was a positive admission, though a silent one, that he was willing to work on a unit project to a successful end. This willing and voluntary commitment needs watering and cultivating and encouragement to grow, *as much as possible by itself*.

Less of this self-growth depends on the volunteer than you would imagine. To be sure, home training, academic ability, ability to express himself, self-assurance or lack of it, will all be factors in determining the ease with which creativity can be encouraged. However these qualities already exist or do not exist in the volunteer. The camp leader must build from there. He has no time to help a young person unlearn unprofitable attitudes at the beginning of the camp. Any character building must be an outgrowth of the unit experience.

Well, then, that should be easy enough; just how do you go about it?

First of all, and probably mainly, assure the volunteer by your welcome and the way you make the initial assignment, *but by no specific words to that effect*, that you believe him to be capable of doing his work satisfactorily.

Let me illustrate with the High School Work Camp experience that was mine last August at Swan Lake, South Dakota. As work director, assigned the task of building retreat cabins, I wondered whether 12 high school juniors, six girls and six boys, were capable of doing the carpentry required in the cabin building. But to have revealed a lack of confidence would have been to lose all potential the group represented as successful volunteers. Instead, the attempt was made to assign jobs almost indiscriminately, leaving the volunteer with a minimum of instruction to grapple with his building niche, with the assurance that his ability was not questioned, unless by himself.

This is much harder on the work director than on the volunteer. Young people seldom hesitate to ask questions. Questions will be asked;

above all, the director should wait to make the first critical examination of the work until asked by the volunteer. Youths need approval of effort, whether they request it or the leader volunteers it. Never ignore this need. Rather ignore a mistake that can be corrected later than this need that cries for immediate satisfaction. Further work examination, discovery of mistakes, or gentle instruction will be interpreted as interest, as it genuinely must be, and not as a qualifying examination.

Take this one bit of advice and carry it with you to your VS Unit, it will stand you in good stead: Since the church has available even fewer qualified unit leaders and camp or work directors than it has young people to fill the unit, a great deal of co-operation needs to be attained as the camp begins. You can build unit morale by your own cooperation.

Your unit leader next summer may question more seriously *his* qualifications than you do *yours*. Why then does he volunteer? As Paul says, "the love of Christ constrains us." No other motive is worthy.

No other motive will carry you through the summer. A unit program cannot promise spiritual growth for either volunteer or leader, unless Voluntary Service is an outgrowth of Christian love.

That's why I'm sharing the inside dope. It's not a secret, it's a challenge.

As a courtesy to young people who may wish to contact Bro. H. B. Schmidt for counsel and guidance regarding service opportunities and peace witness, we publish the following schedule of Bro. Schmidt's activities.

January 26-February 2: Visit 1-W unit in Evanston, Ill.

February 16: Ex 1-W Conference, Goessel High School, Goessel, Kansas.

February 28-March 9: Participate in Inter-Mennonite tour visiting several southern states in interest of Christian peace witness in racial tension areas.

March 11: Men's Fellowship Meeting, Hesston Menn. Church.

Address: H. B. Schmidt, Box 132, North Newton, Kan. Phone: Newton AT 3-4616.

1-W RECOLLECTIONS

Verlin P. Bartel

Looking back on the time that I've spent in Denver in alternative service as a 1-W, I divide this period into four areas: objectives, church relations, occupation, and city life and recreation.

Objectives: What brought me to Denver is something which I call a leading of God. I soon realized that 1-W service has as much meaning as a fellow wishes it to have. This brought a new meaning to personal devotions. Christian living was and remains a terrific challenge.

Church Relations: Personal devotions were not enough. Attending church and serving the local church took on new meaning. I made a new evaluation of what an active Christian is.

Occupation: This took eight hours of my time, five days a week. Again new horizons were opened. A closer look at the great needs of people today, both spiritual and physical, presented new challenges. New occupations for later consideration have presented themselves.

These eight hours a day have tested to what extent I was willing to put into practice that which I claimed to believe as a participant in this type of Christian service.

City Life and Recreation: In a large city there are many attractions that take up one's spare time—too often at the expense of church or unit activities. City life, with its rush and bustle, changes one's attitude toward the old farm back home and life in general. Taking the responsibility of feeding one's face with one's own cooking causes new appreciations.

These two years have been a large step in helping me to become more mature. It has helped prepare me for new tasks ahead.

The Denver Post-Mortem

Seventy Mennonite Youth Attend Inter-Varsity Meeting

The fifth triennial missionary convention of the Inter-Varsity Christian Fellowship was held recently at the University of Illinois, Urbana. Registered at the campus were 2,946 students and staff of Inter-Varsity, among whom were 70 Mennonite students and nurses from campuses and hospitals across the United States and Canada.

The convention theme, "One Lord, One Church, One World," was discussed by Dr. Donald Barnhouse. He compared the Christian life to a rose "rooted in heaven—but blooming in the weeds of earth."

Kenneth Strachan of the Latin American Mission and Pastor Israel Garcia (a native Latin American evangelist) discussed the topic "World Spread of the Gospel and Establishment of the Church." Dr. Strachan stressed the great need for world-wide exangelization and pointed out that our opposition is always increasing. Dr. Garcia covered the practical angle of missions.

Dr. Ockenga, pastor of Park Street Church in Boston, was the speaker at the first evening session. His topic: "The World Today." His conclusion: "Christ alone can save humanity." Dr. Toyotome, professor at the International Christian University of Tokyo, challenged youth to lead a consecrated, disciplined life for the Lord.

Dr. Billy Graham, the final speaker, encouraged the convention to meet Christ, to commit their lives to Him, and then to witness for Him. Very few, he stated, are witnessing for Christ, because they have not "seen or heard." The convention ended with a watch night communion service.

—The Canadian Mennonite

our schools

HOSPITAL VISITS

A member of the service group from Canadian Mennonite Bible College that visits Princess Elizabeth Hospital every Friday afternoon was recently told by one of the hospital personnel that the visits certainly helped to cheer patients. A quartet and a number of students who visit individual patients make up the service group. We trust that God will continue to bless these efforts.

NEW NEWSPAPER STAFF

With the beginning of the third quarter at Bethel College, March 10, a new staff will take over the editing of the *Bethel Collegian.*

Janice Waltner, sophomore from McPherson, has been chosen by the Student Council to assume the duties of editor. She will be assisted by associate editors Vicki Hayes and Janice Reusser.

Present editor of the *Bethel Collegian* is Melvin D. Schmidt, with Winona Waltner and Paul Wiebe in the capacity of associate editors.

MCC news and notes

NEW SERVICE TO BEGIN

BERLIN—The first of 60 East German refugee families are to be invited as guests of MCC in its newly-rented house in Berlin Feb. 17. Open-house is scheduled for the previous day. The first workers are Paxmen Arthur Driedger (Wheatley, Ont.), Dean Hartman (Wakarusa, Ind.) and John DeCamp (Cincinnati, O.). Lies Dirkmaat of the Netherlands, a trainee in America the past year, will join the staff soon.

Thousands of German refugees are eking out an existence in West Berlin, and hundreds of refugees daily continue to enter Berlin from East Germany. These particular refugees are "nonrecognized." Unable to vote or to work, sometimes for years, they live in large camps, shacks, or railroad stations. They are not recognized because their reasons for flight from East Germany did not suffice to give them the rights of political refugees, which would include making residence in West Germany.

EXPLORATION OF INTEGRATION

The Peace Section at its annual meeting voted to continue exploratory work begun last year in relating the Mennonite peace concept to racial integration.

As a result of action taken at last year's meeting, a group of Midwestern Mennonites this month plan to visit leaders in the South who are connected with racial tensions. A group of Eastern Mennonites made a similar tour last May. The exact nature of the section's activity in the matter of racial integration will be determined as further contacts and studies are made.

J. Harold Sherk, executive secretary of the section, said he believes if the racial problem is to be solved peacefully it will need to be solved by people who live in these areas. He feels Mennonites can at least give moral support to those who practice nonviolence as a means of resolving the issue. He hopes more personal contacts can be made in the South.

In other action, the section agreed to encourage the Brethren-Friends-Mennonite continuation committee to arrange for a meeting of a small number of representatives to discuss current peace issues. The section heard reports of its work in Japan and Europe. Melvin Gingerich reported that the Japanese people gave inquiring attention to his lectures and distribution of peace literature (now being done by Paul Peachey.)

Albert Meyer reported that European theologians of the Lutheran and Reformed traditions, probably for the first time in 400 years, are discussing peace issues with theologians of the anabaptist tradition, now more generally known as peace churches. The section also recommended that representation and a small subsidy be continued to the Church Peace Mission, which promotes the peace concept throughout American protestantism. The section authorized a financial subsidy for the Intercollegiate Peace Speech Association in 1958.

H. S. Bender of Goshen, Ind., was re-elected chairman and Elmer Neufeld of Chicago was named the new vice-chairman of the section. Other officers are J. Harold Sherk, secretary, and William T. Snyder, treasurer. Additional members of the executive committee are C. N. Hostetter Jr., of Grantham, Pa., and C. J. Rempel of Kitchener, Ont.

VS OFFERS NEW CHALLENGES

A number of new projects, designed to challenge the variety of interests and skills among Mennonite young people, are being planned by the Voluntary Service Section for the coming year.

The Voluntary Service Committee on Advice and Control (composed of conference representatives) at its annual meeting in Chicago approved recommendations which include the following:

- a new unit in Washington, D. C., in a home for the aged
- exploration of a possible unit among Indians
- development of two units in Haiti
- another unit to serve neglected children, possibly in Maryland
- consideration of a service project in western Canada
- consideration for opportunities for retired people
- study of possibility of inter-Mennonite weekend projects.

Also at the meeting the committee heard reports of each of the current MCC Voluntary Service projects as well as summaries of the conference voluntary programs.

NURSES CONTACTED

During the early weeks of February more than 800 registered, practical and student nurses in the General Conference will be contacted by the Board of Christian Service. This contact, made possible through the 1957 nurses' registration in USA and Canada, hopes to discover service interests and experiences of our nurses, in an effort to assist with personnel needs and service opportunities in many areas.

The 1957 nurses' registration tabulated information about nearly 640 nurses in the General Conference U. S. congregation and over 175 nurses in the Canadian Conference. It is anticipated that final returns from Canada may reveal as many as 200 nurses there.

Nursing is a greatly needed Christian Service vocation. Estimates in the USA alone give the total need as being near 30,000 to meet current nursing needs. We ought to encourage youth to consider the nursing vocation for full time service to Christ.

jottings

INSTALLATION SERVICE

Friedensfeld Church, Turpin, Okla.: Jan. 26, after the morning sermon, pastor Levi Koehn had a short installation service for those elected at the annual meeting. Each Sun. eve our junior choir meets for 30 min. of practice. Mrs. Jim Swan is the director, assisted by Mrs. Robert Hinz. Mary Ann Schmidt is the accompanist. Our young people have their meeting at the same time. The W.C.T.U., a community organization in which our church women take part, met Jan. 30. There has been a lot of sickness in our community; Mrs. J. H. Zielke spent several days in the Beaver Hospital. —Mrs. Paul Ediger, corr.

BLUFFTON CHOIR TO SING

Apostolic Church, Trenton, Ohio: Recently the senior choir elected Mrs. Rudolph Marten, pres.; Donald Gingrich, v.-pres.; JoAnn Gingrich, sec-treas.; Mrs. Harry Stretcher, organist; Sonia Gingrich, asst. organist; Robert Zigler, choir director; and Mrs. Donald Imhoff, librarian. Rudolph Scheibert kindly offered his talent in copper work to cover the cross on the new choir director's stand and to darken the stand to blend with the woodwork of the church. The A Cappella Choir of Bluffton College will sing at the Sun. morning service, March 9. Donald Imhoff was re-elected S. S. supt.; Samuel Weinberg asst. supt.; William Kennel, sec.-treas.; Mary Willsey, asst. sec.-treas.; Sonia Gingrich, pianist; Vera Stretcher and Beverly Kennel, asst. pianists; Mrs. Harry Hubbard, chorister; Robert McKinney, asst. chorister. — Mrs. Orlan Gingrich, corr.

SERIES ON NONRESISTANCE

United Church, Vineland, Ont.: Jan. 12 Isaac Friesen of Winkler, Man., and pastor of the Rudnerweider Church, was our guest speaker, Jan. 26 J. W. Fretz lectured in three sessions on "Why Is Nonresistance Essential to Christianity?" "The Future of Nonresistance among Mennonites" and "A Christian Nonresistant Speaks to His Nonpacifist Neighbor." The neighboring Mennonite congregations taking part in the series were from Toronto, Hamilton, Port Rowan, St. Catharine's, Niagara-on-the-Lake, and Vineland. Musical selections were given by the various choirs of the area.—Herta Fransen, corr.

JAIL SERVICES

Grace Church, Enid, Okla.: On Jan. 5 our pastor began the New Year's message with "Go Forward and Onward," taken from Exodus 14 and Psalms 27. We are happy to report that Mrs. Leland Unruh is home from a two and one-half week stay in the hospital. On Jan. 19 we welcomed the Bethel Church group to fellowship with us. Our Male Chorus will have services in the county jail every Monday evening for the month of February.—Mrs. R. Buller, corr.

MISSION SUNDAY

Mennonite Community Church, Fresno, Calif.: On Dec. 31 we had our annual business meeting and election of the following officers for the new year: deacons, J. J. Janzen, J. J. Friesen; chm., Leland Weinbrenner; sec., Don Eymann; treas., Rudy Mierau; S. S. supt., Wesley Pauls; trustees, Herbert Caskey, Victor Janzen, Ernest Wiens; C. E. supt., Lois Auernheimer; mission supt., Susan Janzen; music supt., Betty Friesen; ushers, Menno Horn, Arnold Huenergardt, and Donald Schmidt; correspondent, Lynda Schmidt. On Dec. 27 our young people went to the mountains for a snow party and wiener roast. Once a month our Sunday school has mission Sunday. On Jan. 5 Mrs. P. W. Penner, former missionary to India, gave a missionary message and left a challenge with the young people to go as missionaries because the need is so great. The evening of Jan. 12 we enjoyed the film *Home Front*. It was of special interest to our church since our church and people participated in the pictures. Our Women's Mission Society meets twice a month; once a month is work night and the other meeting is a program. A baby girl, Deborah Lynn, was born to Mr. and Mrs. Clarence Hagen on Dec. 13.—Lynda Schmidt, corr.

SPECIAL SPEAKERS

Upper Milford Church, Zionsville, Pa.: Sunday evening, Dec. 22, we held our regular Christmas program, after which the Youth Fellowship and other interested young people went Christmas caroling to the sick and shut-in. The rest rooms are completed in the basement of the church. Pastor Yost is preaching a series of sermons until Easter on the Gospel of Mark. Sunday evening, Jan. 12, Dr. Glenn Schantz spoke at our Christian Endeavor meeting on the topic: "Christianity and Health." We were happy to have with us David Whitermore, who spoke and showed pictures of mission work in Trinidad. There was a Sunday school and Ladies' Aid program at the Home for the Aged Jan. 30. Joe Seem and Clarence Geissinger were welcomed as new members of the Church Council.—Stella Rheinhart, corr.

ANNUAL MEETING

Mennonite Hospital, Bloomington, Ill.: Held on the 39th anniversary date of incorporation, the Mennonite Hospital Association met at Bloomington, Ill., in the Nurses Home of Mennonite Hospital. Founded in 1919, the association has operated the hospital through its board of trustees. Election of new board members, under the rotation plan begun last year, saw the retirement of Emanuel Rocke, of Morton, and E. J. Raber of Flanagan. Newly elected members were Arthur Baum of Carlock, Milo Nussbaum of Groveland Evangelical Mennonite Church, and Kenneth Cross, elected for a full term after having completed a partial term within the past year. Consultants to the Board for 1958 will be Wilbert Mosiman, Chester Roth, and Ernest Schirch. The operating figures of the hospital were reviewed, and while a $17,225 deficit was overcome during the ten-month fiscal period reported, there were still considerable problems in the area of capital finance. Mortgages and notes totaling $185,000 still encumber the hospital property, and regular payments amounting to $20,000 annually are made, at present from patient income. This puts too heavy a burden on patients in the hospital, so the association recommended that the board seek ways of liquidating the mortgages through "Friends of Mennonite Hospital" and other sources, and contemplate a major effort for funds during 1959 to substantially reduce mortgage balances. Both the hospital and the School of Nursing are anticipating accreditation examinations during the current year, and progress is being made toward meeting the standards in each case.

The Women's Auxiliary of Mennonite Hospital held its annual meeting on Jan. 24 in conjunction with the annual meeting of the Mennonite Hospital Association. Officers elected for 1958 were: president, Mrs. Clifford Doel; vice-president, Mrs. Elmer Sharp; secretary, Mrs. Clare Brodbeck; and treasurer, Mrs. Eldon Rupp. The auxiliary reported over 4,300 hours donated in service in the hospital or the coffee shop, and nearly 3,000 articles sewed for use in the institution. $1,500 in cash gifts went to the hospital for debt liquidation, and an incubator, a micro-hematocrit centrifuge, and a new delivery table, valued at over $2,510, were donated to the hospital. The coffee shop and gift case were consistent projects for raising funds, along with several rummage sales and dinners throughout the year. Projects for the new year include the donation of suction machines for the hospital's surgical nursing units, and possible provision for new laundry equipment for the nurses' home. Under consideration are a nursery for pre-school age children of registered nurses and the work in the disaster plan of the hospital. Increased membership is also a major goal.

MISSIONARIES SPEAK

United Church, Wolf Point, Mont.: In August Mr. and Mrs. Frank Huebert and sons Allen and Frank Jr. arrived in Wolf Point to serve United Church. A reception was given in their honor Sept. 8. On Sept. 14 services were held with Angelo Lovallo, a converted Roman Catholic priest. Sept. 29 missionary Winstanley, on furlough from Bolivia, showed slides of the work there. The Mission Society sponsored a program Nov. 10 with missionary Shirmers from Birney, Mont., as guest speakers. On Nov. 15 Mr. and Mrs. Tom Heidner became the parents of a daughter, Beverly Jo. Our annual Harvest and Mission Festival was held Nov. 17 with Robert Bushall and Abe Friesen as speakers. Dec. 1 we were privileged to have the Bethel College Chorale give us a program in music. Revival meetings were held Dec. 8-15 with Ben J. Nickel. On the last day the meetings were climaxed with an impressive Communion service. The annual S. S. Christmas program was given by the junior dept. Dec. 17. Larry Bartel and his fiancee, Donnis Regier, from Bethel College, spent their Christmas vacation at the home of his parents. Dec. 30 Mr. and Mrs. Melvin Luenberger became the parents of a son, Eddy Dean. Recent Sunday evening messages have centered around the theme "The Seven Judgments in the Light of the Seventy Weeks of Daniel." On Jan. 26 the Bethel Mennonite Church north of Wolf Point gave an exchange C. E. program in our church.—Mrs. Frank Huebert.

DESTERS RETURN FROM INDIA

Deer Creek Church, Deer Creek, Okla.: The evening of Dec. 28 we had our quarterly church social. After an evening of fellowship and farewells, our pastor and family, the William Unraus, left for the first part of their journey to Freeman, S. D., where he is now pastor of the Bethany Church. Dec. 12 our annual church business meeting was held. Will Moyer was elected for the three year term of deacon, and Pete Froses for trustee. Reports of the treasurer showed an income of $3,523.50 for current expenses, and $4,780.90 for Conference needs and other benevolences. Our membership now stands at 124. Dr. and Mrs. H. E. Dester, recently returned missionaries from India, served us Dec. 19. "God Hath Spoken" was the title of the morning sermon, while in the evening Mrs. Dester gave a talk with pictures showing the medical work at Jagdeeshpur. P. K. Regier had charge of the morning service Jan. 26. In the evening he showed pictures taken while he attended the World Conference. Ministerial students from Bethel College are serving us in the absence of a regular pastor.—Mrs. M. C. Lichti, corr.

JAPAN WORK PRESENTED

Emmaus Church, Whitewater, Kan.: The S. S. Christmas program by the children "Story Ever Dear," was given Dec. 25. We saw the true meaning of Christmas once again. Dec. 26 we had a second holiday service in the forenoon. Milton Claassen told of his experience at the Mission Clinic in Kansas City; Allen Busenitz, student at Grace Bible Institute, told about passing out tracts in Omaha; Bernard Thiessent told about their Christmases in Japan. Dec. 27 was our business meeting with a continuation Jan. 6. Dec. 31 the Youth Fellowship had a Watch Night service. Leonard Wiebe, student at the Chicago Seminary, brought a short devotional followed by a season of prayer at the beginning of the new year. The Jan. 1 service consisted of 11 student testimonies and a short season of prayer. Jan. 12-17 we had a series of meetings in the forenoon and evening with J. B. Toews, Deputation Sec. of the Mennonite Brethren Foreign Society, as speaker. The theme of his messages was "The Apostolic Church According to the Book of Acts." They were heart-searching messages. Jan. 19 Bernard and Ruby Thiessen spoke and showed slides of their work in Japan. A men's quartet from our church sang "What a Friend We Have in Jesus" in Japanese. Pastor Amstutz is bringing a series of messages from the Book of Daniel, "The Sovereignty of God."—Corr.

WMS ACTIVITIES

Congerville Church, Congerville, Ill.: The annual business meeting was held Jan. 12. Floyd Sharp was elected chm.; Mrs Alice Dosher, sec.; Delbert Waltner, treas.; Mrs. Angela Irons, organist; Kenneth Cross, chorister; Harold Crump, deacon; Carl Greider, trustee; Edward Hoffman, Tom Engel, David Gillespie, ushers; Mrs. Gladys Zook, Home Dept. Supt.; Mrs. Maud White, flower and card committee, assisted by Gladys Zook. Reports of the various organizations were given. We had an average attendance of 110 during 1957. The parsonage project, started a year ago, is making good progress. The Women's Missionary Society reported such activities as support of a Korean orphan, birthday gifts to children at Salem orphanage, notion boxes to mission stations in Congo, Africa, Christmas bundles overseas, flannel layettes for the Congo, making cookies and pies for nurses' activities and coffee shop at Mennonite Hospital, and help at auxiliary meetings. The Gospel Team from Bluffton College, with Ronald Ropp as speaker, presented a worship service Sat. evening, Jan. 4. The Evangelairs Quartet conducted the service Sun. eve, Jan. 19. Mrs. Faye Vincent received baptism Sun. eve, Jan. 12.—Corr.

FAREWELL FOR STEPHEN

Lorraine Ave. Church, Wichita, Kan.: The Harold Ratzlaffs were guest speakers at our church Mission Rally Jan. 19, Mrs. Ratzlaff speaking to the children and Harold Ratzlaff bringing the sermon. In the evening the picture *India on the Move* was shown, which was followed by a fellowship supper with an Indian style menu. This was also a farewell for Samuel Stephen, who left by plane for Ill. He spoke at Souderton, Pa., Jan. 26, then is flying to England, Holland, Switzerland, Rome, and if possible, Congo, Africa, where he is to spend a month in various parts of our Congo Mission. From there he flies to India to take up his work as Headmaster of Janzen Memorial High School. The Stephens presented our church with two beautiful bronze vases. A purse was given Mr. Stephen to help him on his trip. We shall miss them both. May he have a safe journey, and the Lord's blessing be on them both as they continue in their work.

YPU PROJECT

First Church, Mountain Lake, Minn.: We observed Communion service on Thanksgiving Day. Nov. 29 was our Fellowship supper and program with ministers of the community discussing the community's needs. The Sr. C. E. gave a German Christmas program Dec. 1, which was especially enjoyed by the older members. Our Mission Society was guest at the annual Fellowship at the Gospel Menn. Church Dec. 5. Church letters were granted to Mrs. Robert Regier to join the Bethel College Church; Mr. and Mrs. Ben

Janzen to the United Presbyterian Church of Silver Bay, Minn.; and to Mr. and Mrs. David Adrian to the Butterfield Church. Our young people gave the play "The Inn at Bethlehem" Dec. 8 in our church, and Dec. 22 at the Menn. Church north of Butterfield. The S. S. gave their Christmas program on Christmas Eve, and on Christmas morning the church choir gave a program, with a message by the pastor. "An Ageless Christ for the New Year" was the topic at the young people's banquet with the youth of Bethel Church on New Year's Eve. Special birthday calendars have been prepared by our young people; the proceeds to go toward their project. The subject of our three nightly meetings of Universal Prayer Week was "Evangelism." Mrs. Leo Harder (former Ruth Burkhard) passed away after a long illness. She is survived by her husband and three children. Mrs. Elmer Dick was guest speaker at the Mission Society Jan. 16. Mr. and Mrs. Peter Olfert from Frazer, Mont., were received back into our church membership Jan. 19, after being gone 40 years.—Mrs. Sam Quiring, corr.

QUARTET FESTIVAL

Walton Church, Walton, Kan.: Quartets from seven churches sang at the men's quartet festival sponsored by our Youth Fellowship Jan. 19. P. K. Regier preached in our church Jan. 12. Our pastor, C. D. Boese, had been called to Wiley, Colo., on Jan. 10, because of the death of his mother, Mrs. Katherine Boese. Pastor Boese spoke on the Newton Ministerial Alliance program on KJRG Jan. 23-24. D. J. Unruh was our speaker Jan. 26 at the installation services for our newly elected church officers.—Harold Peters, corr.

MEN WORK ON CHURCH

Swiss Church, Alsen, N. D.: Our Mission Society was held Jan. 9 with Mrs. Walter Scott as our hostess. Our pastor, Leonard Harder, attended the Ministers' Conference at Avon, S. D., Jan. 13-17. On the eve of Jan. 19 our pastor spoke on the "Holy Spirit." Wed. eve Bible study and prayer service was led by Roland Spenst during our pastor's absence. The men gathered together Jan. 29 to do some insulation work in the church.—Corr.

LENTEN SERIES

Salem Church, Dalton, Ohio: Our pastor, James Reusser, is giving a series of challenging sermons from the Gospel according to Matthew. The relief offering for chicken canning received in our S. S. Jan. 19 amounted to $200.79. On Sun. evening, Jan. 26, a film *The Life of Christ in Art* was shown. This unusual film uses the great paintings of Christ to portray the life of our Lord. A series of Lenten messages will be given in our church during the week of March 23 by Raymond L. Hartzler, field secretary of our Central District Conf. Sun., March 2, the Girls' Gospel Team of Bluffton College will give us the morning worship service.—Corr.

50TH ANNIVERSARY

Hoffnungsau Church, Inman, Kan.: Christmas Eve we met for our annual Christmas program presented by the Junior S. S. Dept. Christmas Day, 6 children were consecrated to the Lord. New Year's Day pastor Gaeddert brought a short message, after which we had our annual business meeting. At the first Men's Brotherhood meeting Dr. John O. Schrag was the speaker. The Men's Brotherhood goes once a month to the Rescue Mission in Wichita to give a program. Jan. 12 Samuel Stephen brought the morning message. Jan. 27 the Sr. Mission Society had its annual family night supper and we commemorated the 50th anniversary. A program was presented reminiscing of how the "naehverein" came into existence. It started with only 3 members, and now we have three sewing societies: the Senior; the Happy Hour Circle, composed of young married women; and the Cheerful Workers, girls of high school age. Jan. 28 the Happy Hour Circle met for all-day relief sewing.—Kathryn Klassen, corr.

NEW HOME FOR AGED

First Church, Reedley, Calif.: The Bethel College Fellowship will solicit funds for the school in Feb. Our church has the full requirements for membership in the Mennonite Hospital Aid Plan. Another group of 24 is being solicited by John H. Ensz, the representative. Members will be received into our church on Palm Sunday, March 30. Those attending the midyear meetings of the Pacific District Conference at Albany, Oregon, Jan. 14-16, were John Ensz, Earl Eymann, Clayton Aurnheimer, and pastor Aaron Epp. Brotherhood guest night was held Feb. 13. About 200 were present at the banquet of the Worthwhile Circle Jan. 13. It was guest night and a good meal was served by the ladies of the Japanese Fellowship. Dr. F. S. Wichman of San Francisco was the speaker. At the annual meeting Jan. 10 it was voted to start an old people's home on a five acre piece of land near Reedley. The cost of the land and main building will be $70,000. Most of the money has been subscribed.—J. P. Glanzer, corr.

into the beyond

Mrs. Helen Fornchell, of Trenton, Ohio, and oldest member of the Apostolic Mennonite Church, Trenton, was born in April of 1861 and died January 2, 1958.

Mrs. Leo Harder (nee Ruth Burkhard) member of the First Mennonite Church of Mountain Lake, Minnesota, was born January 19, 1920, and died January 12, 1958.

Mrs. Susanna (Schartner) Wiens of Marion, South Dakota, and member of Bethesda Mennonite Church, was born October 20, 1881, and departed this life January 23, 1958.

Mrs. Franklin Basinger, (nee Margaret Burry), of Bluffton, Ohio, and member of the Grace Mennonite Church, Pandora, Ohio, was born in 1916 and died January 30, 1958.

CORRECTION. Heinrich D. Goossen of Colby, Kansas, was a member of the Meadow Mennonite Church.

A Christian can never be overcome unless he shall yield of himself.

mutual aid placement

FOR RENT

Grain and livestock farm in central Kansas area for rent by March 1, 1958. Located within ten miles of Mennonite Church and market town. Farm has 130 acres crop land and 80 acres pasture. Contact: Mutual Aid, 722 Main, Newton, Kansas. (No. P 204b).

HOME CARE FOR AGED PERSON

Older Mennonite couple — Offers room and board and companionship to elderly lady looking for place to stay. Homelike atmosphere in Mennonite community. Couple speaks German and Platt Deutsch. Prefer someone who is not bedfast. Contact: Mutual Aid, 722 Main, Newton, Kansas (No. P 209).

WORK WANTED

Farm or Maintenance—Man in late forties desires employment as farm hand or in maintenance work, preferably in Pennsylvania or Ohio. Can do carpentry. Man will furnish best of references; is a member in good standing in Mennonite congregation. Contact: Mutual Aid (No. P 210).

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-31

conference notes

DESTERS IN INDIANA

Dr. and Mrs. H. E. Dester, who returned from India last December, have made their residence in Putnamville, Indiana, since February 5th. Dr. Dester has taken a position with the Indiana State Farm, which is a place of correction for men sixteen years of age and above. He has charge of the medical work of the institution.

Putnamville is on State Highway No. 40, forty miles west of Indianapolis. Dr. Dester's address is: P. O. Box 76, Greencastle, Indiana; telephone: Putnamville 13.

1958 CHRISTMAS BUNDLES

Why not let your child and family share in the Christmas Bundle project in 1958? The fact that your family can work together is almost as important as the joy of the family receiving the gift.

Since all Christmas Bundles must arrive before July 1, 1958, to be distributed at Christmas 1958, you need to begin soon to assemble your package.

Within the next few weeks the Christmas Bundle folders will be mailed to the pastors of our congregations. Be sure to pick up your copy of the folder and plan a family project for 1958.

audio visual library

Churches in eastern Pennsylvania will be interested to know that *Home Front*, 16mm. sound color film on the scope of General Conference home missions, will be in the east during September and October. Rental: freewill offering.

Far From Alone, a black and white 16mm. temperance film about a college football star who is pressured to appear on a beer-sponsored TV program, will be in eastern Pennsylvania on March 23. Open dates include the previous two weeks and the following three weeks. Write now if your adult or youth group is interested. Rental: $8.00.

Martin Luther, full length (1 hr., 45 min.) black and white film depicting the stirring and dramatic story of the man central in the Reformation, will be in Ohio on October 26. The month of November is open for bookings in the east. Rental: freewill offering or contribution.

All of these materials are also available at other times. However you can save time and postage by booking the film when it is in your part of the country. Please do not contact a church which has booked the film, but write directly to the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

Why LENTEN reading?

A spiritual inventory each Lenten season is a proper observance of this climax in Christ's life and ministry. The Christian life is measured in intangible fruits of the spirit. Hundreds of titles in Christian literature offer beginnings, at numerous levels, whereby a Christian can begin his personal assessment. To help you in your Lenten reading program the following titles are suggested:

Twelve Basketsful—Margaret Applegarth
Christian stewardship is an excellent Lenten emphasis. This popular author reveals a dramatic and spiritual insight in 32 story-meditations. $3.00

The Day Christ Died—Jim Bishop
Here is acute understanding of the human and divine nature of Jesus Christ, expressed with faith and reverence. Already a best seller. $3.95

Dying We Live—Edited by Helmut Gollwitzer
Andre Trocme, French pacifist leader, recommends this collection of messages of men and women preparing for their death as victims and martyrs from 1933 to 1945. A modern "Martyr's Mirror." $4.50

They Met At Calvary—W. E. Sangster
Unless we can say with Paul, "The Son of God . . . gave himself for me," we must accept our part in the crucifixion, though 57 generations separate us from Good Friday. $2.00

Order your Lenten selections from MENNONITE BOOKSTORES. Berne, Indiana; Rosthern, Saskatchewan; 720 Main, Newton, Kan.

FEBRUARY 25, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ma

Ruth Burkhard Harder—WITH HOPE AND HAPPINESS

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of things to come

March 9—Conference Sunday
April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 8**

editorials

I AM THE LIGHT OF THE WORLD

There is much darkness in the world today. But darkness is not overcome by more darkness. It can be overcome only by light. Darkness is not driven out of a room with a club; it leaves when the light is turned on. The sin and evil of the world are not driven away by dark methods but by the Light of Life shining through the followers of Christ.

Light dispels the darkness. Our lives, as well as the world, without the Light of Christ are in gloom and despair. Imagine the earth without the sun; so is our life without Christ, the true Light. But the darkness of prejudice and greed and hate disappears as Christ floods the soul. Then our eyes are opened and we can see the Way He would have us go. The light of His love protects against ingrown selfishness.

Light is a corrective. Sunlight is a great destroyer of all sorts of disease germs. What a corrective for evil is the Light of Christ's presence! In the brightness of that Light, evil and sin cannot remain. Men love darkness rather than light when their deeds are evil. They who love the Light find the darkness of sin losing its power over them. The light of desert fires is a protection against wild animals and wilder men. The Light of Christ in the soul is a tremendous protective force and a corrective power.

Light promotes life and growth. As plants and vegetation are made for light, so our souls are made for the Light of God and cannot grow without that light. Proper growth of soul can take place only when that soul is fully exposed to the true Light of Life. Christ is that Light, and as we follow Him we walk, not in darkness, but in His power and in health and growth of soul.

So during the Lenten Season may we put up the window-shades of our life, throw open the doors, and let the Heavenly Light stream in. Let it drive out the darkness of sin and wilfullness; may it be the corrective influence that rids us of sin and evils assailing us; may He be the Light of Life that warms our soul and imparts health and growth. Then we may walk in the Light as He is in the light.

WHEN DEATH IS VICTORY

In the testimony presented on another page by an author since "gone home" we see how a Christian can face death victoriously. As we again approach the Easter season we would do well to think through the Christian approach to what must come to us all, so that Death may meet us as a friend ushering us into the presence of God, rather than as an enemy to destroy us.

To the Christian, the "home-going" of loved ones could be a time of rejoicing for their promotion, which would lessen the pain of loneliness because of their absence from us. Death may be swallowed up in Victory.

Are Your Standards LOW Enough?

Heinz Janzen*

HIS LIFE had been one of rejection, poverty, and abject misery. Beaten, unwanted, and unloved as a child, he had left home to become the town drunk, roustabout, and butt of the jokes of old and young.

One Sunday morning he found himself in a Salvation Army service, and as much to the astonishment and delight of himself as well as the assembled congregation, he knelt at the altar.

He had no idea why he had responded to the invitation. Long afterwards he said that he felt as if he were being gently pushed toward something which he must seek at all costs.

As he knelt there, praying no audible prayer—for he became speechless with wonder and surprise — there came about that mystical and lovely meeting of a soul with its God and Saviour. He rose to his feet, walked away, and left behind the misery of the years. A kindly family took him home for dinner, and later he promised to be back for the evening service.

All his life had been spent in and around saloons. What friends he knew were to be found there, and what good times he remembered had been there, too. So what could be more natural than that he should hurry off on that first day of his new life to stand a round of drinks all around, in honor of this wonderful day, even if it meant little food for the rest of the week!

After—not before—his friends had tossed down their drinks, they informed the crestfallen new Christian that his conduct was scarcely becoming that of a new recruit of the Salvation Army, whose stand against strong drink was well known.

In fear and anguish he made his way back to the Army—fear lest this new delight and joy should have left him forever, and anguish lest his new friends should now disown him and cast him out. They almost did.

Christine E. McMillan tells the above story in a recent *War Cry* (Salvation Army periodical) to illustrate that spiritual maturity is a process, not an event. God does not reveal himself in His fullness in a moment, nor does He reveal His ethical demands in their fullness before the babe in Christ is able to bear them. God tempers the wind to the shorn lamb.

As the young Salvationist smothered the joy and almost killed the faith of her new convert, so many a proud Mennonite has stood in judgment upon immature Christian behavior and driven a new convert or prospect from our beloved church if not from our Saviour himself. A trouble with most of our churches today is that they are completely baffled by the winning and nurturing of an adult convert. They feel convicted when they face the great commission and their failure to begin at Jerusalem. Yet part of their problem is that they do not want to pay the price in terms of dealing with persons of immature faith and practice. Until the bathless, ragged, gum-chewing neurotic is welcome "by faith alone," we cannot claim even to want to obey Christ's command.

YET WE cannot escape our Anabaptist heritage. Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Will not permissiveness drag down what few ideals remain in the church? Already in some congregations the principle of nonresistance is a pulpit ideal completely rejected by the layman. The prayer meeting is a hobby of the faithful five per cent.

So the call comes, let us tighten the standards. Let us press toward the mark of the high calling of God in Christ Jesus. Let us truly become a Believers' Church. Let us reinstate church discipline.

These two seem almost contradictory. How may we resolve permissiveness and idealism? The answer of course is found in Jesus Christ, He who came to save the lowly sinner and to challenge the noblest saint. Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

EACH MAN must be responsible to listen intellectually to the Word of God in his personal Bible reading and in the exposition of the preacher and teacher. Each man must likewise listen to the Spirit of God as did the convert who let the Spirit push him even beyond the limits of his understanding to action which had blessed results. God's Spirit knows just the stage of growth we are at, and will point out the next stage to the truly seeking heart. Each man must then respond to the truth thus revealed to him. This writer will never forget how one evening in personal Bible study he came to accept the biblical teaching on nonresistance. Like a first conversion, there were the three elements of the Word, the Spirit, and the need for human response; and a conversion experience it was to him. So in a measure none of us can ever be satisfied with a general climate of Christian experience in a church, but must go beyond to where God calls.

While excusing the immaturity of the new convert, while giving him credit and rejoicing with him in the feeblest expression of a walk with Christ, we yet must manifest in our life and witness only the loftiest expression of a Christian life. Such an attitude will cure spiritual ills: resentment at those who know less than we of Christian faith, resentment at those who do less than we in the work of our Lord, resentment at the attention given to newer Christians who have not toiled as long as we in our Lord's vineyard. It will then help us to lead new Christians to greater heights of Christian experience without repelling them with a pharisaic attitude. It will then enable all of us together to praise and to serve our Lord to whom we look for light and life.

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*Pastor, Calvary Church, Washington, Ill.

Character is determined by SPEECH

NOTHING is more needed than the repeated warning in the Bible concerning improper speech. Colloquial language is today on a low level. Purity of speech is considered pedantic and puerile. Many radio speakers, television exploiters, sports writers, and commentators accustom our people to low levels of expression. Through printed media, bad language is used as if it were a part of our daily lives. This needs to be corrected. No one will do it except the earnest Christian who believes that the gift of speech is a divine providence and that we should employ it in good spirit and in pure truth.

Judged by Words

Our Lord was specific in His warning concerning looseness of speech when He said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). It is evident Jesus taught us that words of men reveal their character and shall furnish the criterion by which that character is to be determined.

The relation between words and thoughts is such that it is doubtful whether we can think without the use of words. They are the measure of our thought. Rude people have rude language. Wicked people have wicked language. Foolish people have foolish speech. Likewise, good people have good speech.

Words Reveal the Man

Not only does language reflect thought, but it is the vehicle of feeling and is determined by it. For instance, words of blasphemy are words of irreverence; words of malice and satire are words of contempt; words of pride and vain glory, words of impurity, words of falsehood and treachery, words of folly and nonsense—all these reveal what a man is. By them we get to know his character. Words are to the man what foliage, flowers, fragrance, and fruit are to plants.

Men do not have their eternal destiny determined by their birth. They are to be judged only for or by their acts or works. It is not only the drunkard, murderer, or thief who is to be condemned; not only the man who does what is right and benevolent who shall be justified; but since words are a true index of character, therefore they are as proper a ground of judgment as acts ever can be. Our Saviour does not mean that words are the grounds on which a man shall be justified, but they are the sincere evidence of his character. "Out of thine own mouth will I judge thee." The words there spoken were not the ground of judgment, but the evidence of guilt. Out of the same mouth cannot go words of blasphemy and words in prayer and praise.

The Power of Speech

Our words are clothed with a mysterious power for good or evil on our fellow men. Particularly is this true of a Christian. Men are represented as temples of the Holy Spirit. Idle words we utter in the hearing of our fellow men tend to defile that temple, whether they be words of error or whether they be words that excite evil thoughts and feelings. The greater part of our influence for good or evil is due to words. Language hinders or helps.

The apostle James said that if a man offends not in word, he is a perfect man. He declares that the tongue governs the life.

It is words that men seize hold of, even in the important sphere of international relations. A statesman can by his words precipitate war. In the struggle between capital and labor the frequent impediment in the way of reconciliation is the words men use. With the tongue, men insult one another, generating strife. All the vicious vipers lurking in the human heart can find expression in words. It is the employment of such words that enables orators to stir up mobs to destroy and kill. The criminal world has its own language, using so many vicious expressions that the uninitiated hardly knows what is being talked about. It is deplorable how much of the language of the underworld has become an accepted part of daily speech by respectable people. Vulgarity and deceit, slander and indecency express themselves in speech.

The Gospel as the Word

On the other hand, the language of God is a Word. We are disciples of that Word. The wisdom of God is expressed in language; the salvation of God is made known to us through the employment of holy words. All the doctrines of our faith are expressed in words.

Thus we see two distinct types of language. The one is destined to be employed by holy people and to be full of righteous expression. Good Christian character will be expressed in decency, correctness, and courtesy in speech. By means of our words we can destroy the principle of evil. We can rebuke and to some extent prevent the manifestation of evil. We can make the tree of life good. Pure speech indicates a desire in the heart of the individual to be pure.

Christian circles need to purge themselves of what we call slang. Most of it is senseless and much of it has double meaning. It too often reveals inward moral uncertainty. "The doubleminded man is unstable in all his ways." We can, however, overcome such weakness by consistency in our use of words: that they shall be good, wholesome, pure, accurate, and well pronounced. The words of Jesus, as we read them in the New Testament, are so wonderful because they are so pure and true. Let *us* have the same purity of speech.

Editorial from *Watchman-Examiner*

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

If you want to change people

never underestimate the power of a book

George Stoneback*

SOME eighty years ago there were four readers working in the British Museum. As they ate lunch, three of them poked fun at the fourth reader, who kept aloof from them. "A German," said one of them, "with more than a touch of Jerusalem. Day by day he sits reading Hegel, writing innumerable notes. He's a dreamer and spinner of cobwebs." Said another, "It's a good thing that there are men of action about—men who *do* things."

Who was that poverty-stricken spinner of cobwebs? Karl Marx! His cobwebs have welded an Iron Curtain. That one book on which he was working was so explosive that it rocked the world for several generations, and the end is not yet!

Never underestimate the power of a book, for books express ideas, and ideas have feet—and wings—and power! If one book denying the power of God can be so powerful, what power can there be in a book whose writer lets the power of God flow through his life and from his life through his pen and book to his readers! What a set of chain reactions one book may set adrift in the world! You see, a writer does not give the reader something that is not already in some measure in the reader. Like atomic chain reaction, it just sets off some elements already present everywhere.

FOR EXAMPLE, Lyman Beecher preached that it is wrong to enslave human beings. His son, Henry Ward Beecher, preached the same truth eloquently in his great pulpit in New York. Lyman's daughter Harriet heard her father and brother preach on this subject, so she wrote a book, which says in language that moves the soul, that slavery is wrong. Men and women, boys and girls read the book, cried with Topsy, Little Eva, and Uncle Tom, and said, "Slavery is wrong!" Before you knew it, the country was seething with a great revulsion against slavery—the power of the chain reaction of an idea and a book, *in harmony with God's will!*

If you are afraid of what they may do to you, then leave books alone! But if you don't mind if they should touch something deep within you, if they should set off a chain reaction for the Spirit of God in the world, if you don't mind if a vague, unreal religion becomes a clear, real, and demanding force in your life, then don't stay away from books!

HUDSON TAYLOR in his youth was not a religious person. In fact, although his parents were godly people, Hudson was a skeptic. *But he liked to read,* and if he could find nothing better, he would read the tracts in his father's library. He read only the opening story, then stopped reading before he came to what he called "the dismal moral at the end." Thus he was reading one day. Before he came to the "dismal moral," he ran across the phrase that sent him to his knees in dedication and praise. His skepticism was gone, and in its place there was a joy and peace and a power he had never known before, and which never left him from that day.

As he was seeking where God wanted him to work, he read a book on China and the great need there for medical missions. To him it was a clear bell, so he set out to prepare himself in medicine. When he was trained, he went to China and started the great work of the China Inland Mission. It was Taylor who helped win Sherwood Eddy, among others, for the mission field. What a chain reaction! A skeptical youth, a little booklet—and religion became not something to be shunned and doubted but a vital reality in his life; a whole area of China was opened to the gospel, and many strong men were challenged by a real faith.

ALBERT was a dreamer of dreams as a boy. On Sunday afternoons his Daddy, the village preacher, read stories about missionaries. Many years those stories lay deep in his life. At the age of thirty he was deeply moved by the Parable of the Rich Man and Lazarus, and accounts of the miseries of the natives in the jungles of Africa. Then a specific call for a medical missionary at Lambarene in French Equatorial Africa was sounded in the *Paris Evangelical Missionary Society Journal.* Albert laid down the magazine and said, "My search is ended." At once he began to study medicine and prepare himself for work as a medical missionary.

That's how Albert Schweitzer got to Africa—and what a chain reaction has gone out from that little hospital in the jungle! One result is the Albert Schweitzer Hospital in Haiti, built by William Mellon Jr., who is now also a doctor.

One of the devotional books that has helped me over the years, possibly more than anything else next to my Bible, is *The Imitation of Christ* by Thomas a'Kempis. He has some helpful words to say about books:

"If he shall not lose his reward who gives a cup of cold water to his thirsty neighbor, what will not be the reward of those who by putting good books into the hands of those neighbors, open to them the fountains of eternal life?"

SOME years ago Tokichi Ishii was in prison in Japan, convicted for murder. A missionary, unable to move the convict, left a Bible in his cell. One day, out of sheer boredom, to pass the time, Tokichi picked up the Bible, read a little, read more and more, became converted, and today his autobiography, *A Gentleman in Prison,* goes all over the world in its humble way calling men to Christ.

I have pointed to a few people of all varieties who, discovering that the Christian faith can be the most vague thing in life or the most real, moved from the vague to the dynamically real through the reading of a book—in the hope that some of you might be inspired to walk the same road.

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*Pastor, Lorraine Ave. Ch., Wichita, Kan.

with hope and happiness

Behind an Into the Beyond item in the Feb. 18 issue on the death of Ruth Burkhard Harder, there is the story of a mother who had cancer and one year to live, and who used this time to prepare her children for her death and to witness to her faith in eternal life.

Not long before her death, she wished to give her testimony to the congregation. On Thanksgiving Day, the First Church of Mountain Lake, Minn., heard the tape-recorded testimony which follows:

THE LINES are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons" (Psalm 16:16, 17).

I have underscored these words time and again in the last few years and especially in recent months. As all of you know, I am host to a vicious, unpredictable, and generally incurable disease. While not suffering continuously, I have had much opportunity to reflect upon my life and experiences as a Christian and I wish to share some of those thoughts with you at this time.

I have always believed in the Bible as the inspired Word of God, although in the hustle and rush of things have not always studied it as I should have, and wish now I would have. The testimonies, instructions, and prophesies of the great writers such as David, Isaiah, Moses, Luke, John, and the teachings of Jesus are so sharp and so clearly worded. The more I study them the more I realize that they apply to us in this age as surely as they did to those to whom they were spoken directly. While times and the outward aspects of our lives change, our hearts and souls and our basic needs are the same today as they were thousands of years ago.

I was born and reared in a Christian home where Christianity was a real and moving force in the lives of my parents. Thus, in a sense, I was "saved" from some of the sins I might otherwise have committed. Many times since growing up it seemed that I might be missing something in my Christian life by not experiencing an event similar to Paul's on the Damascus road. Here again I wish to thank God that the seeds for a Christian life were planted early and that for me the Christian life has been a gradually deepening and growing experience.

As I look back I can see many places where the hand of God was guiding and restraining me although at the time I did not quite realize it. I have gone through periods in my life which I do not wish to justify or excuse, in which my prayer life was not as real as it should have been. My decisions were all made according to what *I* thought best under the circumstances. Now I can see that God was certainly standing in the shadows directing me and watching, preparing me for these days, in many countless ways.

I know that I will not live long on this earth and have been aware of it for almost a year. I am not afraid to go, because as a Christian I have nothing to lose. It has been a good life here, and since it is the only one I have experienced, naturally my first desire is to continue. But because the Bible promises a more wonderful life to come, I am looking forward to that with hope and happiness. While I have never spent much time speculating on what it is like, I know that it is so, because Jesus has said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." For me that is enough. Life will not be ended but will go on in a fuller, brighter way.

It is not without pain that I think of parting with my family. However, here again, I and they have the assurance, "As thy days so shall thy strength be." Also, "The Lord is mindful of His own." So we maintain our faith by prayer and try not to pierce the veil to the future which at times seems to be dark. We count our blessings which are many and hope for the best.

I have appreciated the warmth and the Christian spirit with which I was received by this congregation when it became my church home ten years ago. It was an inspiration to my life to work, worship, and neighbor with you. Your concern, care, prayers, and gifts have touched our hearts and have softened whatever apprehension we may have felt for the future.

I want to say a simple "Thank you," and be assured that it comes from the heart. We have realized more than ever what a blessed thing Christian fellowship and brotherhood is. In the words of the song, "The fellowship of kindred minds is like to that above." My prayer is that for each and every one of us, it may be continued above.

This inspiring poem was sent to me by a friend (Edna Ramseyer):

Thank God for life!
E'en though it brings much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and count not the cost.
Thank God for life!

Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy
And cherish tears with smiles for love's dear sake.
Only in heaven is bliss without alloy.
Thank God for love!

Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain.
Even when He smiteth, then is God most kind.
Thank God for pain!

Thank God for death!
Who touches anguished lips and stills their breath,
Grief flies before thy touch, oh blessed death.
God's sweetest gift, thy name is heaven's rest.
Thank God for death!

"I am not dying with cancer. I am living with it: that's my problem!"

The words were spoken by a young mother of three children. She had been active in the church as choir director and Sunday school superintendent of the junior department. She was active in the community, teaching piano to boys and girls. She was a busy mother.

My wife and I had called that afternoon and some of these things were running through my mind. I remembered too that earlier she had undergone successful surgery because of cancer. Happy and active years followed.

But then came what at first were thought to be rheumatic pains. They persisted, defying treatment. One by one she had to relinquish church and community responsibilities. As long as she could, she attended our worship services. Now that was no longer possible.

On this particular visit she told us about the children (They are 8, 7 and 5 years). One day one of the boys came to the bedside. She was lying there as usual, embroidering.

"Mother," he said with the openness that only a child could have, "do you think you'll finish that before you die?"

She smiled and replied, "Well, I really don't know. I think I will. But if I don't, then maybe Lois will finish it someday."

Lois was nearby and having heard the conversation said simply, "Yes, I will."

This was just an indication of the wise preparation this Christian mother was making—not only for herself but also for her family.

But there was still another thing that she longed to do. Now we talked about that. She wanted to give her personal testimony to the church. She had wanted to do it in person but now it was too late. We suggested the use of the tape recorder.

Then came December, the hospital, and Christmas. She remained serene. On one occasion she said, "It isn't so important whether I have cancer or not. It is what I do with it that really matters." Another time she said, "I know that God can heal me. As a matter of fact, I know that He will heal me. If not here then in the next life!"

Ruth Harder took hold of God's promises in Christ Jesus and lived them. May her testimony help someone to walk also in that Light.

Willard Wiebe

FLASHES OF THOUGHT

Walter Gering

An Experience With God

I do not know why he said it; it really makes little difference. The point is: he had had an experience in his hour of worship.

How strange it is that two men can attend the same service, sing the same hymns, and sit under the sound of the same gospel, yet go home with such varied emotions. There are, of course, many different reasons for our reactions. Sometimes we are just plain tired and worn out from the busy schedule of the week. We have been rushing about trying to accomplish too much. As a result we find ourselves in the pew in no condition to participate attentively in the services. It is an effort to join in the singing or to rise for the prayers. A weariness of body and mind settles over us.

At other times it is the distractions about us that draw us away from the spirit of worship. The restless movement of others, the sounds of the outside world, the cry of a child . . . all may draw attention.

As he approached after the service I thought he would speak some word of greeting or comment on the experience of having moved into a new church building. That is what was uppermost in the mind of all of us that day. It is an experience that seldom comes more than once in a lifetime and for many not even that often. It was to be expected that our minds should be thrilled with the excitement of the moment.

But it was not this which moved him to speak. Gripping my hand with deep feeling he spoke forth the words: "Now I know that God is in this place; I talked with Him this morning."

Maybe that is the reason why we so often do not sense the presence of the Lord as we enter His House of Prayer. We do not talk to Him; we do not seek to communicate with Him. Could we but talk to Him in quiet adoration as did this humble worshiper we too might be deeply conscious of the presence of God.

film review

THE STORY OF JESUS, color, filmstrip 33 1/3 *rpm records, Cathedral Films. Available for purchase or rental from Audio Visual Library, Mennonite Publication Office,* 720 *Main, Newton, Kansas.*

Cathedral Films has available a new set of filmstrips on the *Story of Jesus*. There are twenty-four filmstrips in this series. They are divided into four sets, each set having six filmstrips with six 33 1/3 rpm records. On one side is a general purpose presentation using dialogue. The other side is more for teaching purposes for use with children.

We previewed the first six filmstrips, which deal with the birth and early life of our Lord. The titles will give you an idea of the coverage: The Annunciation, the Nativity, the Presentation, the Story of the Wise Men, the Boyhood of Jesus, and the Baptism and Temptation.

The committee was very much impressed with these filmstrips as well as with the records. The presentation of the biblical material makes the accounts live. Yet the material is presented with reverence and reserve. The recordings are also excellent, giving a good interpretation of the events that are portrayed. The color is true to life and will help to make these accounts meaningful.

The filmstrips would serve a number of purposes. Four would be very useful during the Christmas season. The last six filmstrips in the series would be appropriate for the Lenten season.

The purchase price for each individual filmstrip is $5.00, and for each record, $2.50. If you order one complete part or set of six, you save ten per cent. A master study guide is included. These filmstrips are available also on a rental basis from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kansas. Rental for one filmstrip with record and guide is $2.00. The filmstrips can also be purchased through the Mennonite Publication Office.

A Daily Home Journal

MY MOTHER maintained a little journal. Day after day she placed words in it, just because she enjoyed it. She was not an author nor a writer, but she recorded the important happenings of the days in her own words and style.

Year after year she kept these records until her day-journals became valuable to the family. They settled arguments, gave us necessary dates, and recorded birthdays and anniversaries, but the most valuable help I received came from the little footnotes at the bottom of each page. There I found real bits of inspiration under her title "Just a Thought for Today."

I have gleaned from her books a few that I consider best:

Tonight when I knelt to pray,
The only words I found to say,
Were "Thank-you Lord."

Just being pleasant is a well performed duty.

Folks who can disagree and still not be disagreeable are real folks.

If you want pleasant tomorrows, you must prepare for them today.

Joy within a heart shines out through a smile-lit face.

In life's cafeteria, there are no servers to bring you success; you must pass along life's way and help yourself.

Perseverance is picking up the things you have left undone and doing them.

It is not what the world gives us that flatters.

What we give the world is the thing that matters.

Some people who have the most to say use the fewest words.

We cannot have happiness within our own hearts without spilling a little out on others.

The man who wastes today longing for tomorrow may find that tomorrow he may be wishing he had yesterday back.

Learn something new every day, but never feel you know it all.

Keep praise handy to scatter where it is needed.

Get sincerely interested in something worthwhile and you will be happy.

The choicest gift that parents can bestow upon their children is to give them a happy home.

Everyday life is our workshop. I wonder what some of us are building. —Adelaide Blanton

Here's your directory of opportunities in

Summer Service

Missions

Arizona, Oraibi: General Conference mission among the Hopi and Navajo Indians; DVBS teaching, building, repair, painting, recreational leadership; 4 men and 4 women needed. May 30—June 30

Colombia, South America: Foreign mission field; English teaching, carpentry, mechanics, gardening, sewing, farm work; 2 men and 2 women. June 1—August 31

Eloy, Arizona: Work with missionaries among migrants, DVBS teaching, hand craft, playground supervision; 1 man and 1 woman. May 23—June 9

Montana, Lame Deer: Indian mission field; work as counselors, recreational and retreat leaders; 6 men and women. End of May—June

Oklahoma, Clinton: Indian mission work; DVBS teaching, service as counselors and recreational workers; 10 men and women. May 19—June 27

Paint Rock, North Carolina: Work among mountain people; recreation, visitation of homes, DVBS teaching; 1 man and 1 woman. July 19—Aug. 16

Cities

Chicago, Illinois: Negro work at the Woodlawn Church community; day camp counseling, recreational leadership, DVBS teaching; 2 men and 2 women. June 23—August 2

Fresno, California: New suburban church community with good mission potential; community service, DVBS teaching; organized recreation; several men and women. June 9 - 30 or longer

Sweet Home, Oregon: New church beginning in the community; recreation, visitation, survey, DVBS teaching; 2 men and 2 women needed. June 1—July 15

Topeka, Kansas: Community work; DVBS teaching, direction of recreation, work as aides at Topeka State Hospital; 8 men and women needed. June 8—August 9

Warden, Washington: Community in Columbia Basin irrigation development; volunteers needed to survey, visit, and conduct DVBS; 2 people. June 8 - 28.

Communities

Gulfport, Mississippi: Work with colored and white people; community center work, counselors at retreat, DVBS teaching, recreation supervision; 2 men and 4 women. June 12—August 10

Koinonia, Americus, Georgia: Communal farm in the deep South; work in pecan industry, maintenance, farm work; 1 - 10 people. June—August.

Institutions

Volunteers receive room, board and $5 a week unless designated otherwise.

Manitoba Home for Girls, Winnipeg, Manitoba: Home for delinquent girls in the city; outdoor activities, handicrafts, musical activities, recreation; 6 girls. July 1—August 31

North Battleford, Sask.: Government mental hospital with several thousand patients; regular attendant wages, monthly unit fee of $25; ward aides; deputational work, DVBS, help in church services; 12 men and 10 women. May 1—September 30

Rosthern Youth Farm, Rosthern, Sask.: Two children's, two mental, and one invalid home on a farm operated by the Saskatchewan Mennonite Youth Organization; men help on farm, work with patients, children, kitchen, laundry, teach DVBS, retreat work; 2 men and 8 women. June 1—July 31

Camps

Assiniboine Mission Camp, Springstein, Man.: Camp for Mennonites in Manitoba; repair work, construction, building; 3 men and women. June 1—July 5

Camp Friedenswald, Cassopolis, Michigan: Beautiful lake, woods and buildings; cooks, maintenance men, counselors, lifeguards, recreational and crafts instructors needed; 6 men and 10 women. June 1—August 31

Camp Mennoscah, Murdock, Kansas: Western District retreat and campgrounds; cooks, counselors, maintenance, recreational and craft leaders; 4 - 5 people. July 14—August 2

Teen-age Work Camp, Idaho: Near Idaho-Wyoming border, Idaho churches' retreat grounds; plot trails and roads; 8 fellows and 8 girls 16-18 years old; $1 a day fee for room and board. August 5—August 25

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

First of Two Articles by Orville D. Schmidt

A Young Mennonite in Moscow

The author, now a student at Wuppertal Teachers College in Germany, spent his vacation last summer at the Moscow Youth Festival as an unofficial visitor. He is a graduate of Bethel College, a member of the Evangelical Mennonite Church at Marion, South Dakota, and completed a term with MCC Pax Services in Europe.

THE Sixth World Festival of Youth and Students held in Moscow from July 28 to August 11 drew some 32,000 students and youth from 102 countries. It was the most elaborate international gathering of 1957.

For 15 days the Russian capital echoed and re-echoed to the sounds of the festivity, carefreeness, rhythm of music, student seminars, spontaneous discussions, delegation meetings, fast and furious arguments about existing social systems.

But none of these could dare compete with the constant and ever-recurring chant of "mir e droozhbah" (peace and friendship). For two weeks we were treated to a steady diet of peace and friendship, such as non-Soviet citizens can hardly be aware of.

For two weeks the air was marked with the idea that were everyone to wish "peace and friendship" at this international festival, the political troubles plaguing the world could not help but automatically disappear.

Festive Moscow

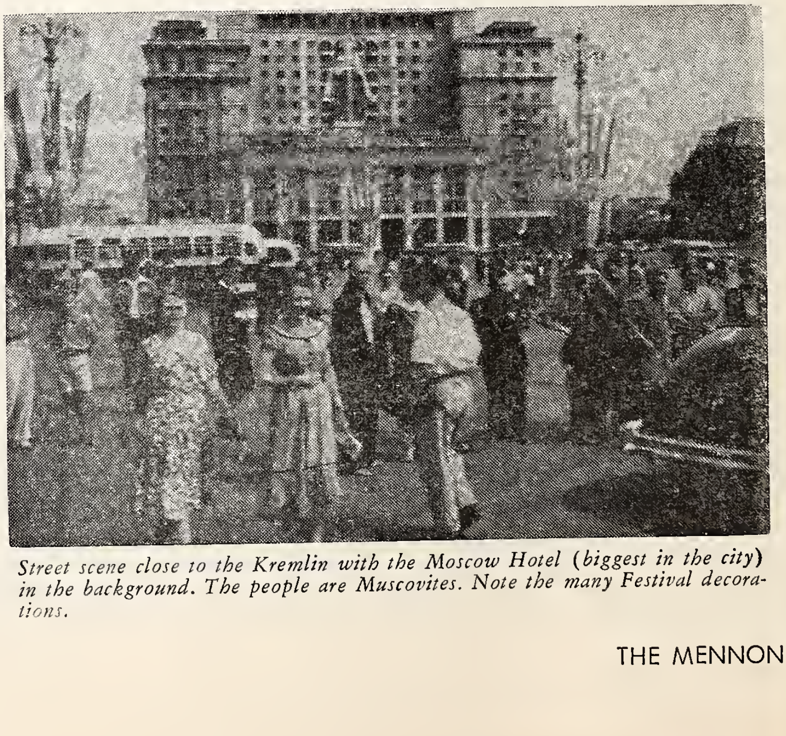
Moscow was decked in its most festive mood. Soviets had decorated the city with posters, flags, bunting, floats, ornaments, peace doves, and 800,000 lights. Old buildings received a last-minute brush of paint (at least the front). Festive banners and hundreds of flags hung from every lamp post and street corner. Beautiful floats and photograph exhibitions dominated every possible traffic circle.

Moscow girls were instructed by the Soviet Ministry of Culture to "put on lively, brightly-colored dresses (not loud), with flaring skirts and much décolleté." Special language books were printed with various Russian phrases and their equivalents in English, German, French, etc., to aid the Muscovite in the role of host and hostess.

The program was staggering and beyond the grasp of the Festival participants. If it was not a concert, an excursion, or a student seminar, then chances were that we were engaged in discussion either with fellow citizens or with the Muscovites on the street. Or taking a picture-snapping tour of Moscow and the Kremlin, or browsing through Moscow bookstores, or exploring an old church and discovering it to be an office building.

Design for Foreigners

Such is a partial background of the Youth Festival. All events which took place during these two weeks must be placed against this background. One must keep in mind that the 32,000 foreign participants did



Street scene close to the Kremlin with the Moscow Hotel (biggest in the city) in the background. The people are Muscovites. Note the many Festival decorations.

not see Moscow as the average Muscovite knows it but rather that the foreigners saw the city in great festal decor.

We saw what Russians wanted us to see and were impressed. So for the remainder of this report I ask that this be kept in mind. This report is a picture of what I saw and experienced as well as a presentation of some of my conclusions.

I arranged to attend the Festival through the British Preparatory Committee in London. The entire Festival cost for those of us leaving from London was about $130. This included second-class railfare travel from London to Moscow and return, 15 days of room and board in Moscow, free tickets to all Festival functions, and free transportation on all Moscow's public transportation.

At the Polish-Russian frontier we changed from second-class European coaches to superb Russian Pullmans (or at least they seemed superb by that time). We met our interpreters, a very congenial group of Soviet youth.

We arrived in Moscow July 27 in the afternoon. The reception the Russian people gave our special Festival train was nothing short of tumultuous. Everywhere were excitement, friendliness, flowers, gifts, smiles, salutations, plus an official welcome speech.

There were 55 Americans on this Festival train. We inched through the crowd at the station to our two buses. It was almost impossible to get through the swarm of people. Russian youth begged for our addresses and for bits of information like, What is the world like on the other side? Are you a student? Can you speak Russian? How do you like Russia? Do you like the Russian people?

Giant Parade

The opening day of the Festival, July 28, dawned bright and sunny, the sky with clouds as only the Moscow sky can have them. A parade began at 11 a.m. from the Agricultural Exhibition in north Moscow down Gorky Avenue. Five hours later it culminated in Lenin Stadium to the south of Moscow between Moscow proper and Moscow University.

From my diary: ". . . stood on the ramparts of a statue to snap pictures . . . hundreds of trucks, delegates, banners, national costumes . . . although the United States delegation was the smallest it was wildly received . . . parade very long, colorful, and operated with amazing precision . . . people lined streets six to eight deep crying 'mir e droozhbah' . . . ."

The grand entry into Lenin Stadium was very colorful. It included 60,000 Soviet youth and 32,000 foreign youth. Soviet President Klementi E. Voroshilov, with Nikita S. Khrushchev by his side, gave the welcoming address.

Colossal steel monument in Moscow, symbolizing the march of the working men and women toward the triumph of socialism.

He said, "We have no intention of forcing our ideas . . . on others. . . . If the great ideas of Socialism triumph . . . it is evidently not the outcome of propaganda."

Similar to Americans

We found the people on the streets very friendly, open-hearted, and sincere. In fact they are very similar to Americans. For instance, Russians have the same feeling of manifest destiny so inherent in Americans. They have the same feeling of bigness—a country wide open for development.

They have the same strong feeling of confidence in the supremacy of their system as we Americans have in ours. They have a similar air of informality, unlike the reserved formality of western Europe.

They are intelligent. Almost all youth are students. They are well-fed, they look very healthy. The physical development and culture of the human body is given high priority in Soviet society.

They dress more conservatively than does the West, probably due to a lack of money because the desire to really "dress up" is there. Nevertheless they seem as happy and content as you and I, and it seems to me this would be generally present all through the year.

For this period of two weeks the Russian people of Moscow could not have been better hosts. The people I met on the state farm could have been my neighbors in South Dakota.

(Concluded Next Week)

Russian boys and their bicycles on a collective farm visited by the author. Russian children are very healthy looking. Note the short crew cuts which all Russian boys have.

our schools

VON RIESEN RESIGNS

Ronald von Riesen, president of Freeman Junior College, tendered his resignation as president of the school at a meeting of the Board of Directors Feb. 3, to become effective Aug. 1, 1958.

President von Riesen, a native of Beatrice, Neb., is a graduate of Bethel College, Bethany Biblical Seminary, and the University of South Dakota. Prior to seven years of service at the college he pastored the Walton Mennonite Church and served as Executive Secretary of the Board of Education and Publication. He is active in the South Dakota Education Association and has furthered many improvements and additions at the college during his administration.

ANNUAL BIBLE WEEK

The climax of the winter term of work at Canadian Mennonite Bible College is the annual Bible Week which was held the week of Feb. 3. J. M. Pauls from Winkler challenged us to a life of closer communion with God in a series of messages on the first epistle of John. Each faculty member presented a paper on some aspect of the church. Such topics as "Youth and the Church" "The Neglected in the Church" and "What Is a Sermon?" served to stimulate thinking in discussion periods.

It was a rare and unexpected privilege to hear Milo Kaufman's message on Stewardship on a recent Sunday afternoon. Having missed his train connections on his way to Saskatchewan, he expressed the idea that he knew God had a purpose in this. "Be good stewards of your money, your time, your body, your mind, and your talent," he said.

The a cappella choir, the male choir, and the college octet provided the music in a program presented at Bethel Mennonite Church on a recent Sunday evening. Ivan Unger, chairman of the service committee, gave a short report on the service work done by the students. Waldemar Janzen presented the message. On February 9 the college octet also gave a program in the Pidgeon Lake Mennonite Church and the Springstein Mennonite Church. Isaac I. Friesen spoke on both occasions.

TO PREACH THE GOSPEL

Chicago! Kansas! Ontario! Japan! Yes, these are some of the places that members of the senior class are thinking about in the midst of second quarter exams and preparation for comprehensive examinations, for they will soon be joining the ranks of alumni and literally going "into all the world and preach the gospel."

Three will remain right here in "Jerusalem": Delton W. Franz, copastor of the first inter-racial church in our conference, the Woodlawn Mennonite Church; Robert R. Coon, pastor of the First Mennonite church, Chicago; Ronald Krehbiel, pastor of the Community Mennonite Church.

James Waltner has accepted the call to become the shepherd of the Tabor Church, Newton, Kansas, while Don D. Kaufman will be going to nearby Prairie View Hospital to participate in a clinical pastoral training program. Henry H. Epp will become pastor of the United Mennonite Church in Waterloo. Paul W. Boschman will be resuming his work as missionary to Japan after an eighteen month furlough. Bill Block will be serving as assistant pastor in the First Mennonite Church, Aberdeen, Idaho.

BOOK GIFTS

A new book in the Musselman Library at Bluffton College is "Romanische Bronzen: Kirchenteuren im mittelalterlichen Europa." The book is a gift from the foreign students who attended Mennonite colleges from 1946-1957. This group met at the Mennonite World Conference in Karlsruhe, Germany, last summer and decided to make this gesture in appreciation to their American host colleges' libraries.

Twenty bundles of books have been sent to Japan by the Bluffton College Peace Club. Upon receiving them, Paul Peachy wrote, "We are grateful for this continued interest in student contacts, and trust that the bit that we can contribute in this way will be fruitful."

LEAVE OF ABSENCE

President Lloyd L. Ramseyer has announced that Dr. Eldon Graber, who is to have a one year leave of absence from Bethel College (1958-1959), has accepted an invitation to take charge of secondary education at Bluffton College for one year.

MICROFILM CHURCH RECORDS

The microfilm church records of a number of extinct Prussian churches have recently been donated to the Bethel College Historical Library by J. A. Duerksen of Washington, D. C. The records in this collection include the archival materials of the churches of Frierstenwerder, Heubuden, Koenigsberg, Elbing-Ellerwald, Marcushof, Montau, Rosenort, Thiensdarf, Trogheimerweide, Orloefferfelde, Tiegenhagen and Ladekopp. Once prosperous congregations in the Vistula Delta, these churches no longer exist.

The remnant of Prussian Mennonites to survive World War II is now found in Uruguay and in scattered areas of West Germany.

These records will enable researchers to investigate several hundred years of Mennonite history in this area as Mennonites have lived here since the days of Menno Simons.

NEW STUDENTS

Nineteen new students have registered for the second semester at Bluffton College, boosting enrollment totals to 314. Included in this number are two international students, Els Van Lier and Michael Badu.

Dr. Oliver Diller of Wooster, Ohio, recently presented the Bluffton College botany department with 300 microscope slides.

WINNING PEOPLE TO CHRIST

Harold Martin, pastor of the Second Presbyterian Church, Bloomington, Ill., and chairman of the Presbyterian Church, U.S.A., one of the largest denominations in the United States, shared with Mennonite Biblical Seminary students his insight and experience under the subjects "How Shall We Win People to Christ Today?" and "Factors That Undergird Evangelism." In the latter he stressed these important points:

We must begin with ourselves.

We can never lead anyone any farther than we ourselves have gone in the Christian life.

The pastor must keep in tune with God by prayer, reminding that "one of the major weaknesses of the church today is prayerlessness".

We must rely on the guidance of the Holy Spirit in leading people to Christ. "We cannot only talk about evangelism, we must do it, and when the Holy Spirit leads we cannot help but do it."

MCC news and notes

CHACO ROAD REACHES 1/10 MARK

PARAGUAY — One-tenth of the Trans-Chaco roadway is completed.

The road crew has penetrated 25 miles into the Chaco from Villa Hayes, across the Paraguay River from the capital and market city of Asuncion. Frank Wiens, MCC South America director, said he drove up the road 50 miles where surveyors are setting stakes ahead of the road machinery. The Chaco for many years has been characterized as the "green hell" and considered an area impossible to conquer.

Rainy weather slowed the pace of construction at frequent intervals during January, but now the team is working regularly, extending the road approximately a half mile a day.

Surveyors and some machinery are moving south from the colony end of the road in the northern Chaco. Eighty miles of survey has been completed from Filadelfia and a service road covers this distance as well. Of the total of 250 miles of future roadway, more than half the distance has been surveyed.

SERVICE OPPORTUNITIES

Representatives of MCC and constituent conferences will be on the campuses of a number of Mennonite schools in February and March to promote Christian service and discuss with interested students specific opportunities. The schedule:

Eastern Mennonite College Feb. 18-19
Bluffton College Feb. 20-21
Grace Bible Institute Feb. 24
Goshen College Feb. 25-26
Freeman Junior College Mar. 3-4
Iowa Mennonite School Mar. 5
Tabor College Mar. 6-7
Mennonite Biblical Seminary, Chicago, Mar. 8
Hesston College and Bethel College Mar. 10-13

MATERIAL AID COMMITTEE

A material aid advisory committee, represented by a man and a woman from each MCC constituent group, will be formed to annually review the material aid program. This grew out of the year-long study conducted by a committee appointed at the 1956 MCC annual meeting.

"The contribution of new and used clothing, food, and Christmas bundles continues to be a challenge and is a major part of our relief effort in alleviating need," a report states. "The canning programs conducted in various parts of the country, bringing together gifts of food and labor, yield a unique gift that is priceless. Likewise the untiring effort of sewing circles and missionary societies in bringing together clothing gives another invaluable commodity needed and appreciated by recipients."

The 1958 material aid program is estimated to be approximately on the same level as the past year. Most material aid shipments will go to Korea, Jordan, Austria, and Hong Kong, with smaller shipments to other areas.

The study committee feels it is important to keep a balance between cash and material aid contributions. The committee recommended that cash be given along with material aid or instead of material aid. To congregations the committee suggests that one-third of the cash gathered to buy meat for relief canning, be contributed for distribution and general relief purposes.

VOLUNTEERS IN HAITI

HAITI—The third and fourth MCC volunteers have gone to disease-ridden Haiti where they will serve in Hospital Albert Schweitzer at St. Marc. They are Anna Kreider, daughter of Mr. and Mrs. Abram S. Kreider of Mt. Joy, Pa., and Hedy Reimer, daughter of Mr. and Mrs. Abram H. Reimer of Abbotsford, B. C. Both are registered nurses and members of the Brethren in Christ Church and the Mennonite Brethren Church respectively.

They are about 100 miles north of Petit-Goave, where the first two MCC volunteers are working with an agricultural project. More nurses and doctors will join the MCC St. Marc unit later.

Hospital Albert Schweitzer, in its second year, was built by Dr. William L. Mellon, a former American rancher and oilman. It is named in honor of missionary Albert Schweitzer whose life inspired Dr. Mellon to enter this type of service.

The hospital meets a multitude of needs. Dr. Mellon says, "If you want to be of the greatest service you must find the place where there are the fewest hands for the greatest need." Haiti is considered the poorest country in the Western Hemisphere. Malnutrition and disease are increasing in direct proportion to the rising population. Children perhaps suffer even more than adults. The majority suffer from malnutrition. Communicable diseases such as typhoid fever, tetanus, and dysentery are seen daily.

The hospital treats more than 700 outpatients a week. Approximately 100 bed-patients are treated as well.

jottings

INSTALLATION SERVICE

FIRST CHURCH, WADSWORTH, OHIO: An installation service was held on Sunday morning, Jan. 26, for the new officers of the church and Sunday school. Carl Lind was elected trustee; Mrs. Lloyd Clyne, secretary; Fred Houder, treasurer; and Elton Beery was re-elected deacon. Wayne Brubaker is supt. of the S. S., assisted by Arden Rohrer Jr. Also elected were Ruth Shoup, secretary; Dean Brennemen, treasurer; Richard Straiton, chorister; and Barbara Miller, pianist. Mrs. Homer Beery serves as president for the Ladies' Christian Service; Mrs. William Straiton for the Missionary Society; Marlin Emig for the Men's Brotherhood; and Grace Hunsberger for the Youth Fellowship. Mrs. Elton Beery continues as supt. of the Junior S. S., Merle Kreider as director of the Boys League, Mrs. Elva Baldwin as choir director, Robert Hart as organist, and Mr. and Mrs. Bob Beck as caretakers. Mr. and Mrs. Joseph Dickenson, Mr. and Mrs. Tom O'Neal, Mr. and Mrs. Kenneth Halterman, and Jack Kressley were recently received into the fellowship, bringing the number of active members to 242.—Corr.

NEW OFFICERS

APOSTOLIC CHURCH, TRENTON, OHIO: Pastor and Mrs. J. E. Amstutz very quietly celebrated their 53rd wedding anniversary Jan. 26. The Mennonite League will meet on the third Friday of every other month, the next meeting being March 21. Officers of the League are Paul Ehresman, pres.; Hazel Neubrander, sec.-treas.; Elinor Imhoff, program chm. The Senior Choir sponsored a Kaffee Klatch the eve of Feb. 12 with Margaret Stretcher, chm. The Women's Christian Service meeting is the first Thurs. of each month. The officers for WCS are Hazel Gingrich, pres.; Virginia Beaty, sec.; and Hazel Kennel, treas. The Brotherhood meets in the fellowship room the first Tues. of each month. We wish to invite more to these different meetings.—Corr.

NEW MINISTER LICENSED

Flanagan Church, Flanagan, Ill.: In 1957 our church membership remained about the same: one member married and joined the Baptists while one member was accepted by letter. There were five babies born and two were dedicated. There has been a class of 13 taking catechism. Some of the extra speakers we were privileged to hear were Bill Gering of the YPU; T. F. Kaap, administrator of our hospital in Bloomington; Harry Yoder of Bluffton College; Kazadi Matthew of Africa. Frieda Guengerich, teacher from Nyanga station, was with us Jan. 26. The church fellowship had a supper and Mr. and Mrs. Irwin Kennel of Eureka told of their work as probation officers. Our S. S. officers were elected Dec. 1, and our annual church business meeting was held the evening of Jan. 8. A revised constitution was adopted, also election of officers. Our pastor, Emmanuel Ulrich, has resigned after preaching here for 40 years. His resignation will take effect June 1. Marvin Zehr, one of our members, at present a senior at Bluffton College, was licensed to the ministry Jan. 5, R. L. Hartzler and Frank Mitchell officiating. A carload of men went to Mt. Vernon to help with clean-up work after the tornado damage. There has been considerable sickness, two members being hospitalized, Arthur Zehr and Myrle King, but both are home again.—Mrs. Walter Porzeliuus, corr.

PRAYER WEEK SERVICES

Buhler Church, Buhler, Kan.: The annual church business meeting was held the last part of the year. Reports were given, new officers elected, and again we are looking into the future for a blessed and hopeful year for our church. The young people of the Gen. Conf. churches of this area had their Youth Fellowship banquet in our church the evening of Dec. 30. Our Prayer Week services were observed for three evenings. Jan. 8 we saw the film *Home Front*, which is an introduction to our missions here at home. The Prayer Week was continued the next Sun. morning and evening when Samuel Hsieth, a minister of our Gen. Conf. mission church of Formosa, was the speaker. In the evening he showed pictures of his home land. Jan. 19 our Prayer Week services were concluded by an address by John Thiessen, "What Do We Mean By Missions?"

SPECIAL MEETINGS

Glendale Church, Lynden, Wash.: Our pastor, D. G. Regier, attended the Council of Boards of the Gen. Conf. at Newton, Kan., Dec. 3-7. We had special meetings with Lester Janzen of Ritzville as our speaker Nov. 13-24. Mr. and Mrs. Henry Janzen celebrated their golden wedding anniversary Nov. 10, with most of their children and grandchildren present from Calif. The Abbotsford E. M. B. Church presented a program in our church on Dec. 8. *An End to Darkness*, a gospel film, was shown Jan. 26, at the evening service. Mr. and Mrs. Elmer Bartell joined our church Jan. 12.—Mrs. Frank E. Fast, corr.

DYCK BRINGS MESSAGES

Calvary Church, Barlow. Ore.: Paul Edward Roth, a member of our church left from New York, N. Y., Jan. 18, to serve his 1-W term in the Belgian Congo. He is the son of former pastor Paul N. Roth. Dedication service for the new church building of the Zion Mennonite congregation, Hubbard, Ore., was held Jan. 19 in the afternoon, with over 600 in attendance. Our pastor, Henry Penner, gave a word of greeting. Mr. and Mrs. Lee Hershberger celebrated their golden anniversary Jan. 12 with open house. William Zehr has returned from Hesston, Kan., after spending several weeks with Mrs. Zehr and daughters Carol and Gail. Walter Dyck, Aberdeen, Idaho, was with us during the week of Jan. 19, and had a special message each evening.—Mrs. Ivan Learfield, corr.

YOUNG PEOPLE ORGANIZE

Bergthal Church, Pawnee Rock, Kan.: The Senior C. E. Society met Sunday evening, Jan. 12. They had a New Year candlelight program. Phyllis Sayler, daughter of Mr. and Mrs. Arthur Sayler of Albert, and Donald Schultz, son of Mr. and Mrs. Frank Schultz of Pawnee Rock, were united in marriage Sunday, Jan. 26. The Men's Fellowship met Jan. 28 for their monthly meeting; Chief of Police Jim May of Great Bend was guest speaker. A special course of instruction for twelve and thirteen year old pupils began Sun., Feb. 2. This course ties in with instruction in catechism. Pastor Victor Sawatzky will teach the class. The young people had an organizational meeting Sun. evening, Feb. 2. The Mission Workers met Feb. 5. The topic for discussion was "Facing Mankind's Most Disturbing Problems," a program on racial problems of our day. Esther Wiebe, missionary from India, was guest speaker at the Senior C. E. program Feb. 16. She is a student at Bethel College. Mrs. Fred Schmidt, corr.

NEW CHURCH PROGRESSES

Waters Fellowship, Copper Cliff, Ont.: The installation service for Pastor and Mrs. Ediger was held the afternoon of Oct. 20, with Wilfred Ulrich, Kitchener, and C. K. Neufeld, Niagara-on-the-Lake, participating. On the evening of Oct. 27 elections for S. S. officers were held with these results: supt., Henry Schroeder; asst. supt., Ike Klassen; sec.-treas., Mrs. Ediger. Dec. 1 Herta Voth, M. B. missionary to Colombia, showed pictures and told interestingly of her work. The Christmas program on the evening of Dec. 22 by the S. S. children was well attended by parents. New Year's Day the group held a business meeting, at which Ervin Albrecht, Wes. Alkenbrack, and Ike Klassen were elected as the Church Board. A committee composed of Mrs. Schroeder, Mary Jacobson, and Paul Martin was elected to plan monthly Christian Endeavor programs. The former Church Board, Mahlon Bast, Thomas Martin, and Ervin Albrecht, together with the pastor, were commissioned to begin preliminary work on a constitution. Each Monday evening has been designated work night at the church, since a great deal of work remains to be done. Classroom tables, bulletins, and chalkboards are being made for every room.—Menno J. Ediger, corr.

RETREAT DEVELOPMENT

First Church, Aberdeen, Idaho: Recent speakers at our Sunday services included Samuel Stephen, who spent part of the holidays in our midst. He also was guest speaker at the Young People's Banquet. Pastor Kazadi Matthew from the Belgian Congo was with us on Dec. 29, with Sam Ediger serving as interpreter. Our New Year's Day Service was conducted by our college students who were home for the holidays. The annual meeting of the Idaho Mennonite Disaster Service was held Jan. 13. Mr. and Mrs. B. A. Burge celebrated their golden wedding anniversary with open house in the church basement on Dec. 26. A congregational business meeting was held Jan. 27 to decide upon objectives, general regulations, retreat development of our church camp and the 1958 retreat budget. Use of these grounds is being planned for the coming summer with temporary installations. The men's octet presented a program at the Faith Memorial Mennonite Church, Filer, Idaho, on Feb. 2.—Corr.

RECOGNITION SERVICE

Grace Church, Pandora, O.: The Women's Missionary Society pre sented a Christmas program followed by a tea at the Memorial Home for the Aged in Bluffton, Dec. 5. A watch night service was held by the young people, with an hour of worship, a film, and a worship service. The five older Sunday school classes of adults presented a New Year's program on Sun. evening, Jan. 5. A Girls' Gospel Team from Bluffton gave a very fine program Sun. evening, Jan. 19. Ordination services were held the same day for our newly elected deacon, Cleland Amstutz. Pastor Bohn and the Willing Workers S. S. class conducted the worship service at Memorial Home on Jan. 15. A recognition service was held during the S. S. hour for six teachers who have taught over 25 years, one of them having taught 50 years. The following Wed. evening a banquet was held with these teachers as guests of honor. Some former members took part in the program. Brother Jacob Friesen of the Bluffton Church gave a talk on "The Great Adventure." Those who were especially honored for their years of service were Gideon Schumacher (50 years), Mrs. Sidney Steiner, Mrs. A. B. Hilty, L. A. Amstutz, Susan Steiner, and Grace Steiner (25 or more years of service). On Sun. evening, Feb. 16, the third annual "Church in Your House" was held. The congregation is divided into groups of about 25; these groups meet in homes for discussion and worship. Youth Sunday was observed the first Sun. in Feb., with young people taking part in the service.—Corr.

IMPROVEMENT PROJECT

Gospel Church, Mountain Lake, Minn.: A New Year's Day service was held Jan. 1. "A Perfect Heart" was the pastor's message the first Sunday of the new year, Jan. 5. That evening the Lightbearers held their program with an impressive candlelight installation of new officers. At the Jan. meeting of the King's Co-Workers' Mission Society a panel discussion on "How to Pray for Missionaries" was held in connection with Prayer Month. Missionary prayer pals were also drawn. The society held a workday for Mrs. Schultz, our pastor's wife, and also had a special afternoon and evening for quilting. Installation services for church and S. S. workers were held in connection with the morning worship service Sun., Jan. 12. The men of the church have been helping with the church basement improvement project during the month. Funeral services were held Sunday afternoon, Jan. 19, for John P. Quiring. Brenda Kay was born to Mr. and Mrs. Bruce Holland (Delna Goertzen) on Jan. 15. Our Men's Chorus gave a program of sacred music at the Bethel Mennonite Church Sun. evening, Jan. 26, with Pastor Schultz giving the message.—Mrs. Waldo Stoesz, corr.

FILMS SHOWN

Woodland Church, Warroad, Minn.: Dec. 3 was the church's annual meeting. The S. S. Christmas program was given Christmas Eve. Roger John was born to Mr. and Mrs. Alvin Harder on Jan. 6; Gene Anthony was born to Mr. and Mrs. Norbert Fast on Jan. 18. Dec. 29 Bro. Skogland, who works under the American S. S. Union, brought the morning message. We had morning services on New Year's Day. Jan. 10 two films were shown: *Man of Macedonia* and *To Every Creature*. Each member of our Ladies' Aid made a sewing kit and brought them together at the Jan. meeting. Next meeting each one will bring some new clothing to be sent to MCC.

CONF. ON EVANGELISM

Friedensberg Church, Avon, S. D.: Our church was host to the annual Northern Dist. committees and ministers' conference Jan. 13-16. A total of 32 pastors were present from the 38 churches and mission stations of our dist., including the guest speaker, Erland Waltner. The subject for discussion was Evangelism. In the Tues. evening service we were privileged to see the new Moody Science film *Red River of Life*. The conference was an inspiration to all who attended. On Sun. eve., Feb. 2, Ronald von Riesen gave us an interesting report of his European tour. A girls' trio from Freeman College provided special music.—Corr.

VISITATION PROGRAM

Hebron Church, Buhler, Kan.: Dec. 29 Delton Franz, pastor of the Woodlawn Mennonite Church, Chicago, brought the morning message. In the evening the challenging film *Home Front*, produced by the General Conf., was shown. Our guest speaker for a week of meetings early in Jan. was J. W. Nickel, professor at Bethel College. Bro. Nickel spoke on the theme, "God, the World, and We." Installation service for Albert Enns to the office of deacon was conducted during the morning worship hour Jan. 12. Bible study classes for the different age groups have been arranged for our midweek church night. "Events in the Life of Christ" will be studied by the senior group. Good books from the West. Dist. Loan Library are available from time to time to all church members who enjoy reading. An Every Home Visitation Program has been planned by our pastor, O'Ray Graber, and the deacons for the winter and spring months.

RATZLAFFS SPEAK ON INDIA

Herold Church, Bessie, Okla.: For the morning service on Thanksgiving Day many from our church went to the neighboring Bessie M. B. Church, where our pastor, Richard Tschetter, brought the message; the male quartet from that church brought three lovely numbers. Dec. 12 our Mission Society sponsored a special workday at the church. Sun., Dec. 15, we had our Harvest-Mission Festival with the Harold Ratzlaffs as speakers. The motion picture *Our Mission Work in India* was shown in the evening. Dwight Zuercher brought the morning message Dec. 22. The Christmas program of the S. S. was brought the evening of Dec. 24. On Christmas Day Harold Jantzen of Meade, Kan., brought the message and the following day P. P. Tschetter of Kingman, Kan., brought the message. The morning of Dec. 29 we had communion service. That evening the film *Seventeen* was shown, sponsored by the Youth Fellowship. Dec. 30 the Prayer Friend Fellowship had their only meeting of the year. The Mission Society installation service was held the eve of Dec. 31. The eve of Jan. 28 there was a S. S. staff meeting. The filmstrip *Successful Teaching* was shown, followed by a discussion. Jan. 2 Betty Schmidt had an operation. We are happy that she is better again. Mrs. H. B. Schmidt was also confined to the hospital for a few days but is slowly improving at home. Mrs. B. A. Harms is also on the sick list.—Mrs. Margaret Horn, corr.

CANNING FOR MCC

First Church, Beatrice, Neb.: With the beginning of the New Year members have assumed new responsibilities in the various church organizations. May each feel that he can have a part in the church program. The Power of Prayer is the topic for our pastor's Wed. evening Bible study for several lessons. The Grace Notes ensemble from Grace Bible Institute, Omaha, Neb., gave an inspirational program in word and song Sun. eve., Feb. 2. The portable MCC canner was in the community Feb. 6. Approximately 1.730 cans were processed to be distributed to the needy "In the Name of Christ."—Margaret Albrecht, corr.

into the beyond

Frieda Kaufman Voran, member of Bethany Mennonite Church of Kingman, Kansas, was born January 9. 1902; she departed to be with the Lord December 12, 1957.

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

CONFERENCE SUNDAY

Upon decision of the Executive Committee, I do hereby designate March 9, 1958, to be observed as General Conference Sunday throughout the churches of our General Conference fellowship. The purpose of such an observance is to call all of our congregations to special praise and dedication and to strengthen those bonds which unite us in the service of our Lord Jesus Christ.

Let us praise God for the many open doors of service, for dedicated Christian workers on home and foreign fronts, for material resources which God has placed at our disposal, for many evidences of divine blessing in the ongoing and expanding work of our church, and above all for the sustaining grace of our living God.

Let us dedicate ourselves to more intensive personal devotion to our Saviour, to more fervent love in the brotherhood, to more faithful stewardship in demanding times, to the completion of the projects which we have initiated, to the realization of the visions which God has given us, and especially to a forward step in evangelism in this year, during which a special Study Conference will be held on this subject.

Let us make Conference Sunday a day of united prayer when in every district and in every local congregation we shall meet at the "mercy seat."

Let us remember our conference goals for this triennium, ask ourselves what we have done as local congregations to achieve them, and resolve anew to allow God to use us in their fulfillment.

As further suggestions are made concerning the observance of this day, let us consider them, adapt them, and use them for the glory of God and for the establishment of his work in and through our church.

Yours in Christ,

Erland Waltner, president
General Conf. Mennonite Church

HOSPITAL ASSOC. MEETS

The fifty-fourth annual meeting of the Bethel Deaconess Hospital Association is being held Feb. 25 in the Sister Frieda Memorial Chapel in Newton. The day's meeting begins at 10:30 a.m. with worship.

The business for the day includes reports on the work of the institutions and auxiliaries.

Members of the association and other friends are cordially invited.

OUR JAPAN CHURCH

Miss Anna Dyck, Miyakonojo, Japan, writes: "Wednesday evening is church prayer meeting. We are no longer alone in praying through problems. The group is praying with us. The problem of the individual is becoming the problem of the group.

"At Christmas time we 'canvassed' every ward in the three hospitals where we do visitation work. Every patient received a Christmas card with Christmas and New Year's tracts. Through this effort we have found hearts much more open to the gospel. I wish I had more time to spend in this work.

"The highlight of this quarter has been the third All Japanese Christian Conference held in Miyakonojo. There is a bond of love and unity becoming evident; the church of Jesus Christ is being established in Miyazaki Ken. Where several years ago Christians were few and far between, and Christianity scarcely known, there are now over a hundred Christians who can assemble to praise the Living and True God."

INFORMATION WANTED

A Mennonite church is to be started in Oklahoma City, Okla., in the near future. If you know of anyone who has been affiliated with the Mennonites and is now living in Oklahoma City, this information is much desired. Please send any names and addresses of such persons to Paul Isaak, Hydro, Okla.

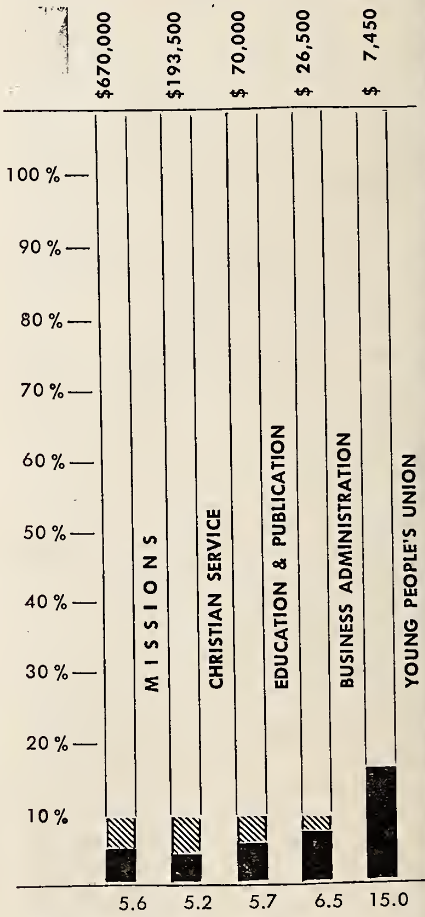
WORKING TOGETHER ON ALCOHOL PROBLEMS

WASHINGTON, D.C.—A new Interdenominational Committee on Alcohol Problems came into being as representatives of 14 protestant churches and church organizations (including the General Conference Mennonite Church) ratified a constitution calling for close "co-ordination of effort in dealing with national and international temperance issues." It is anticipated that approximately 40 churches will be represented in ICAP before long.

This interdenominational committee plans to develop a common language for education on alcohol problems, come to general agreements on legislation needed to control alcohol distribution and sale, and sponsor a great "Citizenship Convocation" in Washington, D.C., for representatives of all churches interested in solving alcohol problems.

conference stewardship

January 31, 1958



Percentages as of Jan. 31, 1958 (one mo.)

■ Receipts to Jan. 31

▨ Short of budget

☐ Remaining 11 Months of Year.

MENNONITE BIBLICAL SEMINARY LIBRARY

MARCH 4, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

hoto

CONFERENCE SUNDAY, MARCH 9 A DREAM COMES TRUE

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of things to come

March 9—Conference Sunday

March 18—Annual spring meeting of W. D. Women's Missionary Organization, Buhler Church, 9:30 a.m.

April 6—Easter Sunday

April 24-27—Central District Conference, Bluffton, Ohio

April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma

April 28—Council of Committees, Western District, First Church, Halstead, Kan.

May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.

June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.

Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 9**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

I AM THE DOOR

Jesus continues to be the great I AM of the present, available to us for each moment of life. In the beautiful shepherd setting He states clearly, "I am the Door." A door may be an entrance or an exit. He is adequate for all the ins and outs of life.

He is the Door to PEACE. Through Him our tensions may be released, our strength renewed, our souls restored. By Him we enter into the real rest, in quietness and confidence.

He is the Door to SECURITY, a shelter from evils and overpowering temptations. In Him we are secure from fears both of others and of ourselves. Nowhere can we be really safe except as we enter through Him into God's protecting care.

He is the Door to FELLOWSHIP. In His presence we may be cleansed and forgiven. Something of His spirit enters into us. His fellowship prepares us for whatever life may do to us. We are His friends.

But a door also opens out as well as in. Through Christ the Door we may go forth to meet the TASKS He lays upon us. What a new approach to old duties as we reach them daily through Christ!

Through this Door we also pass into the OPPORTUNITIES opening before us. How many and varied are these opportunities for real service as we view them through Christ, and go forth in His Name!

Christ is also the Door to VISIONS. Men are inspired by high ideals as they pass through Christ the Door and into a needy world. They get a "God's-eye-view" of the world's needs and go forth to make these high visions become realities.

Unfortunately, to many Christ is the great Untried Door. Yet He alone is the Answer to the soul's quest, the Strength for every need, the Saviour who alone saves from sin.

> "I am the door: by me if any man enter in,
> he shall be saved, and shall go in and out, and find pasture."

ARE WE GOADED OR GUIDED?

When a multitude of obligations confronts us, under what compulsion do we respond? Are we goaded on by the "must" of the situation, or do we avail ourselves of the guidance of God?

If we are guided instead of goaded into the tasks before us we find, as one saint put it, "Life from the center is a life of unhurried peace and power. It is simple; it is serene. It is amazingly triumphant. It is radiant. It takes no time, for it occupies all time." Can we believe this? A little faith may bring our souls to heaven, but a great faith brings heaven to our souls.

Can we trust inventions to create for us a good life?

Man Versus God

J. F. Sawatzky

"LO, THIS have I found, that God hath made man upright: but they have sought out many inventions" (Eccl. 7:29).

Throughout the ages man has "sought out many inventions." Navigating in the atmosphere surrounding the earth, he is able now to fly in the air, traveling much faster than any earth-bound vehicle can travel. He is able to send sound waves through the air so that people over the earth can hear and understand what is said in distant places. He has contrived to send actual scenes enacted by men into the air to be thrown on screens in faraway homes.

But all this does not satisfy him. He is now aiming to conquer space, and has succeeded in sending a man-made satellite into space, and keeping it there circling the earth at a rate of 18,000 miles an hour. Soviet Russia's first satellite stayed up more than three months. Other countries are determined to follow, and the race is on. Our scientists have also sent up their satellite and are saying that by 1962 they expect to have a manned station up in space.

Where is it all going to end? How long our dear Lord in His long-suffering will allow man to enter farther and farther into the mysteries of creation we do not know. But God is still the ruler of His creation. He has control of the universe. Man will, in the end, know that his sphere is his fellow man.

We are seemingly putting forth great efforts to bring a lasting peace—and we are doing it by inventing powerful weapons of destruction, bombs and ballistic missiles, so that one airplane can carry more power of destruction than all destroying power used in World War Two.

It is not mere chance that Russia has succeeded first in launching its Sputnik. The communists do not believe in God. They defy Him with a salute of the closed fist raised upward. Now the main effort of our country is to get even with the Russians. Enormous sums of money are being spent to conquer the air so as not to stay behind, instead of turning for guidance and protection to God, who is able and willing to keep us if we follow His will. Psalm 2 gives a description of the present situation and shows that judgment will follow:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. . . .

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. . . . Blessed are all they that put their trust in him."

The Christians of America should unite in prayer for their governments that they may turn wholeheartedly to God in repentance, that our dear country may be spared from destruction—not that we fear for ourselves, but rather would like to impress upon believers the earnestness of the situation.

Man Versus God

Some time after the terrible bombing of Hiroshima, citizens of that city drew up a declaration of peace; here is part of the Hiroshima declaration:

In the new Hiroshima born thereafter on the debris . . . a dreadful fact has come to light, that the bomb has left yet another invisible force of destruction still at work in the body of the survivors. We now know that radioactivity once absorbed in a human body will continue to gradually undermine it, transmitting its devastating effects genetically down to posterity. Cases of premature death occurring among our survivors are feared to be indicative of the grievous evils that will in all probability persist into distant future.

Our present world is already exposed to the same evils of radiation. . . . The current tests of atomic bombs are undermining the very existence of mankind by the formidable amounts of radiation they release into the atmosphere. . . . We make appeal to the whole world that a true path to peace be chosen at once, to safeguard mankind from the greatest of crises that have ever confronted it, and . . . we solemnly pledge ourselves to do what is in our power to help achieve this end.

(Read by Mayor Tadao Watanabe)

Some Blessed Certainties

Robert M. Landis*

ONE of the characteristic words of the writings of John is the word "know." He uses it many times. It will repay your effort to go through the First Epistle of John and note all the uses of this word. In these verses he mentions a number of things worth knowing.

"We *know* that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we *know* that we are of God, and the whole world lieth in wickedness. And we *know* that the Son of God is come, and hath given us an understanding, that we may *know* him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John 5:18-20).

● *We know that whosoever is born of God sinneth not.*

We are living in an age of uncertainty. Things we used to think were safe have been found unsafe. Things we used to regard as unshakable we have seen shaken. Things we used to consider as certain have been demonstrated to be uncertain. In this age of rockets, the hearts of people fail because of fear and anxiety. But there are some things that are still certainties.

We may not like the teaching of 1 John 5:18 and we may not understand it fully, but the fact remains that "whosoever is born of God sinneth not." John does not mean to teach that the born-again person does not ever commit one single act of sin, but he means to teach that he does not live in sin, he does not practice sin. That this is his thought is evident from the preceding passage, for there he has spoken of a brother sinning: "If any man see his brother sin a sin which is not unto death. . . ." But it's a different thing for a born-again person to practice sin, to live in sin. John says that we know that such is not the case, and then he goes on to tell why this is not the case, for "he that is begotten of God keepeth himself, and that wicked one toucheth him not."

We can rejoice that there is safety for the believer. As believers we have one enemy—powerful, shrewd, resourceful. John had heard Jesus himself teach about Satan as a personal devil. Thank God that there is keeping for us who are born of God.

Other versions or translations render the verse to read: "He that was begotten of God keepeth him," meaning that Christ, the begotten of God, keeps the believer. Both versions are true to the other teachings of Scripture. In one sense it is true that we cannot keep ourselves. So great is our enemy that we are no match for him. But in another sense it is also true that we must commit ourselves to the Lord Jesus Christ for His keeping. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). Again the writer to the Hebrews tells us, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Jude likewise speaks of the keeping power of our Saviour: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. . ." (Jude 24). But at the same time Jude also admonishes us: "Keep yourselves in the love of God." We can keep ourselves by committing ourselves to Him for His keeping, knowing that without Him we can do nothing, but that through Him we can do all things.

It is precious to know that as we commit ourselves to the Lord, He will faithfully keep us from sin. It is when we fail to commit ourselves or when we take ourselves out of His keeping that we sin, that the wicked one is able to touch us. Let us thank God that "whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

● *We know that we are of God, and the whole world lieth in wickedness.*

This is a graphic description of the condition of the world. By the world we mean the mass of unsaved people in the lap of Satan, who rocks the unsaved to sleep lest their eyes should be opened to see their peril and they should therefore turn to the Lord Jesus Christ who alone could save them.

As believers in Christ, born of God, children of God, "we are of God." We have been created by Him. We have been redeemed by Him. We are being kept by Him. We have His nature. We are in His keeping. The blessed part is that we know that we are of God. We know to whom we belong; the world does not. We know in whose keeping we are; the world does not. We know Who our Father is; the world does not, at least not always. Satan, the god of this world, blinds the minds of them that do not believe (2 Cor. 4:4).

● *We know that the Son of God is come.*

This is the greatest fact in all human history. Far greater, far more important is the fact that Jesus, the Son of God, has come than any other great fact. You can name people who have transformed the history and courses of nations; you can name inventions that have revolutionized the world. But none of these, nor all of these together, can

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compare in importance with this greatest of all facts: *"The Son of God is come."*

What if He had not come? No being has mightily altered civilization as He has. If Jesus, the Son of God, had not come, we would be without hope.

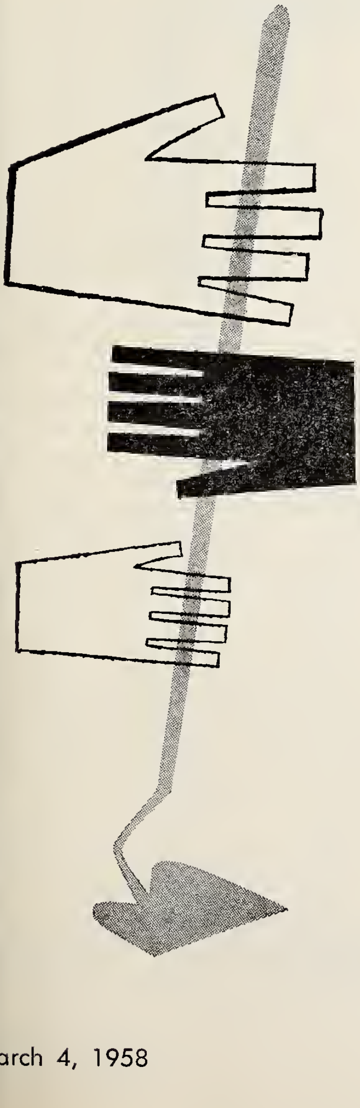
The outlook for our world is dark. Statesmen quake because of what the future holds in store. But we who know that the Son of God is come, and who know what He means to us and what He will yet do for us, know that the future is not dark for the child of God. As certain as we are that he came the first time, so sure are we that He will come again.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." The greatest understanding of the human mind is to know Him that is true, even Jesus Christ, for to know Him means life eternal (John 17:3). Thank God for this understanding.

The verse also speaks of the greatest privilege in human life, namely, being "in him that is true, even in his Son Jesus Christ." To be in Christ means to have no sin unforgiven, to carry no care of anxiety, to have Him live His life in us. We are drawing life and all our sustenance from Him even as the branch does of the vine. To be in Christ means that we are safe as He is from the judgment to come, so enshrouded with His righteousness that the Father as He looks upon us sees no longer our sins, but the righteousness of His Son. To be in Christ is to have the mind of Christ. To be in Christ means that some day we shall share the inheritance of Christ, being heirs of God and joint heirs with Christ. To be in Christ means that some glorious day we shall see Him face to face, and be with Him and be like Him forever.

These certainties among many others in God's Word make the present secure and the future hopeful and encouraging.

Koinonia Farm



"Koinonia was founded after deep religious consideration of our commitment to Jesus. We are not concerned with integration or segregation, only the fatherhood of God and the brotherhood of man." These words were spoken by Dr. Clarence Jordon, co-founder of Koinonia Farm.

Koinonia is the Greek word for fellowship. Koinonia Farm is a farm in Americus, Georgia, where a number of families hold property in common because of a desire to follow the teachings of Jesus as found in the Sermon on the Mount. Although the community did not specifically try to have an integrated farm, they now have several colored people living with them, so that the church which they attended has excommunicated them.

This farm, a peaceful interracial Christian community, got along beautifully with its all-white and all-Negro neighbors until passion began to flame over the school integration decision. Last year the farm was sprayed with bullets, the farm market was destroyed, and several people were beaten. Whereas formerly the members could do business with all businessmen in the community, now they find themselves under an economic boycott, so that they have to get their gas and fuel from out of state, many miles away, and totally revamp their means of earning a livelihood. At present they have spent thousands of dollars to set up a pecan industry, because the hogs, feed, grain, and poultry products which they were selling will not be bought by anyone in the local community any more.

Insurance companies have cancelled all the members' insurance, because Koinonia is considered too much of a risk. This is a modern story of the persecution of this day, when Christians do not abide by the mores and rules of their environment. Christians, like the martyrs of the first century and the Anabaptist martyrs, are the recipients of persecution as it reveals itself in the United States.

Those interested in hearing more about this farm can rent a 50-minute record from the Audio Visual Library at 720 Main, Newton, Kansas, and hear Clarence Jordon himself tell the story of the Farm's experiences. You may wish to help by ordering nuts from this farm, for its only method of support is to sell its products to sympathizing people outside of the state. This summer, too, there is an opening under Voluntary Service, to go to Georgia and work on the farm in the pecan industry. Let us remember these people who are standing by the convictions that they have concerning their Christian faith.—Leo Driedger

to win souls for Christ

a Dream Comes True

Dan Weiss wakes from his sleep and shakes his head. He hasn't been sleeping well all evening, and now it is past midnight. The June night is warm and the moonlight is bright, but it's that banging and clanging coming from the basement shop next door that is spoiling his rest.

If only that John Oberholtzer would shut off that rattling printing press so a body could sleep. Dan sits up and looks down at his growing garden. He sees the rows of onions, and the rhubarb fanning out in the corner of the yard. The clock strikes two, and just then the press stops.

With a sigh, Dan returns to his pillow and is sound asleep, dreaming of rhubarb pie.

John Oberholtzer takes the last papers from the press's tray and stacks them carefully on his stone-topped printer's table. Born in 1809, Oberholtzer is now in his late forties, as he begins a new career as a printer.

As he folds this new issue of the *Religioser Botschafter* (Religious Messenger) he, like Dan Weiss, begins to dream. Though late at night, he has his eyes wide open. He glimpses the editorial he has just written and wonders what his three hundred and fifty subscribers in Pennsylvania, Ontario, Ohio, Illinois, and Iowa will say when they read his plan. He wants a union of Mennonite congregations that will win souls for Christ. Maybe nothing will happen, because like Dan Weiss the Mennonite congregations are sleeping and dreaming about things not much more significant than rhubarb pie, if they dream at all.

But slowly things begin to happen because this Pennsylvania preacher-printer keeps rattling his press late at night. Oberholtzer saw his dream begin to come true before he died in 1895. A growing program of education, missions, and publications was bringing a revival of spiritual life.

In this week before Conference Sunday we are partners in Oberholtzer's dream. If John were alive, he would be 149 years old. We wouldn't believe our eyes to see him, but neither would he if he could see what the union of churches he prayed for in the 1850's has become today.

Two hundred and fifty congregations with two hundred missionaries in thirteen different countries with a potential of six million souls sounds like Oberholtzer's dream was worth it. But there is much more, more even than the 25,000 souls won for Christ that we can count as the fruit of this work.

Perhaps the best place to tune in the Oberholtzer dream would be in our own print shop. The old gentleman would find a strange whirr and roar around him, but we would bring him up to date.

"I guess everything is printed in English these days," he would say.

"No, here is *Der Bote,* which is the direct descendant of that paper you started in Milford Square, Pennsylvania. We print seven thousand every week, along with some other German publications."

"What are these green things over here?" he asks as he peers over the side of a hand truck filled with summer service folders.

"Those are Voluntary Service folders that the Board of Christian Service—"

"What is Voluntary Service?" he asks with a puzzle on his wrinkled face.

And so we explain about Voluntary Service and relief work and how our young people make a tremendous witness for Christ all over the world and even in our own communities.

We try to explain to our ancient printer-patriarch about our new offset press, but he is more intrigued with what he reads on the sheets flipping out from between the rollers.

"What are those red spots on that map?" he asks.

"Those are the thirteen countries —count them—in which we have missionaries."

Well, we have to bring him up to date on quite a few developments. Oberholtzer resigned from the Mission Board in 1881.

He wants to know more about all the work of the Conference so we take him to the manager's office and review for him the reports on Conference activity as found in The Handbook of Information.

While there we show him a college catalog, a catalog from one of twelve educational institutions in the General Conference. He is especially interested in the reports on the new seminary campus at Elkhart, Indiana. He remembers the town.

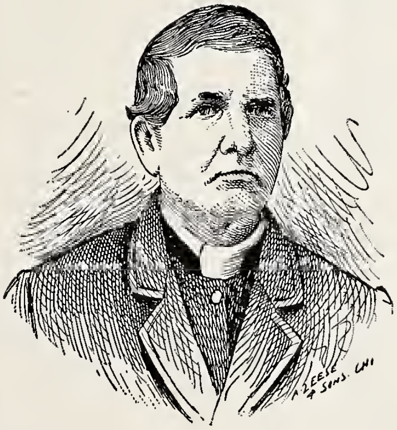
As he was a pioneer of Sunday schools in the Mennonite church, we show him the outlines for our new graded Sunday school lessons. He wants to know how Sunday schools are taught today, for he introduced new teaching methods into the West Swamp Church as soon as he became its minister in 1842.

"Are the congregations supporting this great program of winning souls for Christ?" asks Oberholtzer.

"In the last eight years they have contributed more than 5½ million dollars. We think that our folks are awake to their great responsibility to preach Christ in all ways to all people."

Well, all this is the stuff of which dreams that come true are made. We can only imagine what John Oberholtzer and Daniel Weiss (if that is his name) dreamed about on that summer night a hundred years ago. Dan got his rhubarb pie and that was that, but John Oberholtzer's dream of a union of churches that wins souls to Christ grows and grows in reality.

Maynard Shelly



John H. Oberholtzer
President of the General
Conference, 1860

I am far from believing
that there are no true
Christians outside
the Mennonite brotherhood,
but I do claim that each
denomination should
put forth effort to build
up and improve its Christian
fellowship. I insist that
no brotherhood can be
indifferent about itself
and should earnestly seek
to win souls for Christ.
I recognize further that
each denomination should
treat others with honor and
love as long as they agree
on the foundation and
essence of the saving faith.

Flashes of Thought: *Consecrated Hands*

This accident could have been much worse. The weekly newspaper, reporting the event on the front page, stated that he had been on the way home from his place of business when suddenly he was overtaken with misfortune. It was one of those days when it behooved every one to proceed with caution. Danger lurked at every step. An icy pavement covered with a thin layer of snow is always treacherous.

A sudden lurch and it was all over; there he rested, sprawled out on the street. For a moment he paused, then cautiously struggled to his feet. A sharp pain shooting through the arm confirmed his fears. He had broken a bone.

But it was the writeup of that fall which impressed me. The editor stated that he fell because "he had his hands in his pockets."

Of course he did. On a cold, wintry day most of us would have been doing the same thing. Why not protect the hands from the chilly blasts of cold air? Surely that was better than to suffer frostbitten fingers.

Nevertheless that editorial report of the accident claimed my attention. "He had his hands in his pockets." I could not help but think of countless numbers of other fellow travelers, pacing the stormy paths of this crucial hour with their hands in their pockets. At a time when the world is plunging into the darkness of the abyss of destruction, men are going out into the night with their hands in their pockets, lending no aid, doing nothing to stem the tide.

"Therefore let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."—Walter Gering

the reader says

Dear Editor:

I wish to express soul satisfaction upon reading Wilfred Unruh's article, "In God We Trust?" in the February 11 *Mennonite*. I've been haunted by the oppressive silence that has greeted America's "orgy of madness" set off by Russian science.

Have we nothing to say through our professions, in our communities, beyond our church papers, or in our pulpits? How safe are we playing the Christian role? Or must we allow more time to get our bearings?

Mrs. D. P. Ewert
Hillsboro, Kansas

Dear Editor:

We like the new format of *The Mennonite* although we much prefer the picture on the front of the February 4 issue to that of the January 28 issue. The picture on the former issue is much warmer and comes much closer home.

We are a bit disturbed about the "Brotherhood Week" publicity. We agree that there needs to be an understanding of the opinions and convictions of other peoples of the world, including those which reject Jesus Christ. Daniel T. Niles has made a real contribution in his Yale Lyman Beecher Lectures of 1957 in pointing up that the incarnation of Jesus Christ is the stumbling block to the Hindu, that the crucified Christ is the stumbling block to the Muslim, and that the resurrection of Christ is the stumbling block to the Buddhist.

He might have continued that Jesus Christ himself is the great stumbling block to the Jews.

It is rather obvious, is it not, that it would be very embarrassing to mention Jesus Christ at the National Conference of Christians and Jews. How would I, as pastor of a church, proceed to observe "Brotherhood Week" by omitting reference to the Cornerstone of our faith?

Walter H. Dyck
Aberdeen, Idaho

Dear Editor:

I was very much pleased with the . . . Good Samaritan on the cover page of the most recent *Mennonite*. It may take some of us a while to get used to this particular type of art but I must say for me it carries the message well. Several things impressed me particularly. First you showed the priest going up the hill which meant that they were headed for Jerusalem for their priestly duties. Secondly, the pure white space was limited to the Samaritan and to the priest and the Levite, but what a contrast of proportions. I wonder why you placed the priest and the Levite off the road.* My interpretation is that they were off the true way.

While it doesn't lend itself to our *Life* magazine—TV—American concept of communication, it does fit the biblical concern to speak its message so that anyone in the world at any time can understand it.

Jacob J. Enz
Chicago, Ill.

**Our artist meant to indicate that they "passed by on the other side"* (Luke 10:31, 32.). *Editor.*

Dear Editor:

As I meet up with senior gentlemen belonging to other faiths—Quakers, Congregationalists, etc.—professors, preachers, laymen—I invariably ask them why it is that we spend so much time, money and effort at winning *our* way, regardless how few we might be, in ways which almost have to be secondary, and sacrifice the essentials about which we agree.

In the United States I believe there are around 170,000 members in what includes all faiths belonging to the Mennonite background. It's a peace-loving denomination by reputation. Yet this peace-loving denomination has to be divided into about a dozen conferences to keep peace—intellectual peace—in that small family, as over against a 100 million church members in the United States with some denominations having as many as 10 to 20 million members.

If the 100 million would work together to eliminate economic injustices, educational negligences, and to reduce the expense of delinquency by half or more, along with the expense of crime and greed and war, what couldn't we enjoy by putting the savings to work for the good of all?

Perhaps we ordinary laymen could help our professionals along by expressing approval and giving encouragement rather than keeping silent until something upsets us emotionally. Blessings upon your widespread opportunity.

—C. T. Habegger, Berne, Indiana

Mennonite Youth

VS, Missions Pax, Church Vocations

Extended Service

Voluntary Service

One or two-year service
Approved for 1-W's

Maintenance, travel, orientation, and $10 a month first year, $20 a month second year.

Arizona, mission: Work with the Hopi and Navajo Indians in the villages of Hotevilla and Oraibi; teaching in mission school, recreational work, church work, children's work; several men and women needed.

Chicago, Illinois: Work in the Woodlawn area in a completely Negro area; maintenance, teaching children, church work, recreational work; 2 people needed.

Gulfport, Mississippi: Work with people in a Negro community; need teachers, recreational workers, house visitation, community center activities, church work; 4 men and women needed.

Mexico, Cuauhtemoc, Chihuahua: Two years; nursing, hospital administration, maintenance, agriculture; situation at work with Old Colony Mennonite and Mexican people; about 10-12 men and women needed.

Philadelphia, Pennsylvania: Work in the Negro section of the slum area of Philadelphia; work with children in teaching, recreation, maintenance, and helping to establish a church; 2 people needed.

Adult VS: Work in institutions, often Mennonite; for older people who want to serve; a year or two years; maintenance, general housework, care of buildings, care of patients; volunteers placed as openings arise in different institutions; a number of men and women needed.

Missions Pax Service

Two and three-year service
Approved for 1-W's

We ask the family of the applicant or near relatives to pay $100 a month for the coverage of expenses. Some help available from Board if necessary.

Congo, Africa: Two years; maintenance, mechanical, agricultural, and recreational work for and with the nationals; work with the Congo Inland missionaries at regular stations on the field; 8 men needed every year.

Formosa: General Conference mission field work; general church extension work, work with the people, maintenance and repair; three-year term; 1 man needed.

India: Work on the General Conference mission field; three-year term; maintenance, general repair, mechanical work, carpentry, mixing with the people; 1 man needed.

Japan: Work on the General Conference mission field; three-year term; teach English Bible and English, church work, maintenance and general repair; 1 man needed.

Church-related Vocations

One or more years of service
Approved for 1-W's

Earn regular wages, take care of own maintenance and all other expenses.

Arizona: Work in regular government jobs near our General Conference mission fields to help along with the work there perhaps on week ends, etc.; elementary and high school teachers, nursing in Tuba City two miles from Moencopi mission station, doctors also in Tuba City government hospital, technicians, administration; wages $3,500 and up; a number of men and women needed.

Montana: Work in government and other jobs near General Conference mission stations; elementary and high school teachers, nurses and doctors, laboratory technicians in nearby hospitals; regular wages; several men and women needed.

Oklahoma: Work in regular jobs in the surrounding community and help with the mission work on week ends; elementary and high school teachers, nurses, other jobs near mission stations; regular wages; several men and women needed.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Second of Two Articles by Orville D. Schmidt

A Young Mennonite In Moscow

St. Basil's Cathedral, Moscow

As could be expected, many friendly exchanges took place during the two weeks I attended the sixth World Festival for Youth and Students in Moscow. Many friends were made among the 32,000 foreign youth and among the Russian people.

I came to know some of our interpreters rather well. Most of them are university students in international relations who speak excellent English. They are extremely intelligent and know more about the United States than most of us.

Although they were all as dedicated citizens of their system as we Americans in Moscow to our system, the American students and their interpreters achieved a friendship with each other that was as difficult to understand and interpret as it was encouraging.

Goal: To Surpass America

The Russian people are obsessed with the idea of matching and surpassing the United States in standards of living and in the production and consumption per capita. In short they are determined to have the material wealth and benefits that we have and more, without our system. If merely believing means eventual having, then there is no doubt that Russians will some day have their desire fulfilled.

The most tragic aspect about the Russian people is their being victimized by their government's propaganda techniques. They are so convinced that the freedom which they have is real that it is completely useless to argue with them.

They know surprisingly much about our country. They know our race problem better than we (rest assured that even though we were guests we were reminded of our racial problem in every conversation). They "know" of the exploitation of the American "workers" by the "capitalists," about our unemployment lines, about the anti-civil liberties techniques, about the youth delinquency rate, our economic imperialism in foreign countries, our rearming west Germany, our "occupation" of Taiwan and elsewhere.

What Is Freedom?

On the other hand they have no possible conception of how we live. Individual freedom means something completely different to the Russian than to the American.

They do not understand that we have no fear of secret police; that if there are 170 million American citizens that we can have 170 million different political expressions; that our senators can vote contrary to the president's foreign and domestic policy without fear of exile.

Russians asked us many questions which revealed their thinking and indicated what they know or do not know about Americans. Invariably their first question would be, "How much money do your workers earn in one month?"

Why Is America Segregated?

Other questions: How long must you work to buy a pair of shoes? How much does the suit you are wearing cost? What profession are you? If you're a student, do you have a scholarship? (A negative answer here brings on demonstrations of the superiority of their system which gives all students scholarships.) From which part of the United States do you come? Why do Americans practice segregation when you claim to be a democracy and supposedly enjoy equal rights?

What is your father? (Farmer.) How much land does he farm? (Four hundred acres.) How many workers does he exploit? (They do not believe there are only two persons—my father and brother—farming our land at home.) This question is usually repeated. They have been told often that Americans live poorly, yet in the next breath they propose to catch up with and surpass our standard of living.

Another aspect tremendously interesting to Russians is that the United States government provides to each young man of draft age the right of being a conscientious objector. They find it difficult to understand this idea. However upon explaining the idea, the Mennonite belief and expression, they are silent while perhaps nodding agreement and one or two will venture to say, "Yes, it is a good idea; it is right."

No Blind Acceptance

While the Russian people present a seemingly united front on all questions and display a solidarity in this unity that is frightening, upon closer observance one discovers that this solidarity is not always as united as it seems on the surface.

On one occasion several Russian men and I began talking. Soon a crowd gathered and for more than an hour we discussed living conditions, political questions, and other matters.

Again the inevitable questions, different only in their intensity: Why do Americans build atom bombs if they do not want war? Why is Taiwan occupied by American troops and used as a steppingstone to eventual reconquest of Red China? Why do your NATO generals make constant statements that they now possess the atomic capacity to annihilate the Soviet Union?

Eventually these Russian men casually dismissed the crowd saying the Americans must be getting weary and would prefer to go to their hotel. This seemed rather strange to me as I would have preferred this exchange of thought to continue another hour.

Fearful Free Men

Then began the most interesting experience of my two week stay in Moscow. For the next four and a half hours, from 8-12 in the evening, I listened in amazement to what they related and the questions they asked.

They knew what it was to be intelligent and educated men and not dare to express their own feelings and opinions. Both of them had declined communist membership—because they could not go along with the complete conformity of party-first individual-rights-second philosophy and the unscrupulous means needed to get ahead in a party where constant personal betrayal and spying was the absolute rule.

One of the men has an unusually broad education. Thus he had special access through various means to certain foreign publications (of which he prefers *The New York Times*).

He spoke of the tragedy of knowing and thinking as a free man, yet not daring to confide, to discuss, or to think with his fellow men on these things because he was afraid. He related his dilemma of having children—shall they be taught in the communist tradition and consequently have all their thought life and behavior patterns given to them, or could he rear them to think as free men in the liberal tradition?

At 12:30 that evening we parted, amazed at this revelation. We arranged to meet several evenings later again—at the extreme right pillar of the Bolshoi Theater at 8 p.m. I asked to bring a friend along to the second meeting, to which they at length consented on the condition that they would initiate the conversation for the first hour so as to allay their own fears about another person being admitted to their experiences.

Fourth Meeting

The second evening passed. Arrangements were made this time for a third meeting. We would meet at the huge worker's statue near the Agricultural Exhibition. For a third evening we discussed every conceivable facet of East-West philosophy.

On the last evening of the Festival both we and they were watching for each other. We met in front of our hotel.

We discussed the proposed trip of some Americans to China. They were almost bitter in denouncing the American youth as "fools" and were amazed that American youth would persevere in their belief in their American right to travel in order to visit China where they would definitely be used for propaganda against their own country.

They chided me ever so gently for attending the Moscow Festival as they said unreservedly that the presence of some 160 American guests in Moscow was a definite propaganda stroke for the Soviets. However they were quick to add that it was good that some Americans came; good for Russians to associate with Americans to become exposed to Western ideas and culture.

They said it was good that the Russian people were given an insight into Hungary, the eastern European satellites, the West's viewpoint in the United Nations, etc.

'Clean Up Race Problem'

They said in no uncertain terms that when Americans come to Russia, they must be more informed on world problems; they must be able to interpret American democracy and way of life in words and symbols that cannot be refuted.

The Russian men advised us to clean up our race problem—this is by far the best propaganda that the American nation could possibly give to the Soviets, practically on a golden platter. They told us we must be champions of liberty for the world's people, not only for those under Soviet yoke, but also for those under Western colonialism, a situation which also gives the Soviet propaganda mill food for grist.

Before I went to Moscow I hoped something like this might take place, but it seemed too much to expect. We are thankful to these Russian citizens for being to us a window into the heart and mind of the Russian people.

Moscow University's impressive buildings

MCC news and notes

GREETINGS FROM TIMOR

INDONESIA—The synod board of the Evangelical Protestant Christian Church of Timor in eastern Indonesia, with which the MCC-CWS agricultural project co-operates, sent greetings to North American Mennonites through MCC for the new year and Christmas.

The letter, signed by synod secretary L. Radja Haba, reads: "By union in faith, love and hope, realized in the obedience of partners in one holy task by the presence of your ambassadors in our Church, we extend to you our hearty congratulations. . . .

"Free from fear, convinced by Christ's sovereignty over all of us, we thank you for the fact that in a world of turbulence the ecumenical relation is maintained both in spirit and body.

"We pray that this actuality of ecumenism through God's might and power will be a powerful converting element in the current estrangement among nations."

RECORD ENROLLMENT

SWITZERLAND—A record number of 58 students from Switzerland, Germany, France, Belgium, and America attended the eighth annual session of the European Mennonite Bible School at Bienenberg, Switzerland, which closed Feb. 14.

This was the school's first year in its new location, a renovated resort hotel 16 miles east of Basel. Cornelius Wall (Mountain Lake, Minn.) is principal. The 11 faculty members conducted classes in the German and French languages.

KREFELD HOUSES REFUGEES

GERMANY—A unit of Paxmen will begin in the middle of March to help in the construction of 18 double houses which Krefeld Mennonites are planning for refugee families.

The Pax unit this winter has assisted with the construction of a four-story Mennonite center in the city. The building ultimately will include a pastor's apartment, a sanctuary, church offices, and a place for congregational activities.

Half of Krefeld's 1800 Mennonites are World War Two refugees from eastern Europe.

1-W COMMITTEE PREVIEWS 1958

These are the highlights of the annual meeting of the 1-W co-ordinating committee, composed of representatives of Mennonite groups,

- No significant changes are expected before the expiration of the present draft act in July 1959. No changes are foreseen then except the possibility of a shorter active-duty period. The average call-up age now is 22 and 23.
- Sponsors' workshops might be planned during the coming year in Ohio and Colorado-Kansas-Nebraska.
- A script writer has been secured for the proposed 1-W motion picture, which will introduce information about alternative service law and provisions. It is being produced by the National Service Board for Religious Objectors in Washington, on which Mennonites are represented.
- Boyd Nelson of the Mennonite Relief and Service Committee in Elkhart, Ind., was named chairman of the committee, succeeding Marion Kliewer of Hillsboro, Kan.

AMISH BISHOP DIES; FORMER MCC MEMBER

Bishop Eli Bontrager of Shipshewana, Ind., bishop in the Old Order Amish Mennonite Church for 50 years, died at his winter home in Sarasota, Fla., the first week in February at the age of 90.

He was the first representative of the Amish on MCC. He served in that capacity from 1942-52. He was a minister for 60 years and was widely-known among all Amish. He was bishop of the East Barrens district in Lagrange County, Ind.

PAXMEN ON PILGRIMAGE

ISRAEL—MCC Paxmen and Brethren Service Commission workers are on a pilgrimage to the Holy Land while their work is slack on construction projects in Europe.

Leader of the tour is ex-Paxman Orville Schmidt (Marion, S. D.). The tour includes Israel, Syria, Lebanon, Jordan, Egypt, Greece, Yugoslavia, Italy, Austria, Switzerland and Germany.

film review

MORE THAN CHAMPIONS, black and white, 16 mm. sound. Available from World Wide Pictures, 216 E. Superior St., Chicago 11, Ill., as well as their other shipping offices. Rental: $8.00. *22 min.*

More Than Champions is a film which portrays the fact that there are many Christian athletes.

The film is narrated by All-American star and veteran sports announcer Tom Harmon, and nationally known church leader, Louis H. Evans. It includes play-by-play action shots featuring Otto Graham, "Robin" Roberts, "Deacon Dan" Towler, and Rafer Johnson. It also includes action shots of Doak Walker, All-American grid star; Carl Erskine, pitcher, Brooklyn Dodgers; Bob Richards, 1956 Olympic pole-vault champion; and Branch Rickey, general mgr., Pittsburgh Pirates.

The action shots are good and would hold the interest of youth groups. The real purpose of the film is to show that these "greats" in the field of sports are also dedicated Christians. Doak Walker, Carl Erskine, Bob Richards, and Branch Rickey each give their Christian testimony.

The film would fulfill a real need in many of our churches. The committee raised two minor issues. One is the inconsistencies from one point of view in some of the lives of these athletes, such as Sunday participation in sports. The other issue raised was that there is a slight inference that if a person is a Christian he will be able to perform just a little better than if he is not a Christian. The film attempts to guard against the idea that a person prays for victory and yet this inference mentioned above still appears to a slight extent. Nevertheless, this film will fulfill a real need for many of our young people.

He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city. Proverbs 16:32, RSV.

mutual aid placement

PERSONNEL WANTED

Accountant—Position open for person with typing and bookkeeping skills. Responsibilities include payroll and general bookkeeping for hospital and home for the aged. Minimum tenure of two years is suggested. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 211).

X-ray Aide—Opening in the X-ray department for person doing some of the simpler technical tasks and clerical work in connection with developing, recording, and filing X rays. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 212).

Grounds and Maintenance—Opening for man with interest and skill in working with lawns, trees, flowers, and shrubs. Duties include being in charge of the beautification of the grounds and some general maintenance work. Apply to: Bethel Deaconess Hospital, Newton, Kansas (No. P 213).

Christian Teachers— Consecrated Christian teachers with a four year college degree in elementary education wanted in September in an interdenominational Christian Day School in predominantly Mennonite community. Apply to: Mountain Lake Bible School, Mountain Lake, Minnesota (No. P 214).

Assistant House Mother—Excellent opportunity for mature lady to serve as assistant house mother to student nurses in modern school of nursing. Person must have genuine liking for people, a well rounded background of working with people, and experience in teaching, counseling, or group work. Serves and works with student nurses in residence and helps to give homelike atmosphere with proper guidance to student nurses. Contact: Administrator, Mennonite Hospital, Bloomington, Illinois (No. P 215).

WORK WANTED

Farm or Maintenance—Man in late forties desires employment as farm hand or in maintenance work, preferably in Pennsylvania or Ohio. Can do carpentry. Will furnish best of references; is a member in good standing in Mennonite congregation. Contact: Mutual Aid (No. P 210).

Home Care—Elderly woman is interested in work in a Mennonite home to assist in house work and care for aged persons. Would work for room and board and small salary. Contact: Mutual Aid (No. P 216).

jottings

A TASTE OF INDIA

Immanuel Church, Downey, Calif.: Our congregation has spent every Saturday evening in prayer in preparation for the evangelistic meetings held the first week in Feb. in different homes. Jan. 19 we held our annual congregational business meeting. In the evening the Al Balzers spoke, showing slides of their missionary work in Africa. Mrs. Balzer sang and both gave testimonies. John Horst was C. E. speaker Jan. 19. He showed slides of his work with the MCC in Jordan. Also, one Wed. evening we were privileged to have Albert Vega. Jan. 26 we welcomed into our church fellowship Dr. and Mrs. Warren Simon and Mr. and Mrs. Ben Beier. Mrs. Bertha Farley went to be with her Lord Jan. 21. She was the mother of Mrs. Wes Van Nattan. Dr. and Mrs. Aaron Guengerich have celebrated their 42nd wedding anniversary. Our pastor attended the ministers' conference of the Pac. Dist. in Albany, Ore. The Men's Fellowship this month had Adrin Amstutz, West Coast promotional director of the United Lutheran Church, speak and challenge their hearts. Curry and rice was the featured dish when 40 women gathered in the fellowship hall of the church Tues. noon, Jan. 28. The occasion was the visit of Mrs. P. W. Penner, who served 41 years as a missionary in India. Mrs. Penner is now retired and living in Hillsboro, Kansas. This 79-year-old missionary mows her lawn and spades her garden while she prays for her Indian "children and grandchildren." A map on her wall is bordered with pictures of Christian workers in all parts of the world upon whom she asks God's blessing. Spices ground and mixed by an adopted Indian daughter provided flavoring for the curry, and mango chutney from the local grocer added a special touch. The room was decorated with bright hand-loomed fabrics, saris, peacock feathers, little carved animals, and other curios from India. The Indian hand-washing custom and other national practices added to the enjoyment. After the meal there followed short devotions by Miss Lorraine Schroeder, a missionary on furlough from India and member of the Immanuel Church. Miss Schroeder plans to return in June for a second term at Woodstock School for missionary children in the Himalayas. Mrs. Penner gave vivid accounts of her experiences in the villages and stirred the hearts of her listeners as she portrayed the need for Christian work in the land where she spent a large share of her life. Mrs. Frank Manning, a missionary home on furlough from Tanganyika Territory, Africa, and member of Immanuel Church, closed the meeting with prayer.—Elsie Sukau, corr.

FAMILY MUSIC NIGHT

First Church, Madrid, Neb.: Harold Doerksen was voted S. S. Supt. Dec. 5. Children and young people gave us the Christmas story Dec. 24, after which the young people went caroling. Our pastor delivered the Christmas Day and New Year's Day messages. The church motto for 1958 as suggested by Pastor Janzen are the words of Jesus: "Thy Kingdom come." The Orville Wiebes, who teach and serve as house parents for our missionary children in Africa, showed interesting slides in our church Jan. 1. This was followed by a social. Annual business meeting took place Jan. 6. New officers were elected. B. L. Wiens was elected to the church council. At the Jan. 26 C. E. program each family brought a musical number, after which W. W. Allen, a local businessman, played his organ for the remainder of the program.—Mrs. Pete Regier Jr., corr.

RECOGNITION SERVICE

Tabor Church, Newton, Kan.: Pastor H. B. Schmidt accepted a call from the Board of Christian Service to serve as special service-peace counselor. We had a recognition service for the Schmidts on Dec. 29. The young people had a New Year's Eve watch party on Dec. 31 at Goessel High School. On Jan. 5 Mr. and Mrs. James Waltner worshiped with us, and Brother Waltner brought the morning message. A fellowship meal and social hour followed the service. Jan. 12 J. W. Nickel, professor at Bethel College, brought the morning message, and in the evening P. K. Regier gave a talk on the Mennonite World Conference and also showed pictures of European countries. J. W. Nickel brought the morning messages the last two Sundays in January. Edwin R. Stucky will be our supply pastor during Feb., Mar., Apr., and May. James Waltner, who graduates this spring from Mennonite Biblical Seminary, has accepted the call to become our pastor. The young people of the Goessel, Alexanderwohl, and Tabor churches plan to give an Easter program. Feb. 17 J. E. Hartzler gave a talk and showed pictures of Dr. Albert Schweitzer's work in Africa. —Mrs. Alfador Frey, corr.

TALK ON EUROPE CHURCHES

Bethel Church, Marion, S. D.: Mrs. Alfred Habegger spoke in our church Jan. 1 on her European trip, telling especially about the churches there. The people meet regularly in spite of often having real difficulty in getting to their places of worship. Robert Engbrecht was home on vacation from Halstead Hospital, Kan., where he serves his 1-W term. Jan. 14 our church had funeral services for Mrs. Frank Ewert. Ralph Graber and August Ewert were in charge. She had been in poor health for a long time, and had reached the age of 81 years. Pastor Graber attended the Ministers' Conf. at Avon Jan. 13-16. Jan. 15 a Bible study in the Book of Jonah was started for the midweek meetings and concluded Feb. 5. The next study will be "Divorce and Remarriage." Jan. 23 the Missionary Society met in the Edwin Jantzen home. One of their projects is corresponding with missionaries and gathering information about the assigned fields, then reporting at the programs. The World Day of Prayer was observed with the Bethesda Church for this community; our church took part in the program.

DISCUSS SECRET SOCIETIES

First Church, Ransom, Kan.: Ben Krahn of Hanston was our Harvest Festival speaker Nov. 10. The offering was for missions. The Ministers' Conf. for seven churches was held in our church Nov. 14. W. F. Unruh held services in our church that evening. Sun. eve., Dec. 1, Esko Loewen and Walter Neufeld from Hillsboro presented papers on "A Summary of the Development of the Position of the Gen. Conf. Regarding Secret Societies" and "Placing Christ Central in Relationship to Secret Oath-bound Societies." Four members of the Home Mis. Com., Ben Rahn, Howard Nyce, P. T. Neufeld, and Russell Mast, had a meeting with us Dec. 12. Our Christmas program, "His Star," a simple cantata, and numbers by the children's classes were given Christmas Eve. The Youth Fellowship gave a very nice program the eve of Dec. 24. The annual business meeting was held Dec. 31 with 35 present. Mr. and Mrs. Gary Antenen of Ness City showed their pictures of Morocco Sun. eve., Feb. 9. A daughter was born to Mr. and Mrs. Robert Mishler Jan. 25; and a daughter was born to Mr. and Mrs. Rolla Ummel Jan. 28.—Corr.

EVERY HOME PLAN

First Church, Upland, Calif.: The first Sun. in the new year Pastor Goering invited all persons who were joined to Christ by faith and who desired fellowship with Him to partake of the Lord's Supper. As a means of providing information and support for a wider responsibility as a church, our Church Council has subscribed to *The Mennonite* for every member of our church. Our pastor attended the Pacific Dist. Conf. at Albany, Oregon, Jan. 14-16. Bruce Boshart attended a meeting of the Young People's Retreat Com. at Shafter, Calif., Jan. 19. The annual meeting of our congregation was held Jan. 22. Reports were given and officers elected. For our evening service Feb. 2, the Gideons gave us a program. Feb. 9 our newly elected officers were installed during our morning worship service.—Corr.

PICTURES OF SCHWEITZER

Deep Run Church, Bedminster, Pa.: J. E. Hartzler, noted Mennonite lecturer and traveler, spoke and showed pictures in connection with his visit with Dr. Albert Schweitzer. Harry Renner passed away Jan. 7. Some are attending the 275th anniversary at the Germantown Church. Pastor Boyer has been preaching a series of four sermons as follows: "God and Suffering" "Why Do the Innocent Suffer?" "Is Suffering the Will of God?" and "Man's Fight Against Suffering." A Sunday school study committee has been appointed to study the method of selecting teachers. Vesper Service was held at the Home for the Aged Feb. 16 featuring the Junior Choir.—Corr.

TEACHER-PARENT MEETINGS

Grace Church, Dallas, Ore.: Pastor Burkholder is conducting a pre-baptismal class each Sat. morning at 11:00. In our Wed. night services we are receiving profitable instructions through the filmstrip *Know Your Child*, helpful not only for S. S. teachers but also for parents. Pastor Kazadi Matthew, native African from our Congo Inland Mission, spoke to our church on the evening of Dec. 22. Diane Marie was born to Mr. and Mrs. Ruben Fast Jan. 14. The funeral services for Albert Janzen, son of Mrs. Crestina Janzen, were conducted in our church on Jan. 25. Mr. and Mrs. John P. Dick attended the wedding of their son Duane Kroeker to Lois Holcomb in Fresno, Calif., on Dec. 27. Duane is in the service and stationed at Newcumberland, Pa. The church is sponsoring a cub scout group which held their first meeting Feb. 6.—Mrs. E. A. Flaming, corr.

YOUTH CONFERENCE

First Church, Newton, Kan.: Evangelistic meetings were held Nov. 3 to 10 with J. J. Esau as speaker. Orlando Waltner was our guest speaker on Thanksgiving Day with the message, "God's Faithfulness in the Mission Program." Mrs. Waltner spoke and showed pictures of their work in India at the November Women's Mission Study Circle meeting. On Sunday, Nov. 17, the young girls' Happy Hour Mission Band gave a mission program. The annual Youth Conference of the First Church was held over Thanksgiving weekend with Roland Goering as speaker. A workshop type of program had been planned with the theme, "How to Activate Young People for Christ." The three choirs participated in a Christmas program on Sunday evening, Dec. 15. The Junior Choir presented Christmas music in song, and the Church Choir and Youth Choir presented the Christmas cantata "The Christ Child" by Hawley. On Christmas Eve the Sunday school presented their Christmas program in which the children and young people had part. Jan. 1 again marked the day of the annual church business meeting. In retrospect we reviewed the statistical side of the happenings of the year, namely: 43 children had been born to members where both parents or one are memberrs of this church; 16 young souls were baptized upon their confession of faith; 12 couples were married where both or only one are members of this church; 22 new members joined the church by letter; 12 deaths occurred, all elderly; 19 members withdrew their membership. This leaves the total membership of the church at 832, and the church family (including all boys and girls who are not yet full members) at 1289.—Corr.

SCHOOL OF MISSIONS

First Church, Allentown, Pa.: At our annual congregational meeting Jan. 6, the following officers were elected: deaconesses, Mrs. Donald Miller and Mrs. Llewellyn Shelly; trustee, Robert Keiper; treasurer, Henry Springer; secretary, Donald Miller; financial secretary, Laverne Rosenberger; benevolence treasurer, Otto Kummery. The Building Committee and the Church Council are meeting to discuss plans for church expansion. On Jan. 20 the pastors and Peace and Service representatives of the Eastern District congregations met in our church. Dr. Rasmussen of the Lutheran Theological Seminary, Gettysburg, Pa., spoke on "The Relevance of Pacifism in the Atomic Age." Our second annual School of Missions has started its sessions on the Sunday evenings of January and February. The subject is the country of Japan. Slides and films were shown. On Feb. 16 the subject was "Six Years of Mennonite Witness" and the Youth Fellowship sponsored a rice supper. On Feb. 23 a play about Japan, "Between Yesterday and Tomorrow" was given.—Corr.

FRETZ SPEAKS ON FUTURE OF NONRESISTANCE

Stirling Avenue Church, Kitchener, Ont.: Our church co-operated with the Week of Prayer services at Trinity United Church Jan. 6-10. Speaker was Carl Kreider, Goshen, Ind. Jan. 14 was our annual meeting; officers were elected for the new year. Receipts show an increase in the giving of our people. The following Sunday, Jan. 19, the installation of officers took place in the morning service. Jan. 20 our W.M.A. and the Vesper Circle were invited to the George St. Church in Waterloo. The speaker was Mrs. Marsland; her topic: "Retarded Sick People." Jan. 28-29 J. Winfield Fretz of Bethel College, Kan., was the special speaker at George St. Church. He spoke on "The Future of Nonresistance" and "The Nonresistant Man Speaks to His Nonpacifist Neighbor." Our two churches combined for these important services. The Stirling Homemakers held a meeting with Edgar Metzler, First Church, as speaker. Feb. 5 one of our senior members passed away. Funeral services for Miss Susie Schantz were in charge of Pastor Ulrich and U. K. Weber. Our pastor conducted an instruction class each Sunday afternoon for ten weeks. Feb. 16 Harry Yoder from Bluffton College brought the morning message, and in the evening Ernest E. Miller gave an illustrated message on mission work in the Far East. World's Day of Prayer service was held at St. Peter's Lutheran Church.

UNION PRAYER SERVICES

Grace Church, Lansdale, Pa.: The young people and our pastor presented the vesper service at the Home for the Aged on Sun. eve., Jan. 5. Jacob Fretz showed pictures and told about his trip to the Mennonite World Conference and the Holy Land the first Sunday evening in Jan. Dr. Clifton A. Best, Canon Missioner of the Episcopal Diocese of Harrisburg, brought the message, "The Secret of Answered Prayer," at our church on Jan. 7 during the Universal Week of Prayer. Our church united with the other churches in Lansdale on Sun. eve., Jan. 12, in the Trinity Lutheran Church to hear Dr. Best speak on "The Secret of God's Indwelling Presence." J. R. Barkman, superintendent of the Grace Children's Home, Henderson, Neb., brought the evening message Jan. 19. He showed a film of his trip in Europe and his visit to an orphanage in Greece. David Whitemore, on furlough from his mission station in Trinidad, brought the message at the Jan. meeting of the Men's Brotherhood. Installation of officers and a film from the American Bible Society, *My Right and My Cause,* was shown at the Women's Missionary Society Feb. 4. Union Lenten services with Christ EUB Church, Schwenkfelder Church, and our church started Feb. 19 and will continue until Easter. The Annual Father and Son Banquet was held on Feb. 25. Our sympathy is extended to Margaret Slotter on the loss of her brother, Henry.—Ruth P. Arn.

BROTHERHOOD PROJECTS

Bethel Church, Inman, Kan.: The Men's Brotherhood elected Art Pauls as president for this year. The project committee reported the giving of a set of new tires and tubes to our church workers in Fayetteville, Ark., and the car overhaul payment for an ex-missionary who brought his car for a minor repair job and found that it needed a complete overhaul job. They also furnished the labor to put a new ceiling in the living quarters of the Union Rescue Mission in Wichita, Kan. On a recent Sunday evening the Helping Hands sponsored a program in which groups of six churches gave vocal music and the sponsor reported of their activities during the year. Two meetings sponsored by the churches of the community were held, one in the Bethel Church, where Vincent Harding, associate pastor of the Woodlawn Mennonite Church, told of the work in Chicago and the prospects of the future. The other meeting was in Hoffnungsau Church, where the Bethel College A Cappella Choir gave a program of sacred music. Our congregation has scheduled a series of meetings to be held March 9-14 with Victor Sawatzky of Pawnee Rock as speaker.—J. H. Ediger, corr.

CONFERENCE NOTES

(Continued from back cover)

"Y" WORK IN A JAPAN UNIVERSITY

A letter from Robert Ramseyer, missionary working with university students in Japan, states: "One of the most important events recently was the coming of two "Y" workers to talk with the Christian students at the university. One of these was the secretary from Kyushu and the other was Delmar Wedel, a graduate of Bethel College. They left a good impression with the students and there is active interest among them in beginning a student Christian association at the university."

CLASSES IN TAIWAN

Hugh and Janet Sprunger, Taipei, Taiwan, write: "Attendance at the English Bible classes has been good. We have had quite a number of students from the Normal Teachers' College attending. One girl, a zealous Christian, brought out fifteen of her college classmates to the class one Saturday night. A number of them have continued to come even though it is quite a distance from the college. Miss Lena Peters and Miss Esther Mae Andres teach the two sections of the Bible class. The class lasts for just an hour but the students often stay on for another hour or more of fellowship. Someone suggested that the group ought to sing and presto, we have a church choir to sing for the Sunday morning services. Now choir practice is a regular feature of the Saturday night program. Young people love to sing and so the choir has been an effective tool for keeping the interest of those who have been coming, as well as an attraction to those who have not come before.

"The last Saturday of the month has been set aside for a fellowship night for the young people. That night English classes are dropped in favor of recreation. The evening begins with the singing of hymns and choruses and a short Bible study, and ends with some games and candy, fruit, and tea."

into the beyond

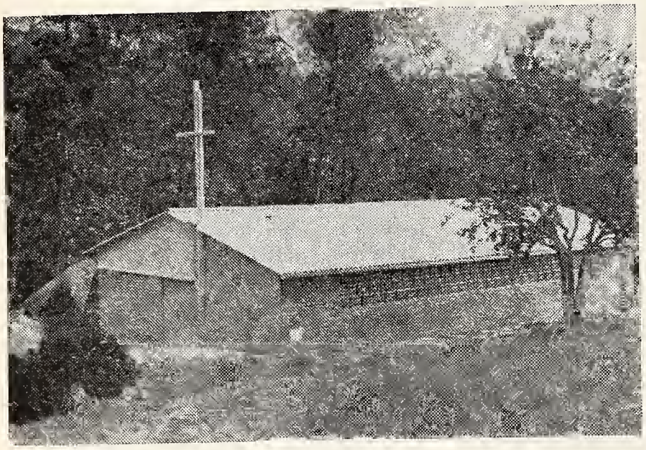
Mrs. Malinda Liechty Wurgler, of Sterling, Ohio, and member of the First Mennonite Church, Wadsworth, Ohio, was born June 12, 1872, and died February 11, 1958.

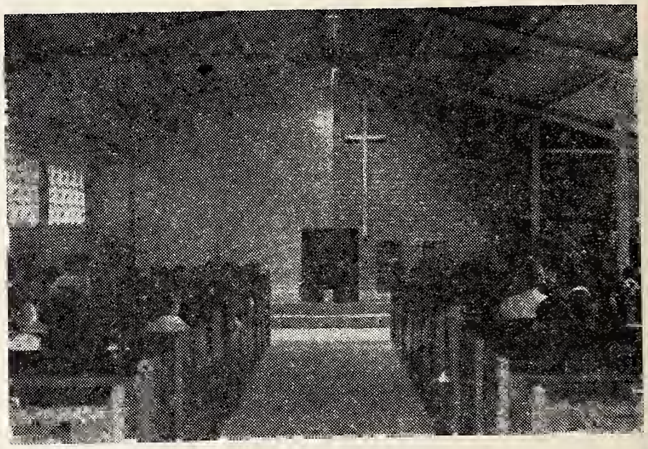
conference notes

NEW MISSION CHAPEL DEDICATED IN CACHIPAY, COLOMBIA

On Sunday, February 2, a new chapel was dedicated by our Mission in Cachipay, Colombia. The chapel is located alongside a beautiful stream on the premises where for many years the General Conference Mission has been operating a school for children whose parents have leprosy. For a long period of time the children of the school, along with their teachers, have been saving their offerings and gifts to help construct this new House of God. These offerings along with some special gifts have made possible a fine new place where the children and neighbors can meet to worship God. The building is made of bricks with cement tile floors, cement-asphalt roofing, cement lattice work windows, and a metal framework. It has a seating capacity of approximately 200 people and was constructed at a cost of about $2,500. The piano which arrived on the same Sunday morning was largely a gift of interested people in the States and the work of the former Marie Kroeker, a Voluntary Service worker to Colombia. The dedication program was in charge of Gerald Stucky and the special message was given by Hector Valencia, long time friend of the Mission and husband of the former Mary Becker. For the occasion special music was furnished by the school choir and members of the staff.

Many friends, neighbors, and ex-students as well as the children of the school came to completely fill the new chapel as a fitting tribute of gratitude to God for this new House of Worship.





ANNUAL WOMEN'S MEETING

The annual spring meeting of the Western District Women's Missionary Organization will be held on March 18 at 9:30 a.m. in the Buhler Mennonite Church, Buhler Kan. The program follows:

Morning Session:

Mrs. August Ewy, pres., presiding
Song service........Buhler Church
Worship service, "That I May Know Him," by Mrs. Arnold Epp
Special music.......Hebron Church
Address, "Climbing," by Mrs. Bernard Thiessen
Address, "General Conference Work in Japan," by Mrs. Ferd Ediger
Closing prayer and table grace by Miss Selma Unruh
Sack lunch at noon, host church furnishing drink.

Afternoon Session:

Mrs. Levi Koehn, vice president, presiding.
Address by Samuel Hsieh, Bethel College student.
Special music.....Halstead Church
Drama......Bethel College Church
Closing worship service by Aganetha Penner

SPIRITUAL MINISTRY TO LEPERS IN INDIA

Arthur Thiessen, medical missionary, writes about the spiritual ministry to lepers: "Bethesda had a very unique spiritual blessing during the time of our missionary conference in the ministry of David McKee. Brother McKee was our special conference speaker, bringing us messages each morning. In the evenings he gave messages in Hindi for the whole community. Fortunately these meetings were held in the Bethesda Church, so of course our leprosy patients could also attend. The church was crowded each night, with our patients occupying the back half of the church, and the community people sitting in the front and on the sides.

"It seems that the leprosy patients were most responsive to the messages, and especially the young people and older children among our patients. A number made decisions to accept Christ during those meetings.

"Since that time Aron Jantzen has been working with his class of older boys so as to follow through and establish them in their faith. It seemed that more of them were ready to come but were prevented by various influences. We pray that the Lord will grant real fruit in the form of renewed lives and strong faith in these young people."

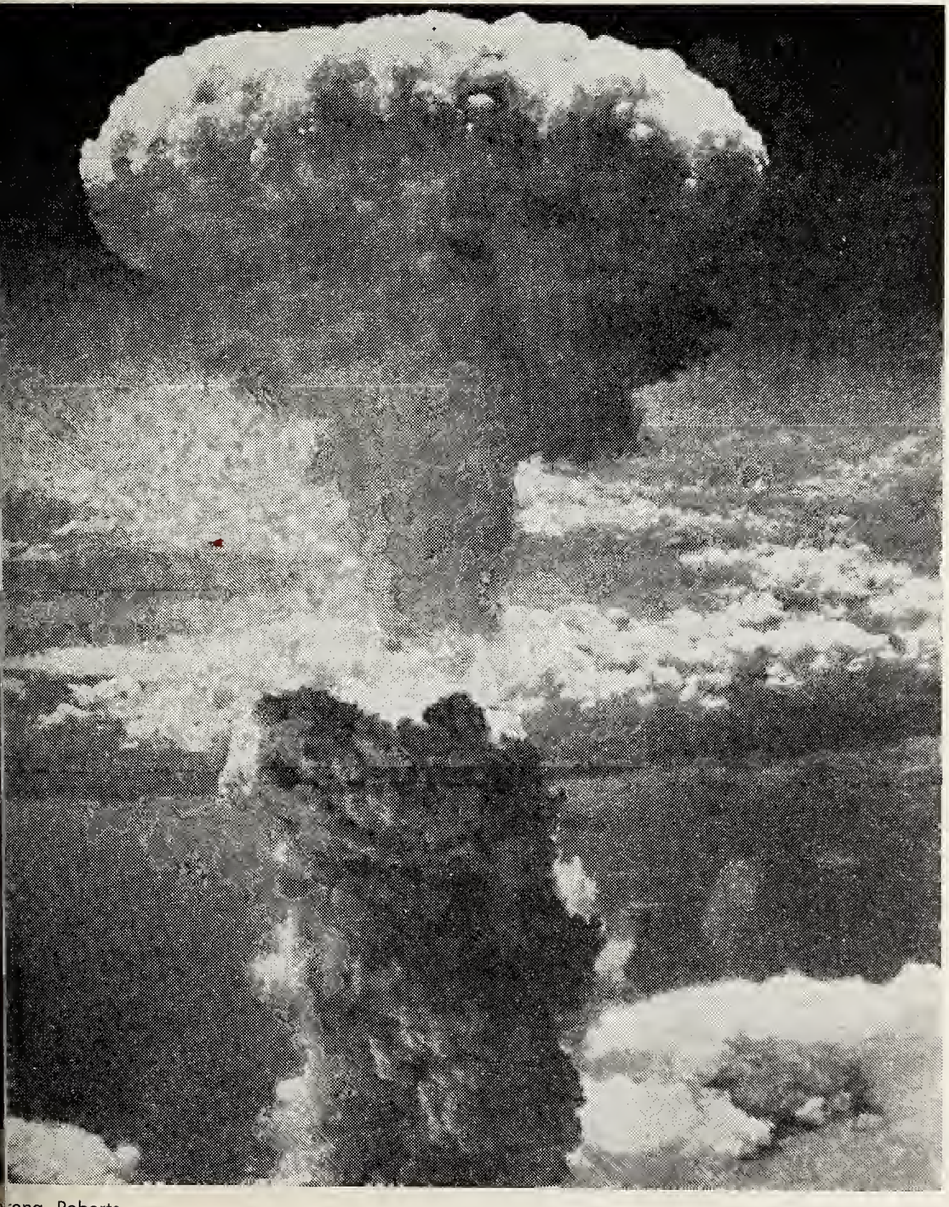
DEATH OF MRS. O. O. MILLER

Mrs. Orie O. Miller, wife of MCC's associate executive secretary, passed away at 8 a.m. Friday, February 14, at the Graduate Hospital, University of Pennsylvania, Philadelphia, Pa., where she had been confined since the first of the year. Services were held at the Ephrata Mennonite Church.

MARCH 11, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



rong Roberts

Ronald and Elaine Rich—CHRISTIANS AND BOMB TESTS

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of things to come

March 18—Annual spring meeting of W. D. Women's Missionary Organization, Buhler Church, 9:30 a.m.
April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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editorials

I AM THE GOOD SHEPHERD

For centuries before the time of Christ, the shepherd Psalm had been a favorite, and close to the heart of people. Jesus gave it still more content and meaning when He announced himself as the Good Shepherd.

Perhaps one reason this likeness appeals so strongly to us is that we ourselves are so much like sheep. Not that we like to admit it, but we do not like to be alone, we get lost easily, we follow leaders readily, and are really quite helpless ourselves. We need a Shepherd.

The Good Shepherd KNOWS His sheep, knows each one by name. He has an individual and personal interest in each one. He knows all about us: the good and bad, the hopes and fears, the aspirations and discouragements. There are no strangers to Him.

The Good Shepherd PROVIDES for His sheep. He provides leadership on an unknown way. He goes ahead and beckons us to follow. He is far out ahead in His goals, His thinking, His meeting of the problems common to man. He also provides needed protection: not always a freedom from struggle but protection against that which might be too much for us. He provides the necessary food for the soul. There is a proper spiritual diet for each age and every condition. Our soul hunger is satisfied only with the food He provides.

Best of all, the Good Shepherd LOVES His sheep. What a close and tender relationship exists between Him and us. He gave His life for His sheep; what should not we be willing to do for Him! With grateful hearts may we say:

The Lord is MY Shepherd,
I shall not want.

THREE TERRIFYING PROBLEMS

In this issue there is some reference to at least three great modern problems which are growing in magnitude, problems too big for us to meet alone without divine help.

There is the problem of alcoholism, a growing evil among us. Our Conference is trying to find ways of helping to meet this rising problem. But with radio, TV, advertising, and billboards shouting on every hand, the younger generation is beset with terrific pressure.

The problem of juvenile delinquency is alarming. City school systems are beginning to take drastic measures to stem its growth. Instances of teenage killings, beatings, tortures, and lawlessness of all kinds are greatly disturbing sober citizens.

There is also the frightening problem of the atom bomb, and the terrific speed-up in spending for yet greater and more deadly nuclear weapons. The morning radio newscaster says we must have a military base on the moon! More billions of dollars and more scientific research must go into developing bigger and more long-range missiles of death!

Is the church fully awake to these mighty problems? Can it not raise a strong, clear voice and a spiritual power against these evils? Has it no solutions to offer?

Summer Pastorate as Seminary Laboratory

James Waltner*

"The three month intern-pastor experience is a must for all seminary students preparing for the Christian ministry!" These words are echoed by seminary students who have had the opportunity of serving in one of our churches in a summer intern-pastor program. For there are some things one does not learn in books—and some things one can learn from books only after an experience of actual pastoral work.

What is the summer internship program? How does it work? What are the values?

During the past years several of our congregations have invited a seminary student for the summer to work with the pastor in learning the practical tasks of the ministry, while serving in the summer program of the church.

The First Mennonite Church of Beatrice, Nebraska, and the First Mennonite Church of Reedley, California, have had summer intern pastors for a number of years. Though the actual pastoral experiences vary with the program of each particular church, usually the first two months are spent in cooperative ministry with the regular pastor and the third month in complete charge of his church while he is on vacation.

During one summer an intern pastor might list these service experiences:

Taught Vacation Church School two weeks;

Visited an average of twenty hospital patients three times a week;

Gave eighteen 20-minute devotional services over speaker system at hospital;

Made 60-80 pastoral calls;

Directed the youth choir;

Planned and directed a day camp for Jr. High group;

Guided a one-day retreat for High School youth;

Attended six organization committee meetings;

Attended two council meetings;

Prepared six Sunday bulletins;

Gave four devotional talks;

Preached five sermons;

Gave seven children's messages;

Gave one radio sermon;

Worked on church records with the pastor;

Participated in three weddings and two funerals.

During 1957 the First Church of Christian and the West Zion Church at Moundridge, Kansas, joined in having an intern pastor who served in both church programs. The Salem Church, Freeman, South Dakota, had an intern pastor for the first time in 1957, and in 1958 the Aberdeen, Idaho, church will have their first intern pastor. In previous years other churches have participated.

The values of the summer intern program are many. It is a learning process for people, pastor, and intern pastor. The people learn to worship with, visit, and encourage a young student called of God and seeking God's will, but lacking in experience. The pastor has opportunity to share responsibilities and to seek new ideas and new methods. Often new insights come to both pastor and intern as they discuss current studies in Bible, theology, and pastoral work. The intern pastor learns to preach, visit, counsel, comfort, and become acquainted with church administration in an actual life situation. Working with an experienced pastor the student can raise and discuss questions and problems as they arise. Likewise, the criticism and encouragement of a mature pastor helps the student to sharpen his tools and to focus the task before him.

But even greater values come to the student as he experiences the joy of being accepted by the members of a congregation. The student comes to realize that there are many dedicated Christians in a church fellowship who are willing to put their shoulders to the task of the church—the task of making Christ known.

The student learns something of the prophetic and teaching tasks of the ministry. He also experiences the joys and rewards of the Christian ministry. One of the greatest privileges comes in sharing with and in the lives of men and women. There is reward in the trust placed in a pastor when people come to share their needs and problems. There is joy in the experience of being able to give some word of hope and comfort amid the difficulties of life.

The intern pastor also has the opportunity to discover a greater measure of the power of God as he observes how God uses and works through the lives of individuals. This often strengthens the student's conviction of the reality of his call into the ministry, and he returns to school with new encouragement and enthusiasm for the work before him.

For the minister-to-be, the summer internship is not only an educational experience but also a means of serving Christ and the church. The student pastor can help to bring continuity to a church's summer program. His sharing of the pastoral duties relieves the pastor for greater long-range planning for the total church program. The student pastor, sharing out of his Christian commitment, can help a church to experience the freshness and enthusiasm of Christian young men preparing for service in the church. Finally, the congregation comes to share in a direct and personal way in the training of young people for the Christian ministry.

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*Student, Mennonite Biblical Seminary, Chicago

Evidences of God's Grace

Peter Voran*

The tent campaign is announced

IT SEEMED such a hopeless case. She claimed to be an atheist but kept coming to the meetings. Was it just idle curiosity? No—deep in her heart she wanted to know why those who called themselves Christians could keep on reading a Bible which they claimed was the Word of God when they really couldn't prove that God existed.

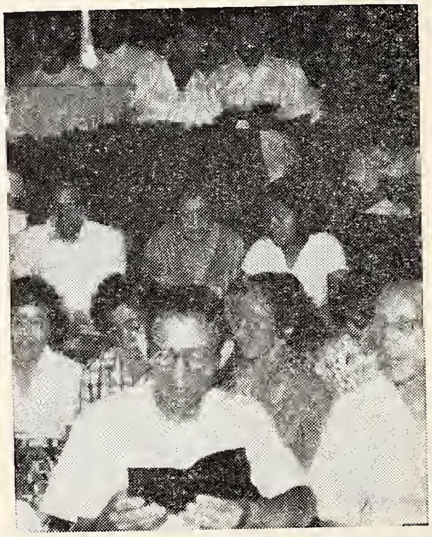
After every Bible class she would mock and laugh at the things she had heard. Returning home she would say to herself, "Well, it is one way to spend the evening." The next week would find her back in the class. Unknown to her an Unseen Power was at work in her heart.

The Living Word, the unexplainable joy of the Christians, their simple faith and implicit trust in the One whom they called "our Father, God," all brought many unanswerable questions to her mind. And there was the yearning of an unsatisfied soul struggling constantly to reconcile the mind of its owner to the heart of its Maker.

After a bitter experience in her own life that revealed the futility and complete helplessness of man without a Creator God, her spirit was broken. In desperation she cast herself in faith at the feet of the Lord Jesus Christ, in whom previously she had refused to believe. In that instant the overwhelming love of God flooded her heart and soul and brought to her an uncontrollable joy that vanquished every doubt and disbelief she had harbored. She knew! No one could have proved it to her before through any amount of discussion. However when the Person of the Holy Spirit entered, the victory was won. God's grace is evident in our mission program not because it is our mission program but because He has chosen to use the program for His glory. This is of God, not us!

キリスト教天幕伝道
子供 午後4時30分 大人 午後7時

Personal workers in front of tent



Follow-up class for new believers

Recently I baptized nine believers upon confession of their faith in Christ. These converts are evidence of God's grace. Our mission has a seven year history in this land. In that time we have seen the hand of God move in mighty ways. Six churches with a total membership of 178 (including some spiritual casualties) have come into existence. Included in this number are the moral and immoral, the idolatrous and atheist, the young and the old, all together becoming one in the Blood of the Lord Jesus Christ. All this from a lowly start in preaching through interpreters, then in very faulty Japanese, and even now in an imperfect tongue. As the first converts became witnesses to the power of God they began to lead others into the fold one by one. I believe we missionaries can all say that we have more "grandchildren" in the faith than "children."

In the first five and one half years of our work (January 1951-June 1956) we had 81 baptized believers. From July 1956 through February 1958 we have seen an increase of 97 believers. Thus the number being saved is increasing. This is as it should be. If our churches at home could match this, heaven itself would be hard put to contain all the joys of the angels over sinners being brought to repentance.

Briefly let us see how this is being accomplished. The first secret

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*Missionary to Japan

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is a witnessing church backed by prayer. In each of our groups there is a core of faithful workers who continually pray and witness, creating a constant outreach that is not necessarily dependent upon the evangelistic meetings that bring great results in little time. These are those who by patience and toil are winning battles, often in the secret closets in close communion with the Father. This is the slower method, but there are fewer spiritual casualties among converts won by these personal workers.

The fruit of Sunday school work is beginning to show itself. Only the children go to Sunday school in Japan. Some of the first children who started in the early days of our work are now believers, the young blood of our churches. In their hearts is a foundation which will help them withstand the onslaughts of the evil one. In some areas this fruit has yet to be seen, but as it comes so will come a relatively strong group of believers. National Christians are doing the teaching in most Sunday schools. This is evidence that they have been nurtured on the "milk of the Word" and now "feeding" others.

The Sunday worship services have their greatest effect upon the believers, though nonchristians are also being reached as Christians bring friends to the meetings. The Bible classes are usually of two natures: one strictly for the making of disciples, i.e., the nurture of the Christians; and the other for seekers who wish to learn more of the doctrines and teachings of Christianity. Much of this work is still the responsibility of the missionaries. There are also some English Bible classes which attract many, because Japan's young people wish to learn English. The majority of the members do not care for the class when the spiritual application comes a bit too close to their own hearts.

The main outreach is the tent evangelistic program. With advertising and the appearance of the large tent, many people are attracted to the meetings. Most of our converts had their first contact with Christianity through this medium.

While the tent campaign is very effective, the number of seekers signing decision cards who actually become church members has been from about 10 to 15 per cent of the total. This reveals a weakness of the follow-up work after a tent campaign. At first we missionaries had all the responsibility and could not do it adequately. This fault is being corrected, as native Christians are now in charge of the follow-up. In spite of the low percentage who actually become church members this method of reaching the people has been the most effective. God willing, we will have from six to eight campaigns this summer.

Time does not permit us to mention in detail the radio work, literature crusade, home visitation, hospital evangelism, street meetings, prison work, kindergarten, and other types of work. Then too, God has already separated for himself workers who are in school training for the ministry and for evangelistic work. One church has called a national pastor.

God's grace is also evident in the spiritual work, deep in the souls of these people. Sin is being revealed as *sin*. It is being confessed and forsaken. Proud hearts are being broken and burdened for others. With these blessed, broken, and burdened bearers of the Cross going forward in prayer to bring Japan to Christ, what else can one say but that God's grace is evident in the mission program.

A Trial That Should Provoke Thought

NEW YORK is now witnessing a trial that should cause thoughtful people a great deal of concern. On trial for their lives are seven teenage boys. One night last summer this group set upon another youngster who had been crippled by polio. They kicked, punched, stabbed, struck with club, belt buckle, and dog chain, and when they left the youth was dead. There is evidence that the gang set out deliberately, armed in advance, and determined to do in the first available victim they found.

Now they are standing in the dock, neatly dressed and well scrubbed, under the protection of some twenty-seven lawyers who have been assigned to the case, each of whom will be paid $500 for his services. It is estimated by the trial judge that this case will, before it is finished, cost the people of New York well over a quarter million dollars. Never before in their brief lives have people evidenced so much interest in these youths. Never before has organized society been willing to spend thousands of dollars for their welfare.

The boys are a good cross section of New York. Two of them are white. Two are Negroes. Two are Puerto Ricans. One is a native of the Dominican Republic. All of them lived in the Washington Heights section of New York, a *middle-class* area that cannot by a long stretch be called a slum. *The one unanswerable question is why they set out like a pack of wolves, to murder a boy they neither knew, nor had any feeling against.*

What forces helped to shape them and their thinking? If we are largely the product of our environment, take another searching look at the milieu in which all children now grow up. *They are devotees of the cult of violence even before they can toddle.* Tommy guns with imitation bullets are in their hands almost in the cradle.

Search the toy stands and you will find that *weapons outnumber scientific toys* 100 *to* 1. When the toddler is able to watch television, the fare of violence begins to get more intensive. He is exposed to fights, shooting, hangings. If he is able to read, a good part of his fare is also concerned with crime and violence.

Is it any wonder that teen-agers, notably explosive in adolescence, exposed to a continued conditioning to violence, left to shift for themselves on city streets, should turn to murderous assault? The wonder is that more do not. Society is now providing some 27 protectors and is spending a quarter million dollars. It is an old story, but the lesson seems never to be learned.

—From an editorial in the HARTFORD COURANT, Feb. 9, 1958. *Reprinted by permission.*

CHRISTIANS AND BOMB TESTS

Ronald and Elaine Rich*

You are not safe from radioactivity or moral responsibility

IN APRIL the United States government begins another series of hydrogen bomb tests in the Pacific. What have Christians to say about these tests? Do we say, "As a part of our Christian love and concern for all mankind, we can set up more schools for the increased number of defective children born as a result of these tests. We can increase our hospital facilities for the care of leukemia and bone cancer patients. In the event of atomic war, any of us who are left and able to do so can begin preaching the gospel and carrying on relief and rehabilitation work"? Or do we say, "As a part of our biblical Christian witness the Lord calls us now to speak and work against the evil of bomb testing"?

Sometimes Christians assume that because they do not understand the atomic physics involved in these tests, they cannot understand the ethics either. We believe this is a serious mistake. Harrison Brown, California geochemist, helps us to see the major issue: "We would not dream of lining thousands of people against a wall and shooting them down in order to test a new machine gun. But this, in effect, is what the U.S., the U.S.S.R. and the U.K. do when they test these fantastic new weapons. We do not know *who* the people are who are afflicted, but we know that with little question many people are killed as a result of these actions."

Linus Pauling, Nobel scientist, says, "There is no safe amount of radiation or of radioactive material. Even small amounts do harm." Radioactive atoms of strontium 90 and cesium 137 are now being spread all over the world by bomb tests. A single one of these atoms may bombard a cell in the body in such a way as to cause leukemia, bone cancer, or some other kind of cancer. A single one of these atoms may bombard a gene in such a way as to cause a defective child to be born. *Not one of us is immune.* By placing snow and rain that fell in our own backyard under a Geiger counter, we have found significant amounts of unnatural radioactivity. And you could do the same. One of our students found significant amounts in ordinary chicken bones. Not one of us is immune.

Spokesmen for the Atomic Energy Commission have repeatedly tried to minimize the findings of leading scientists and geneticists. A 2% increase in leukemia deaths may sound small, but it means 1500 people in the U.S. alone. Dr. Pauling says, "The leader of a nation testing nuclear weapons should know that when he gives the order to explode a superbomb with five megatons equivalent of fission he is probably dooming 1500 people to die of leukemia, tens of thousands more to die of bone cancer and other diseases, and 100,000 seriously defective children to be born in future generations." No wonder over 2000 American scientists recently signed a petition urging that bomb tests be stopped. No wonder Albert Schweitzer and Pope Pius have spoken out against them.

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*Mr. Rich is on the faculty of Bethel College; Mrs. Rich is a homemaker & writer.

For us as Christians there is little problem in deciding the issue. In the light of all we have learned from Christ, such tests are wrong. In spite of the fact that we as taxpayers help pay for them, such tests are wrong.

Christians have responded to the challenge of this issue in various ways. A few have refused to pay the proportion of their tax that is used for military purposes. Some have voluntarily limited their income to the low level that is tax-exempt. Albert S. Bigelow, Bill Huntington, George Willoughby, and David Gale, Friends, are sailing a small ship into the Pacific testing grounds at Eniwetok as a kind of Gandhian protest. Last November a "Prayer and Conscience Vigil" took place in Washington, D.C.

This is a matter of individual responsibility before God. No one individual can prescribe what another should do. Each of us must be faithful to Christ and His demands in our own lives. By being faithful to Him we are attacking this problem. But perhaps the time has come for our entire church to speak out in a united voice against this sin of our nation. Perhaps our ablest leaders should speak directly to those most responsible for the decision to carry on hydrogen bomb tests. This is a time for prayer, words, and deeds.

God is Creator of the atom. He is the Source of the tremendous power which can be released when the atom is split. As William Lawrence, science editor of the New York *Times*, has pointed out, the time is here when some of the magnificent prophecies of Isaiah, e.g., the desert blossoming as a rose, can be literally true. People of today are stewards of this new knowledge.

Surely God wills atomic power for good and not evil. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

Why I Am Sailing Into the Bomb-test Area

Albert S. Bigelow

IN the article "Christians and Bomb Tests" mention is made of a group of four men who are sailing a small boat into the bomb test area, to remain there during the April tests. One of the men, Albert S. Bigelow tells why they are making this venture. The following is from a longer article in the February issue of *Liberation*. Mr. Bigelow is a painter and architect, 51 years of age with two daughters and four grandchildren. He was a former Lt. Commander in the Navy, commanding three combat vessels in all areas of World War Two. From his experience he became convinced that war is horribly wrong, joined the Society of Friends, and has since been active in leadership in the New York Office of the American Friends Service Committee.

—Editor

I am going because, as Shakespeare said, "Action is eloquence." Without some such direct action, ordinary citizens lack the power any longer to be seen or heard by their government.

I am going because it is time to *do something* about peace, not just *talk* about peace.

I am going because, like all men, in my heart I know that *all* nuclear explosions are monstrous, evil, unworthy of human beings.

I am going because war is no longer a feudal jousting match; it is an unthinkable catastrophe for all men.

I am going because it is now the little children, and, most of all, the as yet unborn who are the front line troops. It is my duty to stand between them and this horrible danger.

I am going because it is cowardly and degrading for me to stand by any longer, to consent, and thus to collaborate in atrocities.

I am going because I cannot say that the end justifies the means. A Quaker, William Penn, said, "A good end cannot sanctify evil means; nor must we ever do evil that good may come of it." A Communist, Milovan Djilas, says, "As soon as means which would ensure an end are shown to be evil, the end will show itself as unrealizable."

I am going because, as Gandhi said, "God sits in the man opposite me; therefore to injure him is to injure God himself."

I am going to witness to the deep inward truth we all know, "Force can subdue, but love gains."

I am going because however mistaken, unrighteous, and unrepentant governments may seem, I still believe all men are really good at heart, and that my act will speak to them.

I am going in the hope of helping change the hearts and minds of men in government. If necessary I am willing to give my life to help change a policy of fear, force and destruction to one of trust, kindness, and help.

I am going in order to say, "Quit this waste, this arms race. Turn instead to a disarmament race. Stop competing for evil, compete for good."

I am going because I have to—if I am to call myself a human being.

When you see something horrible happening, your instinct is to do something about it. You can freeze in fearful apathy or you can even talk yourself into saying that it isn't horrible. I can't do that. I have to act. This is too horrible. We know it. Let's all act.

New Approach to an Old Problem

IN THE United States alone there are 65,000,000 people who drink alcoholic beverages. Of this number 8,000,000 are habitual drinkers and 4,500,000 are chronic alcoholics. The number of problem drinkers in this country is increasing at the alarming rate of 250,000 a year.

As a Conference we have done little in the way of meeting this problem. In our Sunday school lessons we have one Sunday each quarter devoted to the topic of temperance, but even here few teachers are able to speak to the problem adequately. Little accurate information has been presented in our church papers for no board was given the responsibility of working in this area prior to the last session of Conference in Winnipeg.

An opportunity to work more effectively in this area came through an invitation to join with other church groups in the formation of an Interdenominational Committee on Alcohol Problems. The invitation was referred to the new Social Concerns Committee of the Board of Christian Service, which decided to join this new organization.

The constituting session was called on February 6 in Washington D.C. Representatives of 13 protestant churches and church organizations were in attendance and a constitution was ratified that called for close "co-ordination of effort in dealing with national and international temperance issues." David Habegger, a member of the Social Concerns Committee, represented our Conference at that meeting.

Denominations and groups who joined this new organization are General Conference of Seventh-day Adventists, Church of God, Church of the United Brethren in Christ, Methodist Church, Disciples of Christ, Church of the Brethren, Rescue Mission Alliance, National Association of Evangelicals, United Presbyterian Church of North America, Presbyterian Church of the USA, General Council of the Assemblies of God, Southern Baptist Convention, and the General Conference Mennonite Church. It is anticipated that approximately 40 churches will be represented soon.

Delegates elected Dr. Caradine R. Hooton, General Secretary of the Methodist Board of Temperance, as president. Other officers include Dr. A. C. Miller, Secretary of the Southern Baptist Convention's Christian Life Commission, vice-president; the Rev. James Renz, Director, Department of Social Welfare, Brethren Service Commission, Church of the Brethren, secretary; and the Rev. Donald Gill, a staff member of the National Association of Evangelicals, treasurer.

An immediate value to our Conference in joining this Committee will be that any articles on temperance written for any of the member denominations will be sent to all the members before publication. Such articles can thus appear in the various publications simultaneously. Other values that will accrue are an exchange of material; sharing of new programs dealing with the problem; first-hand access to information on co-operative research; and joint co-ordination of legislative efforts.

Up to this time there has been no organization that could speak before congress for the denominations as a whole.

During the meeting delegates heard the Rev. John Linton, head of the Canadian Temperance Federation, charge that U.S. liquor dealers were circumventing Canadian laws by beaming alcohol advertising across the border from television and radio stations in the U.S. Linton also accused Canadian publications of arranging printing in the United States so as to by-pass Canada's laws against alcohol advertising.

The Most Durable Power

Always be sure that you struggle with Christian methods and Christian weapons. Never succumb to the temptation of becoming bitter. As you press on for justice, be sure to move with dignity and discipline, using only the weapon of love. Let no man pull you so low as to hate him. Always avoid violence. If you succumb to the temptation of using violence in your struggle, unborn generations will be the recipients of a long and desolate night of bitterness, and your chief legacy to the future will be an endless reign of meaningless chaos. . . .

Don't despair if you are condemned and persecuted for righteousness' sake. Whenever you take a stand for truth and justice, you are liable to scorn. Often you will be called an impractical idealist or a dangerous radical. Sometimes it might mean going to jail. If such is the case you must honorably grace the jail with your presence. It might even mean physical death. But if physical death is the price that some must pay to free their children from a permanent life of psychological death, then nothing could be more Christian.

I still believe that standing up for the truth of God is the greatest thing in the world. This is the end of life. The end of life is not to be happy. The end of life is not to achieve pleasure and avoid pain. The end of life is to do the will of God, come what may.

I still believe that love is the most durable power in the world. Over the centuries men have sought to discover the highest good. . . . I think I have discovered the highest good. It is love. This principle stands at the center of the cosmos. As John says, "God is love." He who loves is a participant in the being of God. He who hates does not know God.

From a sermon preached in Montgomery, Alabama, by Pastor Martin Luther King Jr., a leader of the Negro bus boycott against segregation. Reprinted from THE CHRISTIAN CENTURY by permission.

W. Leroy Hartzler writes about roadbuilding in Peru

Jungle Epic

SIX 1-W men work at Tournavista, a construction project of 40 miles of all-weather road through the dense and hilly Peruvian jungle.

The second aim of the Tournavista project is the eventual colonizing of the one million acres of land which the Peruvian government gave the LeTourneau Foundation in exchange for building the road. We serve with LeTourneau.

As I first saw the project there was only a small clearing of maybe 200 acres, the airport, and 15 miles of roadway. Since then the tree roller has crushed around 800 acres, much of which has already produced the first crop of corn.

My work is varied. The first month I was a mechanic. A "gringo" (foreign) operator was needed for the tree stinger so I was placed on that for the remainder of the dry season. Then I returned to mechanics and carpentry.

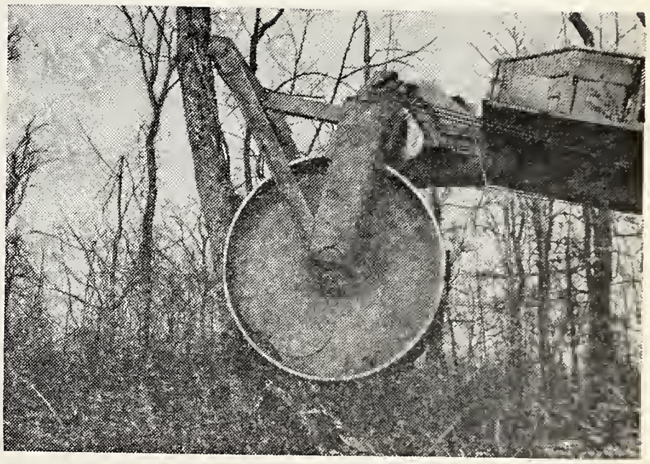
We cleared and partially graded 20 miles of roadway for about five months, which completed the first step of the road construction and marked the end of construction for the coming eight months.

During the dry weather we logged mahogany. One tree we are rather proud of is worth $500 here. Who knows how much you'll pay for it?

When I was temporarily in charge of the 15-man road crew we spent rainy days making concrete culvert tubes and doing other concrete, mechanical, and electrical work.

It is quite a process to get the road opened for the dry season. This means we must make crossings at all the washouts—which are not few and not far between—every time heavy rains come.

Members of the Pax Services team in Peru besides myself are Walter Fast of St. Catharines, Ont.; Elvin Horst of Seville, O.; Harry Moyer 3rd of Perkasie, Pa.; James Peters of Manheim, Pa.; and Robert Swartz of Sebewaing, Mich. —From 1-*W Mirror*



TOP: The road which Paxmen helped build angles like a lazy-S through the foliage of the interior Peruvian jungle. MIDDLE: The giant tree roller smashes through the jungle to break a path for a road and a settlement. BOTTOM: Partially completed road shows results of the earthmovers' work.

MCC Summer Service -- 3

Water, Next Summer and You

MAN cannot live without water. Water is a symbol of life. This summer you have an opportunity to give—in a symbolic sense—the water of life to many needy people who are parched from lack of good health and a normal life.

This you may do through the summer service program of Mennonite Central Committee. Consider these opportunities:

Projects With Children

Camp Paivika—A mountain camp at Crestline, Calif., serving 600 crippled youngsters in five two-week sessions. Ten men and women with two years of college needed as camp counselors. $160 for the summer less $24 unit fee. June 20-August 31.

Fairlee Manor—A small camp for crippled children located on a rustic spacious estate on the Chesapeake Bay near Chestertown, Md. Four counselors who have two years of college are needed to help in crafts, swimming, music, nature study, and religious activities. $150 for summer less $22 unit fee. June 27-August 30.

Institute of Logopedics—Children with speech and hearing defects are served in this modern institution at Wichita, Kan. Eight persons may assist in classrooms, relief duty, and recreation. $15 a month. June 11-August 12.

Ailsa Craig Boys Farm—Six volunteers needed to help in the farm program, household, and counseling for adolescent boys at Ailsa Craig, Ont. $15 a month.

Governor Bacon Health Center—This center, located at Delaware City, Del., at the edge of Atlantic tidewaters, serves emotionally disturbed children. Six persons (two nurses) needed in recreational and educational work. $75 a month less unit fee of $11 a month. June 18-August 29.

Wiltwyck School for Boys—Two persons are challenged to conduct a summer religious education program in this school for 100 boys at Esopus, N. Y. $15 a month. June 23-July 25.

Service to the Mentally-Ill

Fergus Falls—A Minnesota State Hospital serving 1,900 patients located on an 1,100-acre tract in northwest Minnesota. Ten persons may serve as psychiatric aides. $100 a month less $20 a month unit fee. June 16-August 29.

Manitoba Hospital—A large provincial mental hospital at Brandon where 28 persons may serve as nurses' aides and ward attendants. $150 a month for men, $100 for women, less 10 per cent unit fee. Begin early spring through a maximum period of six months.

Ontario Hospital — The largest mental hospital in Ontario located at London serving 1,600 patients needs 34 persons as ward attendants. $50 a month less 10 per cent unit fee. May 1 to end of summer.

Hastings—This cottage-type State Hospital located 20 miles south of the Twin Cities needs ten persons to serve as psychiatric aides. $100 a month less $20 a month unit fee. June 16-August 29.

Mexico

A workcamp in community service at Cuauhtemoc, Chihuahua, and surrounding areas for 12 persons June 20-July 19. $60. Two scholarships of $60 each available to students.

An educational 17-day tour (two college credit hours awarded) to points south including Mexico City for 17 additional persons July 20-August 6 at $185. Both workcamp and tour $245.

Ministry to Migrants

New York State—Sixteen men and women may teach crafts, lead recreation, and teach Bible classes in migrant labor camps at Hamilton and Waterville, N. Y. $15 a month. June 20 - August 22.

California—Three persons, preferably college graduates, may serve with ecumenical service teams in the San José and San Joaquin valleys. $15 a month. Middle of June to middle of August.

Medical Welfare

National Institutes of Health—Between 15 and 20 healthy men and women may become control volunteers in important medical research tests in the fields of cardiac diseases, arthritis, and mental health. Not hazardous. NIH is at the edge of Washington, D. C. $115 a month less $23 a month unit fee. June 13-August 29.

Clearwater Lake Sanatorium—This sanatorium for Indians and Eskimos at The Pas, Manitoba, needs five nurses. $105 a month less $12 a month for room and 10% unit fee. June 1-15 to end of Sept.

Manitoba Sanatorium—This is one of the largest tuberculosis sanatoria in Manitoba located at Ninette beside Pelican Lake. Ten nurses' assistants may serve July 1-August 30. RN's $210 a month less $18 for room; nurses' assistants $105 a month less $12 a month for room; LPN's $150 a month less $12 for room (all less 10% unit fee).

Winnipeg Municipal Hospitals—Twenty-five women and six men may serve as aides and practical nurses in this hospital for post-polio and cronically-ill patients. $130 (more for LPN's) a month; $214 for men (all less 10% unit fee). June through August or July and August.

Mission Camp

The Ontario Hebrew Mission at Kearney, Ont., affiliated with Men-

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Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

nonite churches of Kitchener, provides openings for workers at Camp Shalom operated as a Christian holiday resort for Jewish people from large Ontario cities.

Students-in-Industry

College students may study the dynamics of an urban society and the relationship of the Christian Church in this project in Toronto (a similiar project will be set up in Edmonton, Alta., if interest warrants). Participants study and work.

Your questions will receive personal attention by writing for further information. Inquiries about projects in the United States may be addressed to MCC, Akron, Pa., and inquiries on projects in Canada may be mailed to MCC, 10 Union Street East, Waterloo, Ont.

Books for Youth

A TEEN-AGER'S GUIDE TO PERSONAL SUCCESS by Erma Paul Ferrari, 123 pp., *Abingdon Press*, $2.

How can I be popular? How should I act on a date? What about going steady? Should I plan on college? These bewildering questions, Erma Paul Ferrari answers from years of teenage counseling. Author and editor of textbooks, she writes in a chatty intimate fashion on problems of physical appearance, personality, emotions, dating, outside pressures, family relationships, and vocations.

A portion of the book is given to a frank and open discussion of boy-girl relationships, coming to the heart of the problem without overemphasis.

From her college experience and with the faces of youth passing before her, the author writes that youth might discover a guide to objective, considerate thinking, and to worthwhile living according to Christian values.

Note to parents: This gold mine of information is in essence what every parent tries a lifetime to instill in his child. It is a definite answer to every parent's worry about the third person that influences his child as he grows to maturity. I have made this book required reading for my teenagers.

Mrs. Lotus Troyer
Meadows, Illinois

PENCIL POINTS

Time Wounds All Heels

Good morning, Grandma. This is your little grandson, Little Red Maynard Hood. I've just come traipsing through the woods to bring you this basket of goodies to cheer your lonely hours.

That's right, move those soda pop bottles off the table and we'll check to see that Mama sent everything you wanted. Here is the new picture tube for your TV. And here is that soldering iron. What do you want this for—break a cookie cutter?

Really! You're making a hi-fi set and you got to glue all them bitty wires together. Great!

My, I'm tired from that big hike. Why don't you sit in your rocker—the one with the wheels on—and I'll sit on your lap, and while we rock and roll you can tell me the story of your life—just once more?

Now, let's see. When you were a little girl you went with your folks to the Mennonite Church in the Bog. Great church, but the people didn't have enthusiasm and zeal. You tried to whoop 'em up, but they wouldn't whoop, would they? Well, you were just a high school kid then, Grandma.

So you left that church and is that the time you got in with that Church by the Coal Yard? They were really on fire, weren't they? They showed you that they were fundamental and had the basic essentials. Those old-fashioned folks in the home church were too up to date. Is that what you liked about this church?

Oh, you're not sure any more. You think you were more anxious to show your folks that you had a mind of your own? Why, Grandma, I didn't think young folks felt that way way back in your time.

And then you were off to college and is that where you found the wolves?

Oh, yes, wolves in sheep's clothing—or so you thought. Well, what was the problem?

Same problem as with the folks in the home church, wasn't it? Always talking about nonessentials, weren't they? None of those teachers were even lukewarm, were they? A girl with your fire was just the one to fire 'em up too. You really were in there fighting, praying, fighting, and fighting.

What happened then? Oh, yes, your praying changed you and you stopped fighting the people at school. I always think that spoils the story. But then you got in trouble with the Coal Yard folks, 'cause they said you left the faith and they started praying for you.

That made you sort of mad, didn't it, Grandma? That's the spirit; now we're in for a real battle. You were a pacifist, and a real militaristic one at that. You really started slaying the basic essentialists all over the place and especially in your Sunday school class!

But, one thing bothers me, Grandma. You were always fighting and you used poor tactics by fighting in circles. Who was the enemy? Where was the Devil—that old wolf?

You say the Devil was in you? Pretty hard to get at, wasn't he? All the time you were trying to get a bead on him by sniping at the folks in the home church, in the college, and in the Sunday school, he was actually hiding inside of you. Pretty clever rascal, that slippery Satan, I must say. All the time you thought you had got rid of him, he was behind you.

Now, Grandma, let me hear you give the moral of this tale.

Time wounds all heels.

But, what is a heel, Grandma? He's a guy that pretends to be something that he isn't, and the worst kind of a heel is a guy who thinks he's good and all the other people are rascals, isn't that true?

Well, how did you stop being a heel? You have one word and that word is—faith. That's a good word, but didn't you always have faith, Grandma?

You mean you really were depending on your fighting with other folks to get rid of the devil. You know, I used to find this hard to believe, but now that I've heard your story for the twenty-fifth time, I think I see the point.

Grandma, do you think I'm a little heel?

—Maynard Shelly

our schools

PROGRESS CAMPAIGN

A total of $19,052 was received during the January-February Progress Campaign, which ended February 28. This amount represents only the cash gifts and not the promises and pledges. The Seminary is indeed grateful for the prayerful support of the churches and the constituency.

PRAYER DAY OBSERVED

Universal Prayer Day was observed in Canadian Mennonite Bible College with afternoon and evening prayer sessions. The afternoon was devoted to learning about and interceding for the needs in various areas of the Conference. Political, economic, social, and spiritual needs of the world were also considered. In the evening the student body divided into groups according to provinces and prayed for provincial needs in the areas of homes, schools, churches, and conferences. The needs of our college were also remembered in prayer. In a rededication talk Larry Kehler stressed that we as Christians must learn to pray without ceasing. This annual prayer day proved to be a day of great spiritual blessing for us all.

Harvey Toews, Canadian director of MCC service, recently visited Canadian Mennonite Bible College. In a chapel message he encouraged students to go into Voluntary Service. Many a question of "What shall I do in summer?" or "Where shall I go next year?" was raised and many decisions were made.

Ben Eidse of Steinbach Bible Institute spoke to us on a Saturday evening. The Eidses have spent approximately three and a half years in missionary service in the Belgian Congo. Slides of the work there were shown. He asked us especially to remember the African natives who had become Christians and were experiencing persecution as a result.

CHORALE TOUR

The Bethel Chorale made a good will tour to Nebraska and western Kansas March 2-6, during interquarter vacation. Programs were given at Beatrice, Henderson, Oberlin, Mingo, and Ransom. David H. Suderman is director of the Chorale.

ANNUAL BIBLE LECTURES

J. Carlton Babbs of the Park Hill Methodist Church, Denver, will be the speaker for the annual Bethel College Bible Lectures on the Hartzler Foundation to be held March 17-21. Dr. Babbs will speak each morning at 9:45 on the subject series "Divine Encounters" and each evening at 8:00 on a series entitled "New Testament Tributaries." All lectures will be given in the Bethel College Mennonite Church.

A graduate of Ohio Wesleyan University, Dr. Babbs received his graduate degrees from Union Theological Seminary. In 1953 he was honored with a doctor of divinity degree from Ohio Wesleyan University. In Ohio he served as chairman of the Board of Ministerial Training of the Methodist church, serving in a similar capacity in Colorado.

INFORMAL PLANNING

Harry Martens and Ernest Bachman are meeting Mennonite church leaders and interested friends in a series of informal meetings at which Bethel College policies and plans for the future are discussed.

The first such meeting was held with representatives of the Buhler-Inman-Hutchinson area February 3. A similar meeting was held in Wichita, February 20, and another in Hillsboro, February 25.

The purpose of these meetings as summarized by Harry Martens, assistant to the president, is to enable the college administration to learn what the constituency considers important for the college, to provide a means for sharing with constituent leaders problems faced at the college, and through mutual discussion to develop a five-year plan for adoption at the next corporation meeting. Among items that have ranked high in these discussions are scholastic standards, admissions, policies, faculty salaries, and expansion problems.

DEBATERS RATED

Bethel debaters won seven out of ten debates in which they took part at Lincoln, Nebraska. James Juhnke was given a "superior" rating with the other debaters receiving "excellent" rating. Zona Platt was rated excellent in interpretive reading while Janice Waltner rated excellent in oratory. Harley J. Stucky, debate coach, accompanied the Bethel students to Lincoln.

VOCATIONS CONFERENCE

A Church Vocations Conference was held on the Freeman Junior College campus March 3-4 with Merrill Raber, Leo Dreidger, and Marian Keeney. Voluntary service opportunities, full time Christian service, and church vocations for women will be the subjects discussed. A good deal of time will be devoted to individual consultation by students during their free time.

RELIGIOUS DRAMA

"Family Portrait," a play of the family of Jesus of Nazareth, will be featured at Bluffton College during the pre-Easter season. The play will be given in the round running for several nights in order to allow for direct contact with smaller audiences.

Also on the current agenda is a traveling play which is being presented in surrounding community churches at request. "Boy With a Cart" is the story of the fulfilling of a young boy's dream—that of building a cathedral. Members of this cast are Joyce Musselman, Danny Roth, Pat Gross, Meg Younkman, Jan Wagner, and Martin Strayer.

Both plays are directed by Professor Dale Dickey.

DON COSSACKS AT BETHEL

A program of wide scope and general interest will be presented by the Don Cossack Chorus at Bethel's Memorial Hall, Saturday, March 15. The first group of selections will include the Te Deum Laudamus by Bortniansky, The Lord's Prayer by Kedroff, and O God Save Thy People by Tchaikovsky.

Featured in the second group will be a composition giving the origin and history of the Don Cossack Chorus and several songs featuring the romantic element. The final group will include folk songs arranged by the director of the group, Serge Jaroff.

MCC news and notes

SERVICE TO HUNGARIANS

AUSTRIA—The League of Red Cross Societies in Geneva, Switzerland, has published a booklet, *Hungarian Refugee Relief*, which shows that from November 1956-September 1957 a total of 179,400 refugees were counted in Austria and 19,800 in Yugoslavia The booklet states that 158,600 of the Austrian groups left for some other country or were repatriated to Hungary, leaving 20,800 in Austria. In Yugoslavia 14,300 emigrated or were repatriated leaving 5,300 in Yugoslavia.

Irene Bishop (Perkasie, Pa.), director of MCC relief work in Austria, says "of the Hungarian refugees remaining here in Austria more than half are in private living and it's a few of these who are directed to us occasionally for food or clothing."

Miss Bishop represented MCC as one of five recipients of a certificate and a gold pin presented by the Sudeten Deutsche Refugee Organization in Vienna as recognition for service to Hungarian refugees.

Monthly mass clothing distributions are being made in Vienna and a number more were made in other parts of Austria. The latter includes distributions in communities of refugees at Hauskirchen and Gmuend, in lower Austria and near the Czechoslovakian border respectively. The MCC center in Vienna occasionally sends a few parcels of used clothing to persons in Poland and Hungary who request aid.

NEW LIFE FOR SUFFERERS

PARAGUAY—The ministry to leprosy patients at Barrio Grande, in central Paraguay, is now in its seventh year and is steadily increasing its scope. The major phase of the medical program is ambulatory treatment. This is the house-to-house visitation work by the physician. More than 315 visits were made to patients in their homes during the past year. An additional 65 patients called at the clinic.

An average of ten patients are treated in the guest house on the mission-clinic compound. General medical service is also afforded. Instruction in Christianity is part of the total ministry of the mission.

The staff has been conducting mass examinations in co-operation with the Paraguayan Department of Health. Many cases of leprosy are discovered in this way who would never otherwise seek treatment. Director Dr. John R. Schmidt (Newton, Kan.) writes, "Most patients know they have leprosy long before they are ever treated. With the mass examinations they sneak out to avoid a public scene."

NURSE IN NABLUS

JORDAN—An MCC nurse is serving in the city of Jacob's well where Jesus once spoke to a Samaritan woman about "the living water" (John 4). The city is called Nablus, once known as Shechem in Samaria. Tina Klassen (Abbotsford, B. C.) in a sense is offering "living water" in her nursing service as head of a ward in the 50-bed Evangelical (Arab-Anglican) Hospital, which has recently come under Arab supervision.

Matron of the hospital is Afifeh Rumman, a Jordanian trainee who spent last year in the LaJunta (Colo.) School of Nursing and Bethel Deaconess Hospital in Newton, Kansas.

CLOTHING FOR YUGOSLAVIA

YUGOSLAVIA—Fifty bales of baby and children's clothing have been dispensed in Yugoslavia, representing MCC's first distribution in that country, although some parcels of relief goods have been mailed there previously. The distribution was arranged by MCC workers of Vienna. They took the bales at Trieste from a larger shipment enroute to Vienna. It is hoped that follow-up visits can be made later.

Persons who have motored through Yugoslavia have reported apparent poverty among the people of the rural areas.

mutual aid placement

PERSONNEL WANTED

Accountant—Position open for person with typing and bookkeeping skills. Responsibilities include payroll and general bookkeeping for hospital and home for the aged. Minimum tenure of two years is suggested. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 211).

X-ray Aide—Opening in the X-ray department for person doing some of the simpler technical tasks and clerical work in connection with developing, recording, and filing X rays. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 212).

Grounds and Maintenance—Opening for man with interest and skill in working with lawns, trees, flowers, and shrubs. Duties include being in charge of the beautification of the grounds and some general maintenance work. Apply to: Bethel Deaconess Hospital, Newton, Kansas (No. P 213).

Christian Teachers — Consecrated Christian teachers with a four year college degree in elementary education wanted in September in an interdenominational Christian Day School in predominantly Mennonite community. Apply to: Mountain Lake Bible School, Mountain Lake, Minnesota (No. P 214).

Assistant House Mother—Excellent opportunity for mature lady to serve as assistant house mother to student nurses in modern school of nursing. Person must have genuine liking for people, a well rounded background of working with people, and experience in teaching, counseling, or group work. Serves and works with student nurses in residence and helps to give homelike atmosphere with proper guidance to student nurses. Contact: Administrator, Mennonite Hospital, Bloomington, Illinois (No. P 215).

WORK WANTED

Farm or Maintenance—Man in late forties desires employment as farm hand or in maintenance work, preferably in Pennsylvania or Ohio. Can do carpentry. Will furnish best of references; is a member in good standing in Mennonite congregation. Contact: Mutual Aid (No. P 210).

Home Care—Elderly woman is interested in work in a Mennonite home to assist in house work and care for aged persons. Would work for room and board and small salary. Contact: Mutual Aid (No. P 216).

jottings

ANNUAL HOSPITAL MEETING

Bethel Deaconess Hospital, Newton, Kan.: Otto Sommer of Newton is the new member elected to the board of directors at the annual business meeting of the Bethel Deaconess Hospital Association on Tuesday, Feb. 25. Gerhard Zerger of Moundridge and Sam Regier of North Newton were re-elected to the board. Mr. Sommer replaces J. E. Entz, who declined nomination. Mr. Entz was voted to honorary status on the board in recognition of 46 years of continuous service as a board member. At an organizational meeting of the board following the annual business meeting, H. J. Dyck of Elbing was re-elected chairman; S. J. Goering of North Newton, vice chairman; Sam Regier, secretary; and Otto Sommer, treasurer. The meeting was held in the Sister Frieda Memorial Chapel and opened with an inspirational service led by L. R. Amstutz, pastor of the Emmaus Church. The noon lunch was served in the fellowship hall of the chapel by the ladies of the senior auxiliary. The business meeting was followed by an address by Dr. Anita M. Isaac on the importance of physical medicine and rehabilitation as a concept in all of medical care and particularly how it relates to the health needs of older people. The annual report of the hospital showed that 3,079 patients had been cared for during 1957, with about 55% coming from Newton and vicinity, and 44% from other places in Kansas. It showed that services valued at $393,734 were rendered, of which about 3% was given as free services. The hospital received $7,006 in cash gifts: $4,550 in an estate gift; and $18,450 as the second half of the Ford Foundation grant. The school of nursing graduated 22 students during the year, and has a present enrollment of 63. A school of medical technology was opened during the year, and has 3 students enrolled. The report of the Home for Aged told of caring for 79 different people during the year, with 68 residents in the home at the end of the year. It also revealed that increasingly more nursing care is demanded to care for the residents of the home. During the year services valued at $81,903 were rendered, of which $4,100 (about 5%) was charity work. The Home for Aged received $3,092 in cash gifts and $3,400 in new annuities. The report of the hospital administrator called attention to the need for additional space to provide all the various service which a modern hospital must give. He also cited the recommendations of the Joint Commission on Accreditation of Hospitals calling for modernization and enlargement of the hospital if it is to continue to give the best in health care services, and to qualify for continued accreditation.

YOUNG PEOPLE EDIT PAPER

Butterfield Church, Butterfield, Minn.: The men's chorus from the Bethel Church of Mountain Lake presented an inspiring program in song and testimony Sun. eve., Jan. 12. On the following Sun. eve., Gospel Missionary Union representative Ben Nickel and family brought a service in music, homily, and curio. Kathryn Rupp, missionary to Guatemala, spoke and showed colored slides of Indian culture in Central America Sun. eve, Jan. 26. With "Service for Christ" as theme, the North Church gave a challenging C. E. program Sun. eve, Feb. 9. Our young people are editing a monthly paper entitled "The Whisper," which contains Bible queries, testimonies, and editorials, as well as information on missions and other events. —Willis Linscheid, corr.

MISSIONARY TAPE PLAYED

Immanuel Church, Delft, Minn.: Sun. morning, Dec. 22, Kathrine Teichroew gave a report of her work in Yakima, Wash., as a child evangelist director. She was home during the holidays visiting her parents and relatives. The last Sun. morning of the old year, John Esau brought the message. Watch Night was spent at the new Delft school auditorium with our neighbor church. Jan. 15, Wed. eve, Susie Hooge, a missionary of the Sudan Interior Mission from Nigeria, Africa, spoke to us of her work. The Sun. morning messages are at present based on I Peter. Feb. 9 the Bethel Men's Chorus of Mountain Lake presented us with an inspiring musical program. A tape received from Adeline Fast, our missionary to Congo Africa, was played Sun. eve, Feb. 23. The Ed. Radkes are the parents of a son born Jan. 26. They have been worshiping with us since last summer. Feb. 16 Orlando Waltner brought the morning sermon. Special meetings are being held March 9-16 by Ben Nickel.—Corr.

MISSION SPEAKERS

Swiss Church, Alsen, N. Dak.: The Youth Fellowship had their gathering Feb. 2. We received a rich spiritual blessing from missionaries Reuben Friesens from French West Africa Sun. eve, Feb. 9. Mission Society was held Feb. 20 with Mrs. Jake Toews as hostess. A large group from our church attended the male chorus concert at Rosehill Sun. eve, Feb. 16. Our Christian Endeavor was held Feb. 23.—Mrs. F. Feil.

PANEL DISCUSSION

Inman Church, Inman, Kan.: A panel discussion on "Placing Christ Central in a Christian's Observance of the Lord's Day and Work on Sunday" was sponsored by the laymen Feb. 2. Panel members were L. R. Amstutz, W. F. Unruh, and our pastor, Ben Rahn. Albert Gaeddert reported on his trip to Europe and showed pictures on his visits to Pax units and other places of interest, Feb. 4. Missionary Ferd Edigers and family have arrived for their furlough. A homecoming service is planned for March. Our pastor has completed a series of messages based on the Apostles' Creed, which have proved a great blessing. Roland Goering plans to be with us for Holy Week services. The churches of the community are joining in a rendition of an Easter cantata, "The Lord of Eastertide," to be presented Easter evening in the high school. The Vernon Lohrentzes of Chicago are the parents of a girl, Jean Lynae, born Jan. 29.—Corr.

MEN FORM FELLOWSHIP

Friedensfeld Ch., Turpin, Okla.: Feb. 2 we had our C. E. program. The Junior roll call was answered with a Bible verse containing the word "faith." Terry Boese was the leader. Wed. evenings we always meet for an hour of Bible study. Feb. 10 the men of our church met to form a Fellowship; officers elected were: pres., Eldo Becker; vice-pres., Arnold Janzen; sec-treas., T. T. Dirks. Mrs. J. H. Boese and Mrs. Maggie Wedel are in the Beaver Hospital.—Mrs. Paul Ediger, corr.

FAREWELL SERVICE

First Church, Pretty Prairie, Kan.: A young women's missionary society was organized Jan. 12. They meet once each month on Thurs. eve following the afternoon session of the older group. On guest day 51 ladies were present. The Jan. meeting of the Mennonite Men featured pictures of Puerto Rico by Dr. John Schrag of McPherson. Dr. Willard Kaufman spoke on his trip to the Orient at the Feb. meeting. Feb. 2 the Boy Scouts of this area worshiped in our church. The Grace Bible Institute program was presented here Fri. eve, Feb. 14. Melvin Gingerich, MCC worker from Japan, gave his report on the Far East Feb. 20. The farewell service for Pastor

Nyce was held Sun. eve, March 2.—Mrs. W. E. Wedel, corr.

YOUTH SUNDAY

CARLOCK CHURCH, CARLOCK, ILL.: Feb. 2 was observed as Youth Sunday in our church. The entire service was in charge of the young people. The messages were given by Jerry Lee Hoffman and Nancy Litwiller. They chose as their subjects "What the church means to me" and "My best for the church." Feb. 19 was our annual church family night with carry-in supper. Mr. and Mrs. Roy Ramseyer of Bloomington, Ill., gave a travelogue and showed pictures. Our church observed the annural World Day of Prayer with a union meeting at the Christian Church. The meeting was in charge of the Ladies' Missionary Societies of both churches. There were special musical numbers and a message by each pastor.—Corr.

"HOME FRONT" SHOWN

WAYLAND CHURCH, WAYLAND, IOWA: Dec. 29, in the absence of our pastor, the college students of our community conducted the morning worship. Those present were happy for the testimony of the students. Jan. 2 the congregation held the regular business meeting. Pastor Habegger was elected to serve for another three years. Aron Liechty was elected deacon and Kenneth Peterson, trustee. Sun. eve, Jan. 12, the film *Home Front* was shown. Dr. Ruben Widmer was guest speaker at the men's Brotherhood meeting Jan. 29. His subject was "Relationship of Science and Religion." World Day of Prayer was observed in a union service at the Cottonwood Evangelical U. B. Church Feb. 21. The funeral of Lee Koebel, Livingston, Calif., was held at this church Jan. 28. Robert Liechty and Ruby Kindred were united in marriage at the Methodist Church, Washington, Ia., Feb. 8. Mr. and Mrs. John Christner observed their golden wedding anniversary Feb. 19. Feb. 23 evening service was conducted by Harvey Gelhaus, pastor of the St. Paul's Evangelical Church, Washington, Ia.; he told of his experiences on the mission field in Africa, where he assisted in building work for one year, and also showed colored slides. —Mrs. Lillian Wyse, corr.

CONSTITUTION ADOPTED

PULASKI CHURCH, PULASKI, IOWA: The annual business meeting of the church was held Dec. 30. A constitution was adopted for the church. The pastor has accepted another three-year call. Jan. 1 the Bluffton College Girls' Gospel Team (which includes member Evaleen Bachman) presented a program. On Jan. 5 a fellowship supper was held with a hymn sing fellowship. The Iowa Mennonite Ministers and families met on Jan. 18 in Pulaski at the Kenneth Shelly home for the quarterly get-together. Jan. 12 and 26 the young people met and discussed topics on "Tithing" and "The Teenager and Use of a Car." During the month of January the Builders' Sunday school class met for several meetings to build a table and chairs for the new nursery class which started Feb. 9. The Companions' Sunday school class met the evening of Jan. 26 with the showing of a film, *Korea*. Several organizations in the church have decided to buy folding tables for use in the church basement. Twelve of our young people with the pastor attended a Youth Banquet Jan. 30 with other church groups in the community in honor of Youth Week. Several churches in the community joined in observance of World Day of Prayer Feb. 21 in our church. A baby girl was born to Bonnie and Darrell Payne Feb. 13. Mr. and Mrs. Ed. Cowles celebrated their 50th wedding anniversary with relatives and friends Feb. 22.—Corr.

WMS ANNIVERSARY

BETHEL COLLEGE CHURCH, NORTH, NEWTON, KAN.: At the March 25 meeting our Women's Missionary Society will observe its sixtieth anniversary. It was on March 3, 1898, when eleven women met with Mrs. David Goerz to organize a Mission Sewing Society. Since then the name has changed, its membership increased and the outreach of its activities become wider. Every senior woman of our church is considered a member. Monthly evening meetings with an average attendance of about 43 are devoted to programs, frequently presenting missionaries and Voluntary Service workers. A quilting group meets weekly, and a Relief sewing group meets once a month, also helping at the Relief Center when needed. A group of younger women have organized the Mission Study Circle; monthly meetings are devoted to programs to aid the spread of interest in mission work. Last year ten regular meetings and three all-day sewing meetings were held with an average attendance of 25 members. For the coming year projects are material aid and sewing for Congo Belge Missions. The need for fostering interest in missions was the beginning of the Minnie-Beth Society for high school girls in 1942, sponsored by Mrs. A. O. Haury and Mrs. Eva Brewer (the name was chosen in memory of Minnie Schmidt and Elizabeth Voran who had been consecrated church workers). This group continues to meet once a month undertaking such projects as making layettes for missions, rolling bandages, rebinding church hymnaries, helping establish the church lawn, gardening at the Meadowlark Homestead, and other community work. At present they are working on instructional material for African missions. An average of 16 girls attend, enjoying a pot-luck supper fellowship at each meeting.—Corr.

NEW PASTOR

GARDEN TWP. CHURCH, HESSTON, KAN.: A daughter, Denise Kay, was born to Mr. and Mrs. Howard Schroeder in January. Feb. 8 a church fellowship was held in honor of the new pastor, Clayton Goertzen, and family. The Goertzens have a small daughter, Jean. A group from Grace Bible Institute gave a program during the worship hour Feb. 16. Verna Vogt, a missionary on furlough from Japan who is a member of our church, accompanied the group. The evening of Feb. 20 a farewell was given for Pastor and Mrs. Virgil Dirks and family, who have served our church for the past two and a half years.—Mrs. Ferd Neufeld, corr.

into the beyond

JOHN H. ENBRECHT, of Marion, South Dakota, and member of the Bethesda Mennonite Church, was born April 3, 1899, and departed this life February 2, **1958.**

MRS. MARY EDNA SOMMER, life-time resident of Tremont, Illinois, and charter member of the Bethel Mennonite Church, Pekin, Illinois, was born in Elkhart, Indiana, October 13, 1876, and died February 4, 1958.

> *"The Negro must continue to realize that unearned suffering is redemption. We must say to our white brothers over the South that we will match your capacity to inflict suffering with our soul force. We will not hate you and yet we cannot obey your evil laws. Do to us what you will and we will wear you down by our capacity to suffer, and in earning our freedom we will so appeal to your hearts and consciences that we will win you in the process."*
>
> —*Dr. Martin Luther King*

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

DRAFT PROGRAM, 1958

Prospects for 1958 indicate the draft program will most likely remain as it is without any significant changes, unless the draft law expires in July of 1959. Key sources inside and outside government agencies have indicated that no important changes are indicated in spite of the panic defense situation, largely because the administration is unsure what kind of military force is needed. However, knowing the military, it is equally doubtful that the Pentagon would let conscription die easily.

There is a possibility that the draft law might expire in 1959 if Congress would dicker and be unable to make up its mind before July. In any case conscription seems to be here to stay for a long time.

All observations indicate that provisions for C.O.'s will continue as now provided for. One unsure element may be discussed: namely, the time required for active duty. At present there is no alternative to reserve duty for pacifists.

Persons directing the 1-W program are suggesting that since the average draft call age is between 22-23 years, young men should delay going into service till about that age. Fellows coming into 1-W service with additional education and maturity usually make the most of the 1-W service opportunity. Actually less than 50 per cent of all the fellows in the eligible age groups are being called.

Future trends in the draft are highly unpredictable. It is almost certain that Washington will be caught in growing controversy as the question is presented. In general the Department of Defense strongly favors a continued draft; the public does not. The outcome is uncertain.

NEWSLETTER FOR WOMEN

Ladies, are you acquainted with the *Women's Activities Letter* published by MCC-Akron? The *W.A.L.* is specially designed to inform and assist women's missionary groups with project suggestions and service programs in which they may participate through the MCC program. Featuring interesting stories, photos of actual needs, and projects and factual information about MCC services, this newsletter is distributed without cost by MCC to those requesting it. You may have your name placed on the mailing list by writing to Information Service, MCC, Akron, Pa.

A TOUR SOUTH

Six men representing the (Old) Mennonite, General Conference Mennonite, and Mennonite Brethren churches are making a tour to the South, touching on such places as Little Rock, Arkansas; Jackson and Gulfport, Mississippi; Montgomery, Alabama; and Koinonia, Georgia. The purpose of the tour is to study and understand the problems of race in the South, as well as encourage and witness to the situation wherever possible. It is hoped that we as Christians may find more ways of identifying ourselves with these areas of tension. We believe that our peace witness should also penetrate the conflicts that arise within our own lands where people are at war with each other because they do not have the same skin color.

1-W TRENDS

A gradual decrease in the number of men serving in 1-W alternative service has characterized the 1-W program during the last year. Presently about 1,350 Mennonite and Brethren in Christ men are in service . . . about 200 less than a year ago. At the same time the number of cities and institutions where 1-W men serve has remained about the same. This of course means a "thinning out" of the 1-W population. It is anticipated the program will continue in the future about as it is.

One new area of service has been a growing interest in 1-W Mission. Under this arrangement fellows contribute monthly to mission or service projects of their choosing, on special arrangements with MCC or a Conference sponsoring board. Information on openings and needs may be secured from the Board of Christian Service, 722 Main, Newton, Kansas.

WELCOME TO GARAGE-CHURCH

It was nighttime and raining when we arrived in Kobe, August 31, 1957. In the darkness, the surroundings seemed strange and different as we traveled from the ship to our new home.

The next morning, Sunday, was bright and cheerful. We did not know where to attend church service, so we accepted the invitation to worship at the little Kobe Mennonite Church. To our surprise we found the worship place to be a small garage just big enough to house one automobile.

Upon entering we noticed that the floor was cleanly swept and the chairs neatly arranged. A small blackboard giving the order of service in the Japanese language hung on the front wall. In front of the pulpit hung a large colored picture portraying Pilgrim's Progress with Scripture verses in Japanese. To the right of the pulpit stood a small pump organ.

We were welcomed with friendly bows instead of the American handshake. We could not understand the words which were spoken, yet a feeling of warmth and friendship prevailed. The opening hymn, "Holy, Holy, Holy," gave us the feeling that we were not in such a strange land after all. The music of the familiar hymns and the words of the message, even though in a different tongue, warmed our hearts. At the close of the service there were again many friendly bows as the congregation returned to their homes.

This was our first contact with the people of our new home in a different land. It was a small group, but a group of Christians who impressed us with their enthusiasm to witness for their Lord and their gratitude for having heard the gospel.

Since then this has become our home church here. We rejoice with them that this little garage has just recently been remodeled and slightly enlarged and is now a nice little chapel.

—Raymond and Phyllis Reimer

"In the light of the sacredness of human life, we must say that we would rather die ourselves than use nuclear explosions on human beings. . . ." —Norman Cousins

MARCH 18, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Photos
[illegible]

Paul Goering—BE NOT CONFORMED

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of things to come

March 18—Annual spring meeting of W. D. Women's Missionary Organization, Buhler Church, 9:30 a.m.
April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, **North Newton**
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 11**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

I AM THE WAY

We are all travelers. The years are the milestones of life. Again and again we stand at crossroads and call out, "Which way shall I take?" For there are many paths crisscrossing before us. We might travel down the way of self, a broad highway with much traffic. We might follow the way of wealth with its glittering enticements; or the way of power which we hope may lead to privilege and domination. There is the way of hate and scorn for others; the way of violence which has little regard for another. But these are not the Way of Christ.

Christ's way is a way of DISCIPLINE. Narrow is the way that leads to life. It is a way of cross-bearing, of sacrifice, of giving up life. It is a steep rugged way, climbed with great effort. It is beset with hardships and difficulties. But Christ walked this way and says to His followers, "Follow Me."

His way is a way of FAITH. He does not show us the end of the road nor all the places through which it leads. For we walk by faith and not by sight. We trust in our Leader and follow on with the full assurance that He is our Friend and will lead us aright. We walk together with Him over mountains of difficulties, through swamps of despair, across rivers of sorrow, but always with a faith that He will see us through.

His way is a way of LOVE. He walked this way of divine love when on earth and showed us what it is like. He charges us to love God supremely and our neighbors as ourselves. We cannot walk this high road of love and harbor hate for others in our hearts. The way of war and violence is utterly contrary to the way of love.

Christ's way is the way of SERVICE. He came to minister unto those in need, to seek and to save those who are lost on the wrong road. We follow Christ, not just for our own happiness, but that we may be of service to Him as He searches out the lost and scattered souls all along the way. To follow Him is to serve with Him "unto the least."

Christ only is the true Way of life.

WE STUDY THE CHURCH

What a splendid opportunity we are having in our Sunday school lessons to make a thorough study of the church, its origin, its fellowship, its power, and its outreach. Truly it is a remarkable organization, and only because it is divine in origin and nature can we account for its endurance through the centuries, often in the face of all kinds of opposition.

Now, more than ever, the church needs to point men to Christ the Head and to our one God and Father. Following such a study series we should all be more dependable members of the True Church.

The Challenge of the CROSS

J. W. Mellick

THE preaching of the cross is an invitation to the unconverted and a challenge to the converted. We need to spend more time "beneath the cross of Jesus" where the atmosphere will put spiritual health into our being and fire into our soul. It is here that one may get his directions in life and gain the right perspective. The cross is a place of challenge!

The cross is a challenge to die. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus wants men to die that they might live again. Professing Christians are too much "alive" in the sense that they "count their life dear unto themselves." Self-denial is a rare experience today. We are taught to believe that only the easy and pleasant is right. Modern advertising has given us an ease complex, to the point where we feel that anything involving effort, inconvenience, or unpleasantness is wrong. Let us stay around the cross until we are ashamed of our soft ways, our "flowery beds of ease."

The cross is a challenge to purpose. The reader of the Scriptures who studies the life of Jesus soon realizes that His whole life focused on the cross. He was born to die. He came "to give his life a ransom" . . . "to lay down his life for his sheep." Let us linger at the cross to consider our pointless, disorganized minds. We are pressured and pulled by a thousand things—no wonder Peter exhorts us to "gird up the loins" of our minds. Paul said, "This *one* thing I do." A blunt nail is hard to drive—let us be pointed! "Cumbered about with many things," we need to "choose the better part which shall not be taken away from us." Planned neglect is the need of the hour: need to neglect the secondary for the primary. We are majoring in minors! There needs to be self-pruning for more fruitfulness.

The cross is a challenge to love. This may seem a trite and common saying, but too often this word "love" is limited within the confines of the Bible. John exhorts us to love not merely "in word, but in deed and truth." We are afraid of nail prints—love that costs. The thirteenth chapter of Corinthians needs to get out of the Bible and into the actual experience of individual Christians and of the church. Under the gaze of the crucified Christ let us be ashamed of our un-Christlikeness, and here take up the challenge to be a channel of love to a love-hungry and needy world. Many cold hard hearts and impossible situations would melt and evaporate with love touching them. There would be victories which argument and keen logic fail to achieve.

The cross is a challenge to give. "For your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). Spending time in the vicinity of the cross has a way of touching heart strings and loosening purse strings. One cannot as a Christian stay very long at the foot of the cross without being challenged to give liberally—and more liberally.

The cross is a challenge to go. At the cross one considers the distance from heaven to the hill outside Jerusalem, a distance measured not in miles but in depths of humility. "He humbled himself and became obedient unto death, even the death of the cross." Thinking of the "Word that was made flesh, and dwelt among us" we feel the stir of the missionary impulse. Unless we go, the gospel stops, and Christ has died for nothing.

The cross is a challenge to pray. Prayer is an integral part of God's redemptive plan. He that sent His Son to die will freely give us all things if we will but ask. God depends on our prayers—He has ordained it so. Contemplate Calvary: Christ alone can save, but Christ cannot save alone. He has ordained prayer! He has ordained witnessing! We are laborers together with God. Surely He shall not have died in vain because His own fail to pray.

The cross is a challenge to holy living. Paul in his writings gives principles and then exhorts to practice: first doctrine, then duty. Those acquainted with the Scriptures know such verses as "God forbid. How shall we that are dead to sin live any longer therein." Stay at the cross until weights and sins loosen and fall off. The cross is truly a challenge to holy living!

Be Not Conformed

Paul Goering*

Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. Romans 12:2 (RSV).

NONCONFORMITY to the world is far more radical and demanding than most of us are willing to admit or practice. Where it is exercised at all, it generally is identified with activities such as the theater, dancing, politics, and fashionable clothing. But nonparticipation in certain activities does not meet the requirements of nonconformity; in fact, it may be conformism of the most insidious type.

Nonconformity means "not to fashion ourselves according to the present form of this world (eon), but according to its coming transformation" (Barth). There are no exceptions or exclusions. "All conformism is a state of being conformed to this eon [which] means the state of things in which we are living, [and] which is, according to Paul, a state of corruption. Being conformed to it, therefore, means to participate in its corruptness" (Tillich).

Our greatest error in this respect lies in thinking that certain actions are corrupt while others are not. But Barth reminds us that "our whole behavior, always and to the world's end, bears stamped upon it the *form* of this world. We must not delude ourselves. There are no moral actions, such as love, or honesty, or purity, or courage, which have rid themselves of the *form* of this world. . ." (*The Epistle to the Romans*, p. 434).

From this it would seem that we are required to make endless protest not only against evil but also against good. Why? Because all of our actions and institutions belong to the "form of this world" and are corrupted by egocentrism. The church is also included because while it witnesses to the coming world, it shares in the corruption of the present one.

Seen in its biblical perspective, nonconformity makes difficult demands on family life. If our families tried to make us reject Christ, then the point at which we would need to resist would be clear. But for the most part this does not happen, and our conformity lies in the innumerable small moments of daily living, in exerting and yielding to pressures and influences which may be good but which are selfish. The choice is not between denying family responsibility or affirming it. The choice is between shaping family life according to our desires or transforming it according to the coming world.

Jesus was as nonconformist toward His family as He was toward the synagogue, religious authorities, and even His own movement. The Bible gives us direct and inferential evidence of His thoughtful concern and provision for His family, yet tells us that He resisted them when they sought to call Him away from His ministry. Jesus was tender and compassionate, yet He resisted the crowds and His disciples when they tried to use Him for their own ends. His nonconformity brought pain and suffering to those He loved as well as to himself, but this was the risk He had to take. We also must take this risk of pain and with it the added risk of error. Our decisions may be wrong. If we take the risk and fail, we can be forgiven, but if we refuse to risk we are a failure in our whole being.

Nonconformity does not mean the negation of family, friends, teachers, community, nation, church, but their transformation. To be nonconformist is to accept responsibility in the most serious manner.

Jesus was most threatened by the

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*Pastor, First Church, Upland, Calif.

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forces of religious conformism and so are we. Conformity becomes entrenched most securely in the church. We see conformity in today's popular religious forces as well as in the previous period of reaction. Our church, which was nonconformist in origin, has become conformed to its nonconformity (as well as to many other things) and has lost its transforming power. When we adopt and enforce patterns of behavior we become conformed to the world. Some patterns are obviously better than others and we may enforce what the majority accept, but these should not be looked upon as sources of transformation; they stand in need of transformation themselves.

The beginning point for nonconformity is with me, the individual person. It is very difficult not to be conformed to anything, including oneself. The radical and the reformer do not have it any easier at this point; they, too, are in danger of being conformed to themselves. Any of us can get used to himself and conform to attitudes of indifference, smugness, disobedience, rebellion, or to strictness, perfectionism, authoritarianism, or self-justification.

The demand for nonconformity is far-reaching, disturbing, and difficult. All of us are conformed to many things which are of this world. If it reaches its proper depth, nonconformity cuts across our idolatries and calls into question our beliefs, our customs, traditions, and the whole conformist structure on which our security is built. It also brings with it its own anxiety and doubt. To many of us it will seem preferable and certainly easier to try to be tranquil and avoid the struggle, but the apostle's demand still confronts us.

How is it possible to be nonconformist? The "how" is suggested in the verse preceding our text: "*I appeal to you therefore, brethren, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*" Persons who have been sacrificed no longer make demands. They are surrendered and thus free to live in uncertainty, to risk failure, and to be forgiven. Only in this way can we obtain the glory of being transformed and of bringing renewal to others.

Questions about Christian education

Organized to Teach

EVERY WEEK the mailman brings requests to the Board of Education and Publication for help in Christian education from pastors and Sunday school workers all over the General Conference. Since we suspect that many who do not write have the same problems, we share with you these questions and our answers. If you have other answers for these questions, let us know; If you have other questions, let us try.

We are studying the problem of selecting teachers. At the present time each adult class selects its own teacher and assistant from the class. This seems Utopian and has not worked out at all, resulting in a regular hodgepodge and political ratrace each fall. What is your suggestion? Pennsylvania

Probably no particular pattern of organization will help you, although if you had a committee on Christian education it might be able to give guidance to classes. Generally it would seem advisable to give adult classes a certain amount of choice in selecting their teachers.

How much of an unorthodox Mennonite church would we be to grade adults on the basis of age rather than sex? What ratio of churches in our district do this in the adult departments? Kansas

You can assure your group that the pattern of having men and women together in Sunday school classes is a growing trend. Should you sense that they would feel too uncomfortable in this kind of situation, don't press too hard.

We are interested in a Sunday school teacher's training course. Do you have such a course available? Saskatchewan

We have no specific leadership education course as such, but we have some suggested programs. *Do You Want Teachers?* is a pamphlet that suggests some kinds of activities and courses of study. (Materials for these are available from our bookstores in Newton, Rosthern, and Berne.) Our *Demonstration School Manual* portrays another method of leadership education that you could try with your group.

We are interested in drawing up a Sunday school constitution for our congregation and we are wondering if you have available any model constitutions that might help us. Illinois

We are sending you a copy of the pamphlet, *The Local Board of Christian Education,* which provides a helpful discussion on organization patterns for Christian education. One thing that needs to be considered in drawing up a constitution for a Sunday school is that it tends to set the Sunday school apart from the church. In many ways it would seem good to have agreements about the Sunday school written into the congregation's constitution or its bylaws.

We never made any contribution to the Board of Education and Publication, for we thought the supplies we bought would be for that purpose. Evidently contributions plus supply receipts are needed. Is that it? Illinois

You're right. The fact that you buy your supplies from our bookstores is one important way in which your church supports the total ministry of Christian education in the General Conference. In some of the larger denominations most of the support for Christian education comes from bookstores and curriculum sales. At the present time we cannot operate on the same basis because of our small size and also because we have carried and continue to carry a number of special projects (such as graded curriculum production) for which we were not capitalized except through contributions.

What is your church doing to achieve this goal?

Every Congregation Seeking a Mission Outpost

J. Herbert Fretz*

THE honey bee, one of nature's most remarkable insects, cannot live alone. A single honey bee is as helpless as a newborn child, being numbed by the chill of a cool summer night, but as a component part of a colony of bees it is able to withstand the rigors of severe winter weather. Furthermore, a colony of bees though theoretically able to maintain perpetual existence by the reproduction of individual bees, yet when it is strongest in numbers, swarms out to divide itself and establish another colony. Swarming is nature's provision for the reproduction of colonies as distinguished from the reproduction of individuals.

Like bees, some Christians sting and some buzz around, while others gather honey. And like bees, Christians cannot live alone but find their living fellowship in the Church of Jesus Christ. Furthermore, congregations, like colonies of bees, must swarm out establishing new congregations, if the church is to multiply on earth. Jesus commanded: "You shall be my witnesses in Jerusalem, in Judea, in Samaria, and to the ends of the earth."

The second goal for the General Conference Mennonite Church, 1956-1959, adopted at Winnipeg in 1956 and promoted by *The Mennonite* is: *"Every congregation seeking a mission outpost."*

Let us consider each word:

● *Outpost* suggests a religious frontier beyond the walls of our established churches. Pioneers are still needed. One of the first ways to awaken and test the evangelistic conscience of a people is to send them in church groups out to hospitals, prisons, and rescue missions to hold meetings. But this is not enough, for the word "outpost" necessitates something more permanent. Three types of outposts cry for attention: Outposts among the underprivileged — city slums, rural slums (migrants), the racially segregated; outposts among the unchurched — housing developments, the neglected in teeming cities and sparsely settled rural areas; and outposts among our distant members—new rural settlements, and especially neighboring cities where our people go to seek work.

Several questions present themselves to us as Mennonites at this point: Why have many of our congregations, including evangelistic ones, neglected to establish outposts for members in nearby cities? Should we seek to establish outposts first for our distant members and then seek to bring the unsaved and unchurched into them, or should we boldly strike out into work among the unsaved and unchurched alone? How shall we go about seeking the unchurched without proselyting?

● *Every congregation* means that *every* congregation is responsible for surveying its own area and initiating action toward a needed outpost. This does not mean misplaced zeal. Some outpost work is best done by a single congregation, some by the joint effort of congregations, and some by the district conference or General Conference leadership. But the initiative and continued support of the local congregation, in any case, is absolutely necessary for success.

● *Mission* may have certain connotations. The average city-dweller associates the term with something temporary and not a church; something with a store-front for skid-row characters. But "mission" can also suggest to the human mind the idea of warm fellowship rather than cold formality. How can we promote the outpost as a church, and yet instill within its very life the warmth and enthusiasm of a mission fellowship?

● Perhaps the most important word is *seeking,* for here is the battleground of evangelism. Unless our people and our pastors awaken to the evangelistic needs around us, and seek to fulfill these needs through mission outposts, the General Conference Church will miss the great struggle for God going on in America today, and we shall remain on the fringe of Christ's church. George E. Sweazey, in his book *Effective Evangelism,* puts it this way:

> "The Church will never reach America by shutting up evangelism within its buildings. There are hundreds of thousands of people who will never find the Church until the Church goes to them. . . . A church with a vision will keep an eye on the area around it to see where it might meet religious needs by some sort of outpost. The pastor will have this on his heart. The official board will discuss it, from time to time" (pp. 257, 258).

Christians, like bees, cannot live alone. Congregations, like colonies of bees, must swarm out establishing new congregations, if the church of Jesus Christ is to multiply on earth.

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*Pastor, Salem Church, Freeman, S. D.

A pre-Reformation protestant church in Italy

The Waldensian Church

Anneke and Mario Musacchio*

FEW PEOPLE know the singular history of this church. It began in the twelfth century as a movement for lay preaching based upon what later became the Reformation principle of *Sola Scriptura.*

At first the movement was scattered over many European countries, but later, owing to persecution, became confined to some of the mountain valleys between France and Italy. Here the Waldensians heard the news of the birth of the Reformation. In the year 1532 they joined it, adopting a Calvinistic declaration of faith and a presbyterian church order. In 1687, following a particularly violent persecution, all the Waldensians were driven out of their valleys and found refuge in Switzerland and Germany. But they felt that they had a mission in Italy and in the year 1689 crossed the mountains in a journey (the "Glorieuse Rentrée") that Napoleon later described as a model of Alpine strategy, and reoccupied their valleys. At last in 1848 official persecution came to an end, and the Waldensians obtained their civil rights. Taking advantage of the political unification of Italy that took place in those years, they began their witness.

Now, more than a century later, there are hundreds of parishes or little groups scattered over Italy from the Alps to Sicily. If we look at the list of Waldensian pastors we see that the characteristic Waldensian names are fewer, and have been joined by Neapolitan and Sicilian pastors. The Waldensian Church has thus begun to fulfill its vocation of being an Italian Evangelical Church.

In any consideration of evangelism in Italy, one must take into account two very important factors in the position of the Vatican. First, the Catholic Church maintains that she represents the only true Christianity. In Italian you say "Christian" to mean "Catholic." Secondly, the Vatican has identified itself with the political party, the Partito Democristiano, which has held power in Italy since the end of the war. During the period preceding the elections there are many direct interventions by the Church. Parish priests threaten those who will not vote for the Partito with spiritual punishments. The bishops take part in the campaign with declarations that are read from every pulpit.

At the end of the war Italy was pervaded for a short period by a new atmosphere. Many people had a confused desire for a decisive turn in the national history; many hoped that liberation from fascism would mean liberation also from many chronic and by this time gangrenous diseases of the national life. But this hope remained frustrated. The sores of social injustices, special privileges, and corrupt administration have continued and sometimes become worse.

Thinking of these factors, is it surprising that a great number of Italians become atheists? If catholicism is the only form of Christianity and if this Christianity supports the oppressors, there remains nothing else to the oppressed than to leave it. If Christianity is a matter reserved for the rich, nothing is left to the poor but to look elsewhere. It is no mere chance that the Catholic countries of Europe have the strongest communist parties. In the attraction which communism has for the underprivileged, one must have the charity to discern a positive element, namely a longing for justice and aspiration to dignity, a demand not to be trampled on—confused and no doubt wrongly-directed feelings, which are nevertheless worthy of sympathy.

Notwithstanding continued nominal membership in the Catholic Church, many Italians bear in their heart delusion and rancor against the Vatican. Most become atheists, convinced that religion is the opium of the people. But in many lives there is an expectation of something that may fill their spiritual vacuum and give an answer to the problems of their soul. Most of the people that have been moved by the message of the Waldensian Church and who form our communities have passed through such a crisis.

In this general situation, what are the dangers and opportunities which the Waldensian Church faces in evangelism? We are conscious of the fact that the gospel has questions to put not only to catholicism but also to protestantism and that the Truth lies only in Christ and in His Word. From everyone who comes to our church wishing to join us, we ask first at least a two-year study of the Bible in order to test and give substance to his faith.

On the other hand, the situation that caused the Waldensian protest still stimulates nowadays a loyalty to the Scripture. We are daily confronted by aberrations allowed and encouraged by a church that has put aside the Bible. We are led to see how the only criterion for the life of a church is its faithfulness to the Word of God, and to realize how disastrous are the consequences for a church that fails in this loyalty. Because of this conviction we are watchful (perhaps not always successful!) that no authority, be it even of purest protestant orthodoxy, should prevail over the definitive one of the Bible.

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*The Musacchios serve a congregation of the Waldensian Church in Italy. Their parish is located in Sampierdarena, an industrial suburb of Genova.

How is evangelism carried out? In the first place one should say that the very fact that a minority church exists is already a stimulus, a question mark, calling people to think about the religious problem. Every member of our communities evangelizes when he has to explain his different position at school, in the army or in the office. Furthermore, there is also an action of common testimony that takes place in the form of public meetings and through our press. During the allied occupation in Italy permission was won to hold a broadcast quarter of an hour service. Many letters with thanks or requests for information reach the organizers. Often people ask for an answer on paper without a heading so that the postman or family members would not know anything about this correspondence.

Now the most interesting area is South Italy. Many letters reach our administrative board from the mayor or the family chiefs of little towns, asking that a preacher be sent to them so that they may know more of this new form of Christianity of which they have heard. If a preacher is able to begin to work in a new place, there are normally two stages. First, the meetings are impressive and everybody takes part. But when the first difficulties come, when it is clear that the gospel does not want only listeners, but also doers who commit their whole life, then some sort of a selection takes place. Sometimes the group dissolves, but more often a solid and fervent nucleus remains. The members of these dedicated groups feel in their turn the need to go into the nearby villages during their free time in order to distribute Bibles, even in the face of difficulties made by the police.

In general, it is true that although the Waldensians are handicapped by poverty, political obstacles, police obstruction, and perhaps also by a certain lack of imagination in devising new methods, the evangelistic concern of the church is alive. It is seen not only in the church leaders but also and above all in the church councils and in the individual members. Notwithstanding failings, inabilities, and timidity, we feel that the real aim of a church is not to cultivate itself but to bring to men the good news of God's Kingdom.

bookmarks

THE DAWN CAME LATE by C. DeRuischer, 217 pages, Zondervan, $2.50.

Having chosen to follow Christ, the real problem is still that of interpreting its implications in everyday life. The initial choice is but the first in a series of life long choices, each of which may either sustain or undermine the original choice. For John Dorn this became the real problem; in fact, it almost ruined his ministry.

The choice of life work was a settled matter; he was called into the ministry. The choice of a life companion who would share with him the manse and all of life's problems —well, this was another matter. The author has capitalized on the popular appeal of the triangle love story without giving way to the usual undesirable features of such a situation. John is tossed about by a series of circumstances which lead to an inevitable period of inner confusion; night settles upon his soul as he struggles alone in a little hut far from the congregation of people who loved him dearly. Then it is that the dawn breaks forth and light comes.

His is more than a love story well told. It is a struggle between the forces which play upon every Christian, no matter what his occupation. The danger of being swept away by the ever-alluring material world is one to which no one is immune. Thoughtful readers will find themselves living the experiences of John as the inner conflict of their own life. They will see themselves tossed about, struggling against odds often too great for comfort. The final outcome is one which is a must: there could be no other ending if the Christian spirit means anything at all.

The author has written most interestingly upon a major problem. Clothing this problem in the garb of the ministry is only a way of showing how tremendously real this problem is. The story moves with ease; there is a minimum of unnecessary content. This is not the preachy type of novel; the author lets his characters live their lives; he bares to the reader their inner struggles and leaves to this portrayal the emphasis which he seeks to make.

—Mrs. Walter Gering

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

the reader says

Dear Editor:

Some months ago you printed a review of the book *High Is the Wall* by Ruth Muirhead Berry. As a result we have it in our church library. Or rather it is listed in our church library; it is being read with great interest and is seldom found in the library but in some member's home.

So often we read of the inroads the Catholics are making into protestant faith, and the difficulties they cause in our mission fields. *High Is the Wall* is a very interesting and informative book.

Maybe the review could be reprinted.

Mrs. Walter Lindteigen
Hillsboro, Kansas

Need more vision
VS in the city
will awaken you

With Eyes Wide Open

Pete Ediger

THE WAKE FAMILY was on the way to church. Wida was speaking to her brother. "Halfa," she said with a trace of a tease in her voice, "you'd better not sleep in church this morning. The pastor has asked me to give a report of my Voluntary Service experiences, and I want you to hear it too."

"O. K., Sis," retorted Halfa, "I'll try to keep both my eyes and ears open. But you'd better make it interesting, or you know what will happen."

Wida knew. Halfa sometimes seemed to get bored in church. He attended quite regularly, but he wasn't exactly enthusiastic about it. Sure, he had been baptized and joined the church several years ago, but it seemed like something was lacking. Since she had come back from VS, Wida kept wishing Halfa would have had some of the experiences she had there. Somehow her eyes had been opened. Life had taken on new purpose. Especially church life.

And now they were arriving at the church. There was the sign, Somawake Mennonite Church. (I must give you an interesting sidelight on the history of this church. The pastor, Rev. B. A. Wake, uncle of Wida and Halfa, insists that there is evidence that when the church began over 400 years ago, the name was Allawake Mennonite Church. He is trying hard to change the name back to its original, but is finding it difficult to convert all the members to the idea. And, after all, not all members are of the Wake family, so the name might be misleading. Interestingly enough, not even all who claim the Wake name are pushing Rev. B. A.'s efforts. Halfa, for instance, thinks Somawake is good enough. Wida is sure it could be improved.)

IT WAS TIME for Wida's talk. She began by reading Romans 12:1 from Phillips' *Letters to Young Churches*, "With eyes wide open (she glanced at her brother and continued) to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies as a living sacrifice, consecrated to him and acceptable by him."

Wida began speaking, her stage fright forgotten in her desire to share her convictions. "It is important," she said, "to have one's eyes open in life. This is true physically, and just as true spiritually. I want to talk about open eyes as it relates to my Voluntary Service."

Halfa listened, opening his eyes a little wider. Wida continued, "The object of our working as VSers in the city was to try to help open the eyes of boys and girls and men and women to the good news of the gospel of our Lord Jesus Christ. This we tried to do not only in words, but in deeds of loving service. While we faced many problems and disappointments, I am happy to say that some deeply appreciated this service and were brought closer to Jesus Christ as a result.

"But not only were the eyes of those whom we served opened to the love of God; I want to say this morning that my eyes, too, were opened wider to see more of the mercies of God. I had heard about and believed in salvation through the love of God in Christ—I had heard about and believed in the power of this gospel of love—but somehow in my VS encounters with people who didn't understand this love, my eyes were opened anew to the great need for this love in the lives of people, and to the power of this love to change their lives."

Halfa was listening intently. Wida was concluding, "I thank God for His mercy in giving me the privilege of serving in VS. I hope I may have been of some help in opening others' eyes. I know my own have been opened wider."

WHILE the pastor was praying the closing prayer, Halfa, quietly, earnestly, was praying an opening prayer, "Lord, open my eyes to Thy mercies and use me to open the eyes of others. Amen."

After church, Halfa stopped in at the pastor's office. "Pastor, could I see one of the new VS folders?"

"Why, yes. Here's one. And Halfa, Simon's name was changed to Peter, how about changing yours to Nuly A.?"

That night Nuly A. Wake had a dream. He was at the church, planning and working together with many others, trying to change the first three letters of the name of the church sign from "Som" to "All." He could see that it would be a life-long task, but a supremely worthwhile one.

Nuly A. Wake was now no longer dreaming. He was seeing a vision.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Newfoundland Needs Teachers, Nurses

MORE than two dozen Canadian and United States young people are voluntarily serving with Mennonite Central Committee at four outpost villages in Newfoundland. A large island on the eastern shore of Canada, Newfoundland is the newest Canadian province.

In September many Newfoundland children will not be in their classrooms. Children on two Twillingate islands, just off the northeast shore of the province, will not be in school because teachers are not available. Many children will spend time in schools under unqualified teachers. There is also a shortage of nurses and nurses' aides in the 100-bed hospital there.

MCC is establishing a unit of teachers and nurses on the Twillingate islands to help bring better standards and a Christian witness. These two islands have a more concentrated population (6,000), making possible a larger unit than in many small outposts. Two VS units are on the main island at Baie Verte and Wild Cove. A fourth at St. Anthony was opened in the fall of 1957.

Seafaring People

English and Irish fishermen went to Newfoundland more than 250 years ago to escape French attacks in their homeland. These hardy folks have earned their living from the sea—fishing and drying fish in the summer and autumn and then preparing for the next fishing season in winter and spring.

Winter is also an opportunity for seal and duck hunting. In recent years the demand for dried cod has declined. This has unfortunately resulted in the dependence of the population upon unemployment checks and an apathetic community spirit.

The small outport fishing villages are snuggled away in the coves and bays at the foot of the mountains along the coast. Here they have some protection from the ocean gales, but still have safe natural harbors.

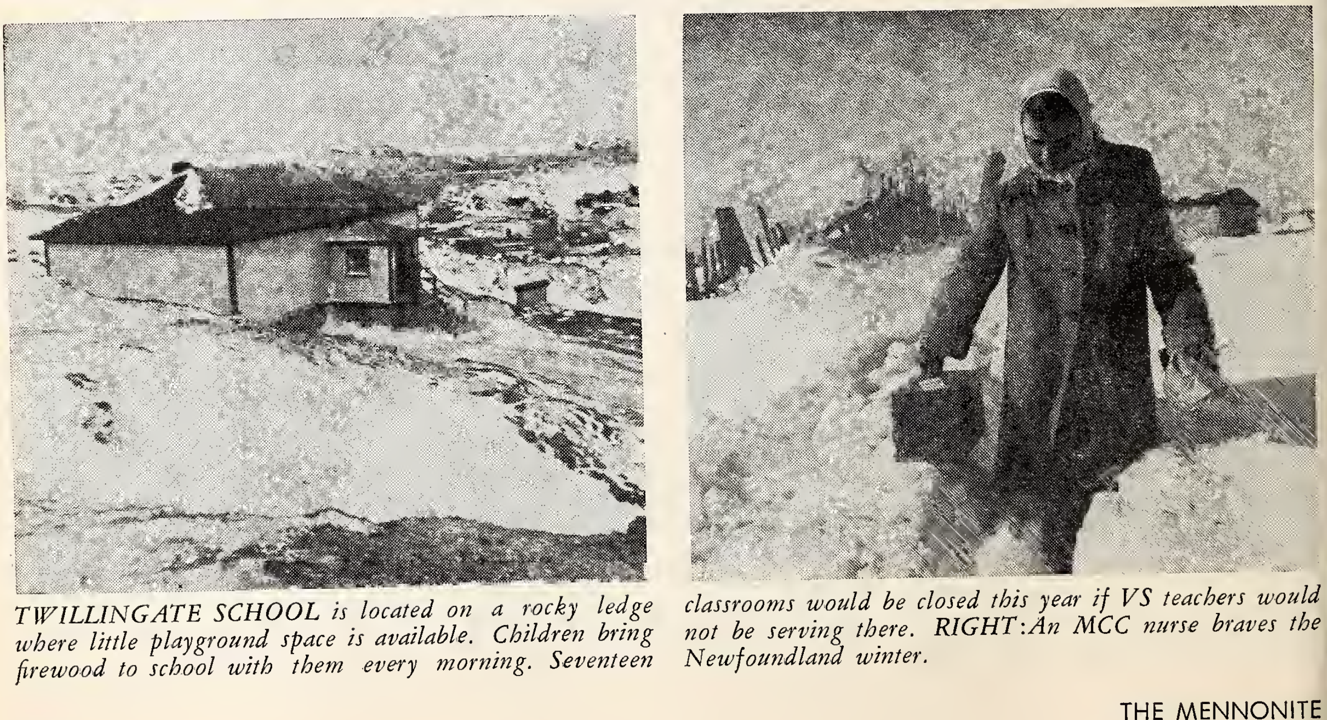
The outports range in size from five to fifty families and in some of the smaller villages most of the families are related. The Newfoundlander is characterized by independence, friendliness, and wholehearted personality.

Today Newfoundlanders are engaged in three major industries: fishing, lumbering and pulpwood, and mining. Recent discoveries of copper, asbestos, and iron ore promise to put more money into the working man's pocket.

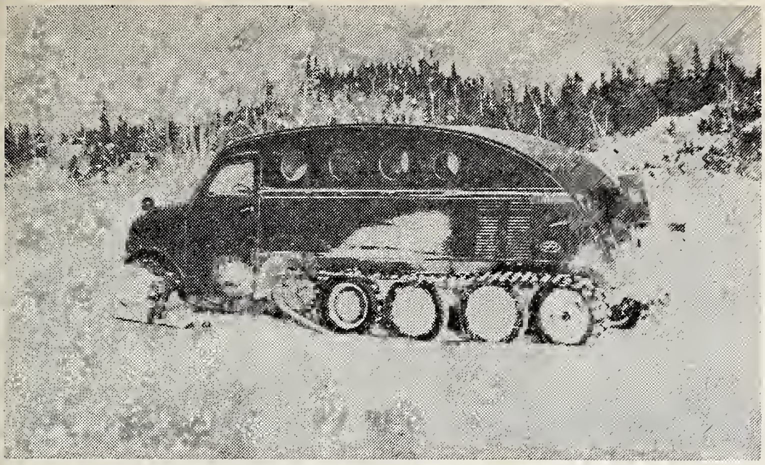
Educational, Medical Services

Mennonite volunteers in Newfoundland work mainly in educational and medical services, both of these having been neglected. Through these services they try to make a spiritual impact on the communities as they serve in the name of Christ. Special spiritual outreach has been done through summer Bible schools and regular Sunday schools.

Newfoundlanders are basically very religious and each outport has at least one centrally located church and school. When more than one



TWILLINGATE SCHOOL is located on a rocky ledge where little playground space is available. Children bring firewood to school with them every morning. Seventeen classrooms would be closed this year if VS teachers would not be serving there. RIGHT:An MCC nurse braves the Newfoundland winter.



A snowmobile provides winter transportation.

denomination is represented, each often has its own church and school.

The MCC has to a large extent worked with the United Church of Canada. Many villages are served by a circuit preacher who comes only once every two to eight weeks, depending on the size of the charge. Some outports have a teacher-preacher combination.

S. S. Attendance Tripled

In the Sunday school at Baie Verte the attendance tripled during a two-year period. The 105 on the roll included the children of 99 per cent of the United Church families.

The MCC teachers made it a point to prepare local people to carry on the Sunday school, so that when the unit leaves, the Sunday school won't leave with them. The local assistant superintendent commented, "I think we have the biggest and best Sunday school on the east coast of Newfoundland."

Schools are generally understaffed. Some small communities have not had teachers for the last four years. These church and school conditions exist mostly in the small isolated outports, while the larger towns along the Canadian National Railways and Trans-Canada highway are much better.

Seventeen Are Teachers

Seventeen of the Newfoundland VSers are schoolteachers. The others are in medical services. There are four registered nurses. If the Mennonite workers wouldn't be in Newfoundland, the work just wouldn't be done.

Volunteers receive the full salaries of their professions, but all earnings are turned over to MCC Voluntary Service. In turn they are provided with board, lodging, transportation, and $50 a year clothing allowance, which is raised to $100 the second year. Monthly allowance of $10 the first year is raised to $20 the second year. Any profits are applied to MCC VS nonpaying projects.

From *The Canadian Mennonite*

Program Planning Stressed in Ontario Workshop

The annual Youth Workshop of the United Mennonite Churches in Ontario was held recently in the St. Catharines United Mennonite Church.

Theme of the workshop was "Planning Youth Programs." The guest speaker, Harris Waltner, president of the YPU, introduced the three topics, "Christian Service" "Christian Fellowship" and "Christian Faith and Life."

"Christian Service"

Outlining how to plan a Christian Service program, Waltner said individual needs must be considered—the needs for fellowship, acceptance, and security. The discussion following highlighted these points: Young people should do more Christian service at home—singing for shut-ins and helping the sick. They should form disaster units to help at home and in surrounding communities.

Voluntary Service should be emphasized, perhaps by organizing a team of former VSers to relate their experiences to the church. The groups felt that youth also should be better informed about the Canadian and U. S. Conferences.

After these discussions the young people participated in some actual service projects—a devotional for shut-ins, helping in the kitchen, and cutting down trees for the new parking lot at the St. Catharines Church.

"Christian Fellowship"

Pointing out that Christian fellowship requires a feeling of togetherness, the speaker gave these suggestions: Have socials and programs which include everyone. Select a theme and then carefully plan details around it. Give the program adequate publicity. Always close with a short devotional.

Have discussions on topics like boy-girl relationships, inter-faith marriages, divorce, etc. Expand Christian fellowship with other races. Encourage young people to do Voluntary Service in the Deep South. An evening program of singing, skits, and games helped put some of these ideas into action.

"Christian Faith and Life"

Youth fellowship programs should encourage fuller commitment to Christ. To do this, we need programs which foster an appreciation for the Bible—through Bible quizzes, responsive readings, prayer, and testimonies. More worship experiences should be held outdoors, in a natural setting.

Too often there is a lack of reverence shown in the church. Overcome this by organ music before the program and announcements on the bulletin board such as, "Don't whisper; if you do whisper, whisper a prayer." Plan to promote discussion of youth problems. Attract interest by doing more publicizing through bulletins, postal cards, or telephone.

At the close of the workshop, each local group met to evaluate the two-day meeting. Their enthusiastic reports indicated that the youth felt they would be able to put what they learned into action.

Bill Dick, president
Ontario Youth Organization

our schools

STUDENTS TRANSFER

Nursing students taking work at Bethel the first two quarters have now transferred to Bethel Hospital for further instruction. Leaving the Bethel campus are LaVerta Bartel, Marilyn Bible, Frances Classen, Lola Eisenbeis, Rozanna Goebel, Margaret Goossen, Myrtle Harder, Lucille Hege, Alice Hendrich, Katherine Hilty, Rachel Jenkins, Velma Kroeker, Geneva Nachtigal, Ettie Jean Phillips, Joyce Regier, Lois Regier, Mary Catherine Ruth, Judy Shank, Rosella Sherman, Sue Webster, and Eleanor Weinbrenner.

Janice Waltner, sophomore from McPherson, will represent Bethel College at Wuppertal, Germany, Teacher's College next year as the exchange student selected and supported by the Bethel student body.

S.C.F. OFFICERS

Melvin Schmidt, Canton, Kan., and Arlin Claassen, Beatrice, Neb., have been elected president and vice-president respectively of the Bethel College Student Christian Fellowship. They will take office with the beginning of the spring quarter, March 10, and continue through the winter quarter of next year. Vinette Graber, Marion, S. D., will be the new secretary and Harry Neufeld, Inman, Kan., will be treasurer.

MISSIONARIES VISIT

Two missionaries visited Canadian Mennonite Bible College recently: Harold Ratzlaff, who has served in India for two terms, and Frieda Gingerich from the Belgian Congo, Africa. Miss Gingerich addressed us in our prayer meeting at noon and Brother Ratzlaff spoke in chapel. Slides of the work in both India and Africa were shown in the evening. New insight into the life and work of a missionary was gained in informal discussions as well.

Education was the theme of the program presented when students of the Mennonite Brethren Bible College visited us. A humorous skit depicted changes in education since the time of Johann Cornies. A panel discussion in which three M. B. college students participated had as a major question, "Does higher education stifle Christian zeal?" A fellowship lunch and short devotional ended the evening. Victor Fast called this annual visit "a good tradition," serving for us as individuals, schools, and conferences to become better acquainted.

REPORTS TO CHURCHES

President Ronald von Riesen plans to visit Northern District Conference churches in North Dakota and Montana the first week in March. He was the Conference delegate to the Mennonite World Conference last summer and he will give a personal report to the churches. With him will be Pastor Abe Wiebe, District president.

The girls of the Academy Foods Class are participating in the High School division of the Pillsbury baking contest. Winners of the class bake-off, Della Kehn and Mary Ratzlaff, will enter the State contest later in spring.

MISSION CANDIDATE

Mary Epp, Hanley, Sask., accepted candidate for the Congo Inland Mission, was the honored guest at a Mennonite Biblical Seminary farewell gathering sponsored by the unmarried students, who presented her with a cash gift. Mary has discontinued her academic studies and is now getting ready to leave for Belgium on June 28, where she will study French for one year prior to going to the Belgian Congo.

into the beyond

Mrs. Louise Dyck passed away in her sleep February 17 at the age of 82 years. She had been a long-time member of the Tiefengrund Church where the funeral services were held February 24 with A. E. Regier and J. R. Friesen officiating.

Mrs. Abraham Schowalter of Donnellson, Iowa, and member of the Zion Mennonite Church, was born September 26, 1865, and died February 13, 1958.

Rudolph Kessler, of Lehigh, Kansas, and member of the Lehigh Mennonite Church, was born January 18, 1900, and died February 26, 1958.

Warren Henry Fritz, of Wadsworth, Ohio, and member of the First Mennonite Church of Wadsworth, was born July 27, 1916, and died February 28, 1958.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Housekeeper-Aide — Excellent opening in Mennonite institution for middle-aged or young lady interested in working with people. Work in friendly Mennonite community, in a home-like atmosphere. Further details upon request. Contact: Meadows Mennonite Home for the Aged, Meadows, Illinois. (No. P 127)

Farm Help—Dairy farmer in Pennsylvania needs man for field work and dairy operations. Will furnish room and board for single man or part of farm home for small family. Farm located near G. C. Mennonite church. Contact: Harry L. Landis, R.D., 4, Quakertown, Pa. (No. P 218)

Christian Girls — Opportunity for girls from 18 to 50 years to serve with pay in private Christian home for exceptional children. No special training required, only a genuine liking for people. Contact: Mrs. Ensel Lloyd, 8511 Hillcrest Road, R.R. 16, Kansas City 33, Mo. (No. P 219)

Dietitian—Person wanted to serve for one to two months at Camp Mennoscah as dietitian for the camp. Will do all the meal planning, supervise the cooking and the meal serving. Person should at least be young in heart. Offer includes room, board, modest wages, and some travel expense. Contact: Mutual Aid, 722 Main, Newton, Kan., (No. P 220)

WANTED TO RENT

House Trailer — The Western District Youth Fellowship urgently needs to locate a house trailer to rent for staff housing for this summer for Camp Mennoscah. Request that any interested party write immediately to: Mutual Aid, 722 Main, Newton, Kan. (No. P 221)

MCC news and notes

RELIEF BEGINS IN REFUGEE BOTTLENECK

HONG KONG—Mennonites are re-establishing a relief program in Hong Kong, one of the most concentrated refugee areas of the world.

A shipment of clothing, meat, and soap has been made to Hong Kong to be distributed by Norman C. Wingert, who transferred from Tokyo. MCC operated a relief unit in Hong Kong from 1950 to 1952.

The distribution program will be in connection and co-operation with Lutheran World Federation, which is providing housing and which has a successful plan of careful distribution and follow-up case work.

Hong Kong is the only asylum area for escapees from communist China. These are not only the Chinese, but also hundreds of European refugees.

Some three million persons are crowded into 391 square miles of the island and peninsula of Hong Kong, a British crown colony. There are 7,700 inhabitants per square mile.

Dr. Ludgwig Stumpf of Lutheran World Federation and chairman of the China Refugee Inter-World Service says, "In thinking over what can still usefully be said to the already widely-discussed subject (of the Chinese refugees), the common characteristic of all statements is this: Hong Kong has the world's most concentrated refugee problem."

He continues, "It is glaringly obvious that this pronouncement brings out a second statement: we have before us the possibility of a catastrophe which, if not dealt with intelligently and in time, may entail the disappearance of Hong Kong as a show-window of the free world and as a commercial center and meeting place of many cultures."

The Hong Kong government has vigorous action to modify the acute housing problem. It is said that 650,000 persons live in sub-standard conditions. Refugees and squatters numbering 300,000 still live in totally inadequate and unsanitary quarters.

An unknown number of persons estimated to be 100,000 are living on rooftops, staircases, or on pavements. In 1954 through five large and small squatter fires 90,000 persons lost their homes. In 1955 another 10,000 persons were left homeless because of fires.

Multi-story flats have been erected with emergency sub-standard accommodations. For a total of nearly three million persons Hong Kong has about 5,000 hospital beds (an eighth the international minimal standard).

About 175,000 school-age children do not attend school. Ninety-five per cent of the refugee adults have had active or milder forms of tuberculosis. An estimated 80 per cent of the population has an income of $35 or less monthly per family.

DISASTER SERVICE

ILLINOIS—How to provide service in disaster areas which are outside areas of Mennonite concentrations was an item of major concern at the third annual meeting of the Mennonite Disaster Service in Chicago February 27 and 28.

It was pointed out that the major disasters have been occurring in areas where Mennonites are not concentrated. Following the meeting Lewis Britsch of Archbold, O., began an investigation of the Mississippi disaster area in hopes of applying some of the suggestions proposed at the meeting.

The meeting, planned by the MDS co-ordinating committee, was attended by 35 representatives of 15 North American MDS organizations which included those from as widely-separated points as Oregon, Delaware, Manitoba, and Oklahoma.

Lester Glick, associate professor of social work at Goshen College, addressed the group at a fellowship dinner. His address was on "Meeting Disaster Victims' Emotional and Spiritual Needs."

Workshops took up the matters of co-ordination and field direction. R. L. Hartzler of Bloomington, Ill., and C. Wilbert Loewen of Winnipeg were leaders.

TYPHOON VICTIMS AIDED

VIETNAM — Disaster relief items have been distributed to victims of last October's Typhoon Irma in the Tourane area of north-central Vietnam, next to the South China Sea.

The typhoon destroyed homes, churches and crops. The distribution was made by Harry Lefever (Lancaster, Pa.), Duane Swartzendruber (Princeton, Ill.) and interpreter Y Dun with the assistance and co-operation of pastors in the Evangelical Church of Vietnam.

They gave out Christmas bundles, blankets, mosquito nets, children's shoes, school supplies, beef, cheese, soap, and beans.

jottings

CONFERENCE STUDY

First Mennonite Mission, Edmonton, Alberta: The idea of a project to acquaint our church with the Conference first took root last fall. After weeks of planning the program was submitted to the youth group. The idea caught on fast and soon committees were writing for and reading up on information regarding specific topics. Twenty-eight people worked on nine areas: The North American General Conference, its organization; the Conference Districts; the MCC publications; schools and colleges; homes and hospitals; Young People's Union; The Canadian Mennonite Youth Organization; and the Alberta Mennonite Youth Organization. February was set aside as Conference Month in which a series of four Sunday evenings were used to present the findings. Reports, maps, charts, displays, pamphlets, and booklets were utilized to full advantage in broadening our Conference knowledge and strengthening spiritual ties.—Walter Paetkau, corr.

SPECIAL SPEAKERS

Normal Church, Normal, Ill.: Mr. and Mrs. Homer Park are the happy parents of a son, David Alan, born Jan. 17. Mr. and Mrs. Irvin Kennell of Eureka presented an illustrated lecture telling the story of MCC work in Jordan at one of our evening services. Miss Minke Van der Wal, a native of Holland, and a worker at the Mennonite Hospital spoke Sunday evening, Jan. 26. Frieda Gingerich, a missionary who has been in Congo, spoke to the children's department and the adult Sunday school on Sunday morning, Jan. 26. The Menno Knights from the Normal Mennonite Church won the McLean County protestant church basketball tournament. The Union Baptist Junior Choir presented a program Feb. 9. Our church participated with others in Normal in the World Day of Prayer Service.

HOLY WEEK SERVICES

Bethel Church, Lancaster, Pa.: Martin Schrag of Messiah College will speak in our church on Wed., Thurs., and Fri. of Holy Week. On April 13 a special Peace and Service Program will be held. On April 27 Arthur and Helen Keiser will be with us. On Mar. 9 Burton Yost brought two messages on "The Biblical Basis of the Simple Life." Mrs. John Purves, formerly of Berne, Ind., was appointed director of our Junior Choir of about 30 voices. Eric Habegger, formerly of the Sonnenberg Church in Switzerland, who settled in Lancaster County in 1954, is directing our adult choir. The Dale Horst family recently moved to Newton where Dale will be attending Bethel College. At a reception for the folks who united with our church in 1957 William Snyder spoke on "The Church as a Fellowship." Our membership is 137. Additional members will be received on Palm Sunday. Our average Sunday morning attendance is 165. Sunday school attendance is about the same. The pastor has an instruction class of 12. The class will continue into the summer. The Brotherhood of our church is active and is sponsoring a pre-Easter house-to-house visitation program.—Ward W. Shelly.

SUDDEN DEATH

First Church, Monroe, Wash.: This community was shocked by the sudden death of Joe Waltner. He had been in the hospital recuperating satisfactorily from a fractured shoulder when death came from an apparent coronary condition. Mrs. Wm. Zerger is a major surgical patient at the Monroe General Hospital. Dr. Dan Miller is recuperating satisfactorily from several surgical operations at Seattle Hospital recently. Pastor and Mrs. Geo. Kopper enjoyed a two-week vacation in Mexice City with Mrs. Kopper's sister and her husband, Mr. and Mrs. Herbert Franz from San Jose, Calif. During Pastor Kopper's absence we were privileged to have several messages by Philip Capp from Seattle Pacific College. We were also favored with special music by the Clarion Quartet from the College. At the present time Pastor Kopper is conducting evangelistic services at the Menno Church at Ritzville, Wash. Mr. and Mrs. Alfred Stucky gave us a very illuminating program by spoken word and slides on the work of the Bible Translators in Mexico. The C.E. Valentine social was held in the church basement Feb. 14. Several films were enjoyed by all. Mr. and Mrs. Albert Albrecht are moving to Lynden, Wash., to be near Mrs. Albrecht's children in southern Calif. Mr. and Mrs. Dan Stucky are staying at the parental Ed Stucky home.—Mrs. Dan Miller,

MISSIONARY PANEL

First Church, McPherson, Kan.: We had our Harvest and Mission Festival Nov. 10 with Henry Hege from Geary, Okla., as our guest speaker. In the evening we had three missionary ladies for a panel discussion: Aganetha Penner, Esther Wiebe, and Vernelle Yoder. Our former pastor, Roland Goering of Halstead, showed pictures and told of experiences on their trip to the World Conference in Germany. Mrs. Goering also told of their trip to the Friendship Circle and the Friendly Hour group another evening. We have taken into our fellowship as members Mr. and Mrs. Ernie Wiens and Mr. and Mrs. Lester Jantz. We canned meat for relief in Moundridge 4-H building Nov. 18. Our young people sponsored a chili supper Feb. 16. The Friendship Circle joined the Friendly Hour group for a meeting with Mrs. H. L. Shook, who gave a book review from *Suddenly the Sun*. Jan. 13 we had our annual Dutch supper in the Comm. building, which was well attended.

LETTER SHARING

Springfield Church, Pleasant Valley, Pa.: Dec. 8 the Missionary Society had as their topic "Seeking Christ in Christmas." Jan. 12 the society had a letter sharing program; letters from various missionaries were read and the work of the District Women's Organization was discussed. The topic for Feb. 9 was "Christ, the Church and Race," which proved a very interesting program with question and answer time. The Christmas program by the S. S. was given the eve of Dec. 22. Dec. 23 a group went caroling to friends and shut-ins. The Bluffton College Gospel Team gave us a very inspiring program Dec. 30. Our C. E. held their anniversary program Jan. 26 with Marie and Carl Flickner speaking and showing us many articles brought back from India. The topic for the Feb. 23 C. E. was "Teach Us to Pray." Our primary and intermediate depts. of the S. S. purchased scarfs, gloves, caps, and underwear with their mission money to be given to children in Formosa.

MISSION SOCIETY PROJECTS

Hopefield Church, Moundridge, Kan.: The Ladies' Mission Society had as their project old Christmas cards and money to purchase a blanket. Jan. 9 was spent sewing blouses, jumpers, and hemstitching a quilt. Jan. 10 the children's grades 1-8 met for work night at the church. They worked with old greeting cards and brought school supplies as the project. Sun. eve, Jan. 19, Aganetha Penner showed pictures and presented the Indian field of Arizona. Jan. 19 H. B. Schmidt of North Newton presented the morning message in the absence of our pastor. Young people met at the parsonage Feb. 2; Wm. Gering presented a challenging talk. The Ladies' Mission Society met Feb. 6. The project was winter fabrics. We enjoyed embroidering hand towels which are to be given to local hospitals. A son, Donell Dee, was born Jan. 28 to Mr. and Mrs. Wm. Schrag; a daughter, Lynnae Ruth, to Mr. and Mrs. Forrest Goering Feb. 3; a daughter, Janell Kay, to Mr. and Mrs. Abe Schrag Feb. 12; a son, Lynn Dale, to Mr. and Mrs. Sam Stucky Feb. 20. Feb. 24 our pastor spoke over radio station KNEX, MchPerson.—Corr.

Definition

1-*W Service*: An alternative to military service made possible by U. S. Selective Service for Christian young men who because of religious convictions and conscience object uncompromisingly to taking part in military service and other war efforts.

Approved by our government and encouraged by the church, men in 1-W Service perform work of national importance, serving in institutions, agencies, and programs of the church witnessing in service to a way of life motivated by love.

1-W Service has provided the right occasion for Mennonite youth to give a personal witness with their whole lives of a way of peace in a fearful world. For many 1-W service began as an obligation but was transformed into an expression of giving of one's whole life to God. 1-W alternative service is the church's opportunity to send out its youth, with all their eagerness to serve, in a united effort to bring Christ and His message of reconciliation to all men. 1-W is the church in action, called of God to "be my witnesses."

Religion in the Home

We believe the family is the best teacher. The church cannot hope to give sufficient instruction in just one hour out of every week. Religious training should be a daily affair where children learn by example and through experiences of sharing with their parents.

The church ought to unite families, rather than divide them. The Christian family fights a losing battle in trying to find time to spend together. There are club meetings, business meetings, aid meetings, choir meetings, committee meetings.

In a study to determine the relative influence of parents, public school teachers, and Sunday school teachers on a child, it was discovered that parents have twenty times more influence than a school teacher, and 275 times more influence than a Sunday school teacher. Tomorrow's world will not be determined so much by the schools, nor by the Sunday schools, nor even by the church, *but by the homes of our land.*—Richard Miller, Dayton, Ohio

There have been two fundamental errors in regard to religious education: (1) The family has been too eager to hand over the responsibility of Christian education to the church. (2) The church has accepted it and tried to make up for the lack in the home by better programs within the church.

The church serves the home . . . the function of the home is not to help make better churches, but it is the function of the church to help create better homes. If this distinction were constantly in mind as ministers and churches build their programs, there would be more home-centered church programs. A church can easily defeat its own purpose by being too church-centered. . . . The church has no right to expect the home to revolve about its program, although a Christian family will make the program of the church part of its routine of activities and concerns. The church that centers its attention on the home, recognizing every member of the family as a person to be served by the church, will find its public assemblies not only better attended, but enriched spiritually by people who are prepared to worship because they have worshiped at home during the week. —Wiegmann, *Christian Happiness in the Home*

THIS IS

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conference notes

SCHOLARSHIPS FOR MINISTERS

Garrett Biblical Institute is again offering three scholarships for Mennonites to attend the Summer School for Rural Leaders, June 23 to July 25, 1958. These scholarships provide tuition and room for the six weeks period. To take advantage of this scholarship a candidate must be a college graduate and either engaged in the ministry or interested in it, preferably the rural ministry. College graduates with seminary training would be preferred. Mennonite students interested in attending this summer school and receiving a scholarship should make contact with President S. F. Pannabecker, Mennonite Biblical Seminary, 4614 Woodlawn, Chicago 15, Illinois. Nominations for this scholarship must be in by May 1.

Two special courses will be available during the summer school period: one on Agricultural Economics for the Rural Minister by Dr. Frank Peck, formerly director of the Farm Foundation, and the other on Rural Sociology by Dr. O. D. Duncan, Professor of Rural Sociology and head of the department at Oklahoma State University. Additional work may be taken under the regular Garrett Summer School faculty.

CHARLIE ACCEPTS CHRIST

Isaac Froese, missionary to the Hopi Indians in Arizona writes:

"I would like to tell you of the conversion of one of our Hopi men from Hotevilla. On January 25 Charlie walked up to our mission in Bacabi and announced to Herbert Peters that he had accepted Christ and wished to be baptized. It was a great moment for Charlie when in the presence of a goodly number of our Oraibi Hopi Christians he was baptized as a member of the body of Christ.

"All this came after a long period of conflict in his life. Charlie had been working in Flagstaff as a carpenter for some time. He would often come home on weekends, even while his wife was convalescing in a TB sanatorium in Albuquerque. Although Charlie had a lovely family and had built for them one of the most beautiful homes in Hotevilla, he was a drunkard. But the Spirit had been working in his life during this time. When in agony of spirit he finally accepted Christ, he brought great joy into his own life and also to his wife, who was already a Christian.

"It was a shot in the arm for all mission personnel. We rejoice in the earnest and steadfast spirit with which he now lives his Christian life. He is doing more in his Christian walk among his fellow Hopis than we could ever hope to do in a long, long time. He is vitally concerned that he might present a clear witness for the Lord. Pray for him and his family in this regard."

THE USUAL AND UNUSUAL

The following is an excerpt from a report by Dr. and Mrs. P. J. Pankratz concerning the work in the Mennonite Christian Hospital in Hualien, Taiwan (Formosa):

"The routine work of the hospital includes the usual and the unusual. It is always a joy to see the new look on the parent and on the child after the latter recovers from a hare-lip operation. One patient, in and out of the hospital several times for nephritis, was disinterested in anything spiritual but has now taken on a new look too: he and his family accepted Christ and are in church now more than they are in the hospital.

"A hip fusion is keeping a 20-year-old lad in a body cast for several months; his cheerful disposition and his constant faith will make him well. A little 8-year-old boy has endured a knee fusion and has had to be told that complications would involve amputating part of his foot later. These are just a few of the patients who rely on the 'medicine' that Pastor Tsao brings with his friendly visits as he goes about his work as the hospital chaplain."

1958 CHRISTMAS BUNDLES

Much joy has come to boys and girls in needy lands who received MCC Christmas bundles in 1957. Now plans should be made for 1958. Folders explaining the 1958 bundles have been sent to all pastors. If you have not yet received your folder, please ask your pastor or write to the Board of Christian Service, 722 Main, Newton, Kansas.

New Publishers For RSV

The Revised Standard Version Bible, which has been published since 1952 by Nelson under an exclusive license from the copyright owners, Division of Christian Education of the National Council of Churches, will be published in 1962 by four more publishers. The new licensees are Collins, Oxford, Holman, and World Publishing Co. Harper is still in the process of negotiation. The original contract with Nelson, exclusive until 1962, will run continuously until 2008, after which time the Bible will be in the public domain and not subject to license.

"The wide acceptance of the RSV in the United States and its growing use throughout the world in the past five and a half years has necessitated this enlargement of publishing facilities," said C. H. Dickinson of Toronto, Book Steward of the United Church Publishing House and a member of the Christian Education Division's committee on RSV policy. "The RSV is now used in the curricula of the boards of Christian education of 34 denominations with a total membership of nearly 39,000,000," Dr. Dickinson said. "Of these, 24 communions are now using the RSV solely, and ten have both it and the King James Version in parallel use."

Since 1952, when the Bible was published, nearly 6,000,000 copies have been sold, in addition to 3,500,000 copies of the Revised Standard Version of the New Testament. The New Testament appeared in 1946; the complete RSV Bible in 1952; a pulpit Bible and young people's Bible in 1954; the Apocrypha, Concordance, and Red Letter edition in 1957. Nelson's initial advertising and promotion budget for the Bible was $500,000, probably the largest ever planned for a book in the history of the industry.

Nelson is planning to publish before 1962 a center-column reference Bible; a Bible with Concise Concordance; Bible selections for boys and girls; and an "octapla" or "parallel form" using eight Bible translations.—*Publisher's Weekly*

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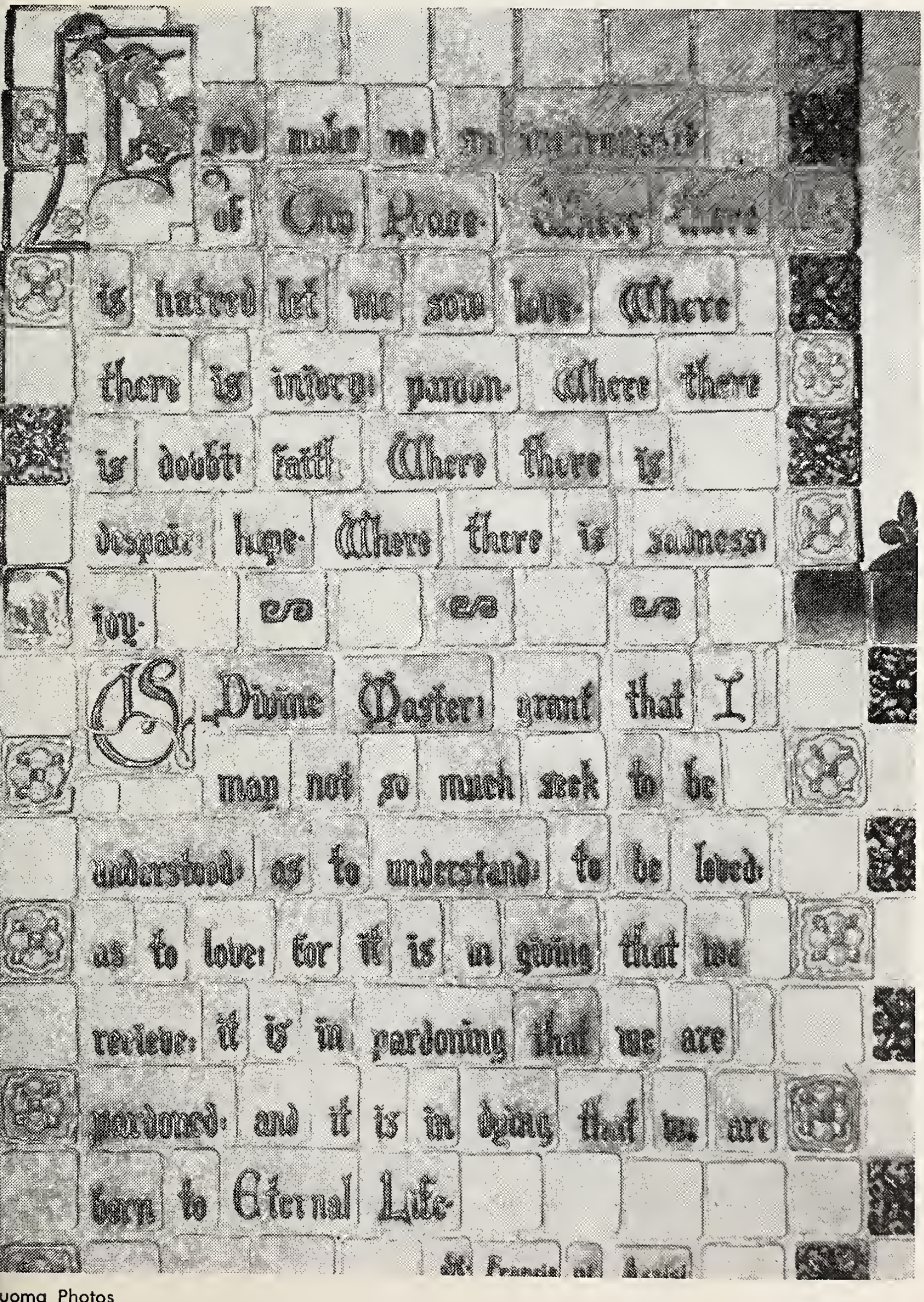
MARCH 25, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Lord make me an instrument
of Thy Peace. Where there
is hatred let me sow love. Where
there is injury: pardon. Where there
is doubt: faith. Where there is
despair: hope. Where there is sadness:
joy.
O Divine Master: grant that I
may not so much seek to be
understood: as to understand: to be loved:
as to love: for it is in giving that we
recieve: it is in pardoning that we are
pardoned: and it is in dying that we are
born to Eternal Life.
St. Francis of Assisi

Luoma Photos

in this issue

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of things to come

April 6—Easter Sunday
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newton
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 12

editorials

I AM THE TRUE VINE

The beautiful relationship expressed by the likeness of the vine and branches in John 15 has deep meaning for us. No one else could have said "I am the Vine, ye are the branches."

There are different kinds of branches. There are dead and withered branches which are of no use and had better be removed. They have no living connection with the main plant and are but so much dead wood.

There are branches which put on a misdirected growth. They need to be cut back sharply, as every pruner of grapes knows. Such pruning is but a stimulus for greater fruit-bearing.

It is the branch which bears fruit that is valued. Jesus once rebuked a tree on which He found "nothing but leaves." There are lives like that, but the Father is glorified by those branches which bear "much fruit."

But the heart of the illustration is the word "abide." Whether a branch is withered or fruitful depends upon its vital relationship with the main vine. Just as it would be foolish merely to tie loose branches to a tree and expect fruit, so it is impossible to be spiritual fruit-bearers with no vital connection with the living Christ. Nor would anyone think of merely touching a branch to a tree once a week and expecting it to be a healthy branch. Yet there are those who think going to church on Sunday and there having a feeble contact with God will produce fruitful lives.

The glory is in ABIDING: the constant, vital, living contact with Christ every day of the week and every minute of the day —He in us and we in Him—His living strength and love flowing into our souls so that we become really fruitful.

Some lives are like brush-heaps: various loose branches thrown together with no organic connection. Other lives are like a tree, with each branch drawing its strength and life from the main trunk or vine. The difference is in abiding in Him who said,

"I am the Vine, ye are the branches;
He that abideth in Me, and I in him,
The same bringeth forth much fruit."

MASSIVE RECONCILIATION

In this nuclear space age into which we have been thrust there are long, mysterious defense lines surrounding our country, where men of the Distant Early Warning line stand ready to touch a command button that would loose the most terrible forces of destruction known to man, with massive retaliation as a result. But a high-ranking officer of this group pleadingly said to a noted church leader, "The churches must do something about this! This is not the answer." This same churchman now pleads for "massive reconciliation."

Reconciliation is the great task of the Christian church: reconciliation with God and peace among men. "Be ye reconciled to God" is still the great plea to us all. Being so reconciled we are in a position to live in peace with one another. Christ—His way of life, His forgiving love to us all, His strength and wisdom to meet these difficult times—must be made known and demonstrated. Massive reconciliation can prevent massive retaliation.

Deliver Us From Evil

G. M. Peters*

THE LETTERS of the apostles to the churches warn Christians about the evils with which they are surrounded. In many instances evils are listed from which they must remove themselves or which must be removed from their Christian lives. In the third chapter of Colossians the apostle makes such a list.

In 1 Timothy 6:11 we read: "O man of God, flee these things (which are evil); and follow after righteousness, godliness, faith, love, patience, meekness." 1 Cor. 10:16: "We should not lust after evil things." 1 Peter 2:11: "Abstain from fleshly lusts, which war against the soul," and in 3:10: "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Evil is the greatest problem of the child of God.

The evils of today know no boundary lines. They are not limited to certain nations, to certain communities, or to certain families—they prevail within the walls of Christian homes, within Christian denominations, and within Christian communities.

Evil sometimes seems to come in various degrees, from those that seem to be slightly tinged, to the very dark. Many Christians approve certain actions and activities which are classified by others as great sins. Here are included such actions and activities as smoking, dancing, movies, etc. Many Christians feel they can do one or all of these without committing any evil at all, whereas others will classify one or all of these as gross evils.

Then there are evils which various Christians justify because they accomplish a definite end result: "White lies," military service, etc. They recognize the evil but they know no other way to bring about the desired results.

The Apostle Paul saw some of the same factors within the church. He knew the end results of all evil, no matter how mild or how light the tinge may seem. Therefore we have the words, "Abstain from all appearance of evil" (1 Thess. 5:22). The evils are around about us and they will remain, so we are asked to abstain or keep away from anything that has any resemblance to evil. As disciples of Jesus Christ we cannot commit sins or an evil to accomplish an end result, even though it may seem like it is the best to do under the present circumstances.

IN MANY of our communities, where the largest percentage are non-Mennonites, we are confronted with the problems of school dances and social dancing which include drinking. At most school dances school authorities are careful not to allow any drinking or to have individuals present who have been drinking. But where school dancing is allowed there is a higher rate of fornication. Is dancing an evil? There are many who answer with a "No" in our Mennonite churches. Whatever your answer may be, we do know it has the appearance of evil, if for no other reason than for the sins that follow or go along with it. We could illustrate other actions and activities which by some are listed as gross sins and which in the thinking of others are not evil at all. The Holy Scriptures say, "Abstain from all appearance of evil."

This is the negative approach, but we must accept a positive approach to overcome all evil. In Col. 3:17 we have these words, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." In the exposition of the Feb. 23, 1958, Sunday school lesson by Vernon Neufeld in the *Adult Quarterly* we find: " 'In the name' means according to the *nature, character* and *will* of the Lord."

THIS MEANS more than just removing ourselves from all appearance of evil. Whatever we are doing we are doing with a definite purpose. How many Christlike individuals would light that next cigarette, drink that next glass of beer or wine, or go to that next dance if they would ask themselves, "Can I do this according to the nature, character and will of the Lord Jesus Christ?" As Christ followers we *must* be willing to "abstain from all appearance of evil."

Great power would be released today if Christians everywhere would heed the plea of the Apostle Paul. Many a place of business would have to close for lack of business; there would be a greater movement to the church because of Christian testimony; a larger number of individuals would be able to speak for the Lord Jesus Christ as their Saviour because they would no longer need to be ashamed of their sayings and actions. We would have no empty pulpits in our country; more missionaries would be in the mission fields; there would be no cry for mission funds because Christians would be using money to preach Christ instead of following all appearances of evil. There would be a great revival breaking out in our communities. We would see mighty actions and activities going forth to combat the evils around about us.

May the Holy Spirit quicken within every Christ-loving individual the urgency to heed the plea, *"Abstain from all appearance of evil."*

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*Pastor, First Church, Burns, Kan.

Modern motivation research reveals hidden motives which are expressed in the things we buy

Where Your Treasure Is

Esko Loewen*

IN a recent issue of *Popular Science* appears an article entitled "The Hidden Reasons Why You Buy a Car." The article is a study of what is called motivation research, which is used by the automobile industry to find what man's motives are so that auto manufacture may be designed to cater to those motives. One of the main findings is that we seldom buy new cars any more because we really need them: "we buy them because they have become a symbol of our social and material status." The automobile is an instrument of self-expression and as such replaces other symbols of security and success such as house, home, and motherhood. This is true because the auto gives a sense of power and prestige, a sense of controlling something. The high horsepower rating of the modern automobile, although unnecessary, caters to the deep inner craving for power and prestige. The modern American is king of his little domain in which he has mechanical servants at his beck and call, chief expression of which is the automobile.

This kind of analysis is always embarrassing and no buyer would want to admit that these are his motives. Recently a survey was made by the big three auto makers to find the real motives which decide what people buy. They asked car owners to list the most important things they would look for in buying a car for themselves. At the head of the list stood economy, dependability, roominess, brakes. At the bottom of the list stood such things as outside looks and engine power. But then the trap was sprung: the questionnaire asked, "What do you think your friends would consider most important?" The list was completely reversed; outside appearance stood at the top of the list and power ran a close second. Psychologically, this was simply attributing to the neighbors the unadmitted motivations of themselves. So power and style are the deciding factors which are emphasized by the manufacturers. This is why Detroit is slow to move into the small car field. They know the inner motives of their public.

This study by *Popular Science* is particularly interesting because of what it means to the people of our churches and communities. Within the past week older members of the Hillsboro community told me two stories of some of the earlier members of this community. One concerns a man who, whenever he bought a new suit, would never wear it to church until he had worn it at home or on trips to less conspicuous places so that its smartness and newness was worn off a bit. Only after it took on a more modest appearance would he wear it to church. The other story concerns a man who bought a new buggy. He would not use it until he had washed it with muddy water to take the shine off it. Both of these cases were ones of serious, faithful churchmen who were bothered by the idea that they would make an undue show of themselves. By what the motivation research finds, this kind of modesty is not to be found in the new car market.

Of course this kind of modesty is extremely unbecoming so far as our modern economy is concerned. For our American economy is geared to the philosophy that prosperity may be realized only by everyone freely spending his income. Thus the wheels of industry turn, and thus prosperity may continue. For this reason, installment buying, the incurring of indebtedness, conspicuous consumption — every year a new model so that you must buy to keep your prestige — are essentials for the economic wheels to be kept spinning. To people from more conservative cultures and nations, this American economic philosophy is no less than shocking.

For this writer there are some basic moral and spiritual implications in this whole picture. A basic question is raised: In the American culture, what are the values that are important? In the light of this economic philosophy used by manufacturers but created by the people, in which prestige and influence and power are measured in terms of cars, TV, and modern plumbing, is it valid for the Christian to tag along (or be in the forefront as the case may be) with this mad money and prestige race, or does he make a deliberate break and place his

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*Pastor, Johannestal Church, Hillsboro, Kan.

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values on other factors? During my seminary days we students used rather facetiously to argue whether you could be a Christian and drive a more expensive car than a Chevrolet, Ford, or Plymouth—in other words, more than essential transportation. These don't qualify for the point, but the point raised remains a valid one, the point being: What are the values that hold a grip on your and my life?

At the time we returned to the States from service in Europe, we were impressed by the fact that our ministers spoke much more in terms of the mechanics of the church—the church plant, its heating system, its visual education equipment, its latest improvements—than did our Dutch brethren who were much more occupied with books, theology, and cultural matters. They seemed content with simpler material demands, we seemed quite occupied with our gadgets.

In conclusion, it would be a startling experience if instead of buying a new car when the old one could well serve for another five or ten years, the car owner would drop the equivalent amount in the collection plate for one of the causes of the church—say our colleges, for example, which are about as short on dollars as any of our causes. This would demonstrate to the giver where his values really lay. The saying of Jesus is as penetrating today as ever when He said, "Where your treasure is, there will your heart be also."

The Fishermen of India

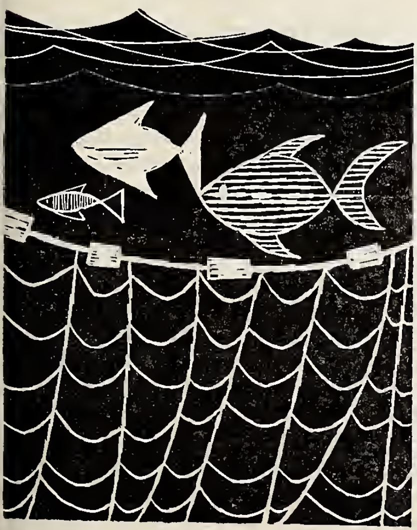
C. Edward Benedict*

THE FISHERMAN'S role in story and legend is a romantic one. The call of the sea conjures up a vision of a tall ship, a star to steer her by, a stalwart fisherman, and nets bursting with finny plunder. It is a delightful picture, but a very far cry from actual conditions in the fishing communities of South India.

There the fishing boat is the catamaran, antiquated and unsafe beyond the hundred fathom line. Catches are usually disappointing, always unremunerative. The fisherman's life is unbelievably hard.

In India fishing is the most backward of any profession. Fishermen are poorer than workers in any other of the country's industries, even such lowly occupations as cigar-making, tailoring, and shoe-making.

Living conditions in the shore communities are squalid and poverty-stricken. A hamlet of 200 to 250 persons occupies about an acre of land. Huts with low walls, low roofs, and no windows measure about eight by ten feet, and serve for sleeping, cooking, and storing the catch.



5 a.m.

The stench from the nets, the rotting fish, and fish in the process of drying is almost unbearable. But the fishermen are accustomed to it.

They spend four or five days a week on the catamaran, working seven hours a day, commencing at 5 a.m. or ending then. The craft consists of a simple raft or float made of logs or pieces of wood lashed together, propelled by oars or a paddle when the wind fails to fill the crude sail.

There is of course, no refrigeration. Food turns sour after a day, supplies of fresh water are limited, and little rest is possible as the primitive boat tosses on the waves.

Burden to Themselves

Fishermen the world over work harder when the fishing is good, less when the catch is poor, and sometimes, not surprisingly, inertia sets in. They are unable to make up their minds to keep up the fight against adversity.

They sit at home for days in silent revolt against nature, after a week of disappointing catches, more and more convinced that nobody cares, that they are without significance in their country's destiny, born simply to exist, a burden even to themselves.

The Committee on Relief and Gift Supplies of the National Christian Council of India, with which I serve, began a far-reaching revolution in the lives of these fishermen.

New Vista

Using U. S. government-donated surplus foods made available by the churches of America, the Committee began to make regular additions to their meager and unbalanced diet. It took some time for the milk, cheese, butter oil, and beans to work their physical benefit, so that the psychological benefit might follow.

Then the fact that some unknown people, thousands of miles away, were sending the food as a gift, not once in a while, but with unfailing regularity, opened a new vista. That the churches could be interested in supplementing their meager and monotonous diet, strengthening their bodies, and making friends with them, was almost beyond their comprehension.

Following this, the Welfare Mission to Fishermen in Tranquebar, South India, launched a program for educating and helping the fishermen in the hope the important socio-economic changes might follow.

Food Supply Acute

In India, where the population mounts steadily, the arable land is less than an acre per person, and the food supply situation is acute. Even if food grain production goes up by 23.8 per cent, or even as much as 27 per cent, as projected in the Second Five Year Plan, it will not solve the problem.

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*Chm., Mennonite Relief Com. of India

Vegetable protein is not enough for a balanced diet, and animal protein cannot be increased because of the scarcity of fodder and grazing ground. Poultry as a means of increasing a nation's food can only be negligible.

To a great extent the hope of feeding India's millions adequately lies in developing the great sea fisheries, teaching the fishermen to handle modern craft and tackle, helping them fish beyond the hundred fathom line, and teaching them to take their place in the nation's march toward progress.

A government outlay of 12 crores (approximately $24 million) is proposed for the fishing industry to introduce modern methods of fishing. Improved craft and tackle, probably also mechanized fishing, and refrigerated transport, are part of the program. For this the fishing community must be educated and organized.

Distribution of milk and food represents a first phase in a far-reaching project, aimed to touch the fishermen's lives at all points and to ignite them with the great vision that they have a unique contribution to make in solving their nation's greatest problem. Perhaps more than any of their fellow countrymen, the fishermen are the hope of India in attaining self-sufficiency in food. —*Church World Service*

A Destiny of Death or Delivery?

OUR WORLD is a world of rapid change with political and social revolutions. In a world of radical change literally millions of people, both nonchristian and Christian, find their destiny to be one of misery: a life of poverty, pain, ignorance, and starvation. It is to us who live amid riches in such a world that Christ speaks: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

The challenge to minister "unto even the least of these" has not gone unanswered. Through MCC and other Christian agencies, our people have given generously in a compassionate witness "in the name of Christ." This expression by people personally giving of their time, gifts and material goods has made possible a program whereby physical suffering is lessened and new encouragement, renewed faith and a greater trust in God our Father is offered.

The Mission of MCC

A world of change demands a program of service outreach and relief that can absorb these changes and carry on. The outreach of the MCC service and relief program presents a concrete picture of our witnessing to new and changing fields.

In the broader view of relief and service work there is a gradual but definite shift in emphasis from Europe to the Middle East and Far East service fields. Past World War Two recovery and rehabilitation needs have been met in a real, measurable way, and, excepting certain special needs, the crying call for help comes most strongly from the Middle and Far East. This shift is true for both the direct material aid relief and our Pax program. A primary reason for this shift is the misery of human souls suffering because of political, social, and religious revolutions fomenting in these lands.

Some specific new programs are of great interest, as MCC seeks to minister to physical and spiritual needs:

Berlin, Germany: Pax men will open a new work for unrecognized East Zone refugees in Berlin. These people without a country are not eligible for recognition as refugees under present laws but dare not return to the East Zone. This is a new venture in faith.

Jordan: The Middle East is indeed one of the tense spots of the world. Our work among the Palestinian Arab refugees is continuing in spite of unpredictable world events. MCC hopes to enlarge our orphanage program there.

India: A program of surplus foods distribution is carried on in co-operation with the Church World Service mission. India is a strategic country in Asia.

Indonesia: A medical and agricultural service in this island is operating in a very tense situation politically. Dire poverty and rampant illness cause untold suffering here.

Korea: Korea presently is one of the major relief distribution areas. Here thousands of fatherless families have been thrown to the mercy of a famished land. Material aid as well as a vocational self-help program is carried on. An agricultural training school for youth is planned for opening in 1958.

Hong Kong: Throughout the last year the flow of refugees into the city of Hong Kong continued. After investigation MCC plans to send a worker's team here to distribute surplus commodities, food, and clothing to these needy people. Hong Kong has become infamous for its abject poverty and degradation of human life.

South America: MCC in South America continues its work of aid in rehabilitating Mennonite refugees in Paraguay, Uruguay, Brazil, and Argentina. It takes a long-term program to help our brothers establish a living after losing everything in the war. Great progress has been made and great promise lies in the future.

As long as people suffer because of our cruelty to each other, Mennonites will be called to minister in Christ's name to their needs. If Christ gave His all in love for us, we can do little less than share this love with our brothers. Man's destiny is delivery—not death.

highlights

THE FINAL annual meeting of the Board of Trustees of Mennonite Biblical Seminary to be held in Chicago convened on March 4 and 5. These important sessions were held in the context of both the present operation of the seminary and plans for the future in connection with the Associated Mennonite Biblical Seminaries.

Largest Enrollment

President S. F. Pannabecker reported that this year the seminary has its highest enrollment, 49 having been registered for full time or part time work. Conference distribution for the year is: Eastern 1, Central 12, Western 11, Northern 9, Pacific 2, Canadian 12. Two are from outside General Conference.

The Thirteen Years

In all, 229 students have resided at the seminary taking part time or full time work. During the period 118 degrees were granted. Of these 75 were B.D., 21 M.R.E. and 2 Th.M. Through the years the seminary has provided housing for Mennonite university students and others as space was available. These people became a very integral part of the seminary fellowship.

Practical Work

Leland Harder, director of practical work, reported that students are engaged in eleven different kinds of experience. A major group this year is the evangelism group, with regular sessions and experience in visiting jails, rescue missions, etc.

Library

Librarian Magdalen Friesen reported a very busy library year with preparations for moving to Elkhart. In the integration of the holdings of the library with that of Goshen College Biblical Seminary much work is required.

Moving from Chicago

C. J. Dyck, business manager, reported that all buildings except the church were sold for July 1 occupancy. He stated that plans are being developed for moving to Elkhart.

Finances

A. R. Shelly, director of public relations, reported on the four year financial program. He stated that this is a bulge year and that $250,000 is needed to the end of this year to fulfill the 1958 portion of the program. The figure includes building and current accounts. Plans to meet the need were discussed. He pointed out that the response is good as is evidenced by the fact that the income during 1957 was more than two and one half times as much as any previous year. Special plans were discussed.

This is a report of the annual meeting of the Board of Trustees of Mennonite Biblical Seminary

Memo of Understanding

The official document which is to serve as a guide in the Associated Mennonite Biblical Seminaries was carefully reviewed and officially adopted.

Joint Committees

President-elect Erland Waltner reported in detail regarding plans for the future. All joint committees have been very busy making plans. He reported that the curriculum is planned and that it will offer 36 hours in conjoint work.

Transfer of Responsibilities

President S. F. Pannabecker will turn over the responsibilities of the presidency when the official seminary business is transferred to Elkhart on July 1. As of that date it is expected that the office in Chicago will be officially closed and business will begin in Elkhart. It was pointed out that special arrangements would need to be made temporarily until the administration wing of the building is completed.

Dedication - Inauguration

The Board of Trustees tentatively set September as the time for dedication, and October for the inauguration of the new president.

Election

Officers re-elected to the Board of Trustees were A. S. Rosenberger, president; J. N. Smucker, vice president; R. L. Hartzler, secretary; and Elmer Baumgartner, treasurer. Other members of the board are A. E. Kreider, John Wichert, Olin Krehbiel, Willard Claassen and J. Herbert Fretz. —A. R. Shelly

Pines in the Valley

The noble pines so straight and tall,
Repeat God's wondrous care for all.
They show His deep anxiety,
And love for all humanity.

The wind will blow and bend you low,
And yet you never dread the foe,
'Tis marvelous to see at length
Your fortitude and growing strength.

You say, "No fear how great the storm;
Be always calm and uniform;
Though storms assail us oft and long,
They are only meant to make us strong."

—Elizabeth Wiens Thiessen.

A Double Challenge

WOULD you like to have the deep satisfaction of making this unsettled world a better place in which to live? Perhaps you may be challenged as I was.

My first challenge was to become a teacher. Are you thinking that a teacher is only an underpaid person? But a teacher molds young minds. The future of our world depends on what and how well they are taught. Can you find a greater challenge?

I did! My second challenge was to be a teacher of mentally retarded children—the unwanted children. If you can qualify for this work, you will find an unending satisfaction and you will fill a great need.

This can best be shown by a true case history. John failed or was expelled from two parochial schools before he came to the public school. Again he could not keep up with the children of his age. After an I.Q. test he was placed in a special room. By this time he hated teachers, schools, and other children. In the classroom he continually bothered those near him. On the playground he caused fights, again and again. When he had a chance, he would sneak into a regular classroom and throw around every loose article.

However, after being in a special room three years and learning at his own rate of speed, he was an entirely different boy. Many teachers and parents commented on what a kind and considerate boy he was. Now he has a job in a factory and earns and saves his own money.

This is what a specially trained teacher can do for such children. Instead of being put into some institution to live off the public, mentally handicapped children can make a living and can be useful citizens.

We have had and probably always will have such children. In the past they sat in school with much younger children or they were passed on to get rid of them until they were old enough to leave school. Those that the school would not accept were kept at home and hidden by their parents whenever callers came. Parents still feel ashamed and teachers still want to get rid of them. They are unwanted.

All over our country and all over the world specially trained teachers for mentally retarded children are needed. These positions pay as well or better than any regular teaching job.

Can you qualify? You need to be a Christian because this work calls for Christian perseverance and patience. You must be happy with the tiniest progress, be willing to teach the smallest details, and be willing to repeat each skill and idea many times. You must be imaginative, inventive, and unafraid to try new ideas. You will need spiritual guidance to help guide these children and their parents. Through this fascinating work you will learn the meaning of, "Well done, thou good and faithful servant."

Lucile N. Bohrer

A Dinner Conversation

DURING the Ministers' Conference at Avon, South Dakota, in January, 1958, the following conversation took place at an evening meal preceding the Communion service to be held in the dining hall of the church. A lay minister of the Cheyenne church from Montana was present. I also attended the conference and was happy to find my co-workers from the Montana mission field present.

"Do you know that Communion will be observed following this meal?" I asked.

"Yes, I know about it, but I do not plan to take part," he informed me.

From previous experience on the field I knew of other times that he did not partake and was not too surprised at his statement.

"Would you deliberately disobey the Lord? At the Last Supper with the disciples He said: 'This do in remembrance of me.' This is recorded in Luke 22:19 and in 1 Corinthians 11:24. If we do not obey Him we do not abide in His love. In John 15:10 we read, 'If ye keep my commandments, ye shall abide in my love,' " I reminded him.

"I would like to come to the Lord's table, but I am unworthy. The Word also says, 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,' 1 Corinthians 11:29. I fear this condemnation," he said.

"None of us here, not even any of these ministers, are worthy if we would come in our own righteousness. If we have accepted Christ we are clothed with His righteousness. Isaiah 61:10: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,' I encouraged.

Would he or would he not join in this remembrance of our Lord? He did not say what he would do, and I did want him to be present with us at the Lord's table. I did not know what else to say but prayed that the Holy Spirit would direct. With joy and in humbleness he did join in this remembrance of the Lord's suffering for us.

Will you remember this lay pastor of a Cheyenne church in your prayers? He is an earnest seeker. In his love and devotion to the Lord he reads the Word diligently. Whenever he came to our study at the Mission he always picked up the Bible if he needed to wait, not magazines or pictures, and read searchingly. If the Cheyenne church asks him to accept ordination as a regular pastor he will need encouragement and much prayer.

Mrs. Alfred Habegger
(retired missionary)

V.S. in Canada

Larry Kehler

"GO NORTH young man," is the call of today. In the country to the north, two provinces, Saskatchewan and Manitoba, offer four places of Voluntary Service for forty-four young people.

Traveling north from Newton, Kansas, along highway 81 or 75, we arrive at the border at Emerson. Here we don our parkas as we proceed north to the town of Springstein. It is situated in the rich farm land of the Red River Valley.

The Assiniboine River, a tributary of the Red River, flows through this district. On its wooded banks is the Assiniboine Mission Camp. Three men and women are needed to assist in repair work and construction of new buildings at the camp. A wonderful opportunity to work and enjoy the wonders of nature at the same time is assured this unit.

Farther to the northeast, we arrive in the city of Winnipeg. Among the many things for which cities are noted, they are also known for crime and institutions for the offenders. The Manitoba Home for Girls is an institution for delinquent girls in this city. Christian girls are needed to help these girls at the institution to direct their energies into worthwhile channels. VS workers assist in recreation, crafts, music activities, and general maintenance. Girls work together with trained social workers.

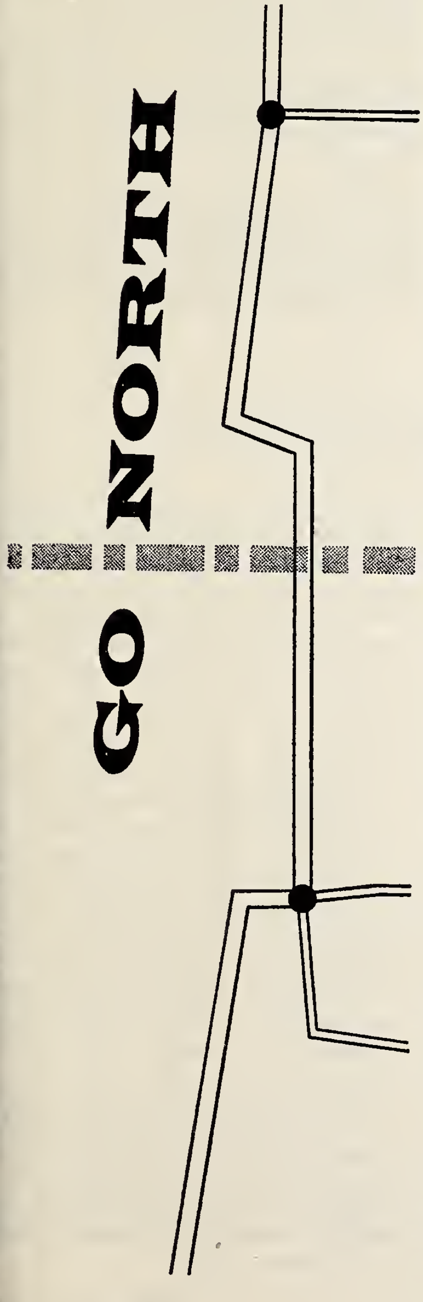
From Winnipeg proceed northwest for 600 miles to Saskatoon, Saskatchewan. Here one group goes directly north to the Rosthern Youth Farm and the others continue until they arrive in North Battleford.

The 640 acre farm at Rosthern was purchased by the Mennonite young people of Saskatchewan in 1943. This farm has been the center of tremendous activity since that time. The town of Rosthern is provided daily with prize-winning milk from this farm. Patients from all parts of Canada are cared for in the large mental and invalid homes erected on this property. Crippled and unwanted children are cared for in the two children's homes. Here, too, the Saskatchewan children and young people have their retreat every year.

On this farm VS workers will find expression for all their talents. Young men and women are needed to assist with the work of the farm, to care for the patients and children, to teach Bible school, and to help at the retreat.

North Battleford Hospital provides youth with the opportunity to earn and serve. Volunteers assist as ward aides in the large mental institution which cares for several thousand patients. Members of this unit also assist the city missionary by serving in the church, deputation work, and teaching Bible school.

Christian young people interested in serving in one of these units should write to: Leo Driedger, General Conference Board of Christian Service, 722 Main Street, Newton, Kansas.



A V. S. Testimony

For me, service at the Saskatchewan Mental Hospital in North Battleford has opened my eyes to responsibilities which confront the Christian's life.

Working with the patients has again revealed to me that work done in the name of Christ has new meaning and greater significance.

My contacts with nonchristian staff members have been challenging. . . . Often my prayer has been, "Lord, give me humility and liberty to give a clear testimony for Thee." The Christian fellowship, both social and devotional, with the unit and the church has also been enriching.

All in all, this summer has again made clear to me that service for Christ, Christian fellowship, Bible study, and prayer are all essential factors in making one's Christian life meaningful, victorious, and joyous. —Ivan Unger.

Mexico Workcamp and Tour:
BRIDGEBUILDING

NELSON and Robert sped southward down the dusty road in their sleek sedan. They came to a ravine. No bridge. They drove down the bank, across the dry river bed and up the other side.

Farther south they came to a small stream. The road seemed to continue on the other side, but again no bridge.

"We're in Mexico," reminded Nelson, "so we cross the stream without a bridge." North-central Mexico has few bridges.

In many instances another kind of bridge is also lacking in Mexico: a bridge of understanding and fellowship between Mexicans and Americans. It is the opportunity to build this kind of bridge that Mennonite Central Committee offers you next summer in the annual workcamp and tour.

If you join the MCC Mexico workcamp you will spend four weeks in the city of Cuauhtemoc, near the southern part of the province of Chihuahua adjacent to Texas. Here you will do the type of work best suited to your interests and skills.

Last summer some of the workcampers served with the department of public health. Some went to surrounding villages to give smallpox vaccinations and some worked in the laboratory of the regional hospital. One camper, who is studying microbiology, conducted experimental tests with babies who had diarrhea.

Other workcampers swung into action with paint and brushes supplied by the board of education and gave local and nearby schools a face lifting. Some campers took turns going to another town, San Juanito, to paint, varnish, clean, and help in any way needed with the Methodist mission.

Workcampers let no grass grow under their feet—unit worship, visits with local Mexicans, trips to ranches and mountains, visits with Mennonites of the area, plus their work and other types of activity that "build bridges."

The annual 17-day tour following the workcamp affords "bridge building" opportunities by becoming acquainted with the major religious, cultural, and social interests of our neighbors south of the border.

You may join only the workcamp (June 20-July 19) or only the tour (July 20-August 6) or both. Director for both the workcamp and tour is Dr. Oswald Goering, professor of physical education at Bethel College.

If you cannot go to Mexico, consider other summer projects in migrant, medical, children's and community work. Write for details to MCC Summer Service, Akron, Pa.

Semi-annual YPU Cabinet Meeting in Newton

MEMBERS of the Young People's Union Cabinet—including executive committee, area chairmen, youth worker, editor, and advisor—held their semi-annual meeting recently in the General Conference Central Offices, Newton, Kansas. YPU President Harris Waltner chaired the two-day planning sessions.

Most significant item on the agenda was the problem of securing a youth worker to replace William Gering when he terminates his YPU service at the end of May in order to begin graduate studies at the University of Indiana. Conducting youth leadership clinics and producing YPU area manuals will be the main emphases during the youth worker's remaining months of service.

With no full time youth worker replacement immediately available, the Cabinet passed a resolution to call Peter Letkeman, YPU Fellowship Area chairman of Swift Current, Saskatchewan, to serve as interim youth worker, primarily in Canada, during the coming summer. However, it is not yet definite whether time will permit him to accept this responsibility.

The Cabinet called Bill Block, YPU vice-president of Steinbach, Manitoba, and John Bertsche, Faith and Life Area chairman of Pontiac, Illinois, to carry out short term youth work assignments in the United States during the coming year. Both will be in graduate studies and will serve YPU as time permits. The president and other available cabinet members are to take responsibility for the youth office at Newton during the summer.

The Cabinet discussed the possibility of long range planning for a Mennonite Student Conference for the dual purpose of studying the functions of the Christian organizations in our colleges and investigating ways these groups can best contribute to the total church program.

In a special program helps study, Leola Schultz, Service Area chairman, and Robert Schrag, youth editor, compared methods used by a number of denominations in producing youth program helps, and presented an evaluation of the YPU program helps material published in the past two years. Plans were made for the 1959 prayer calendar to again include book study.

To study YPU-General Conference relationships in various areas, the youth leaders met with some members of the Board of Education and Publication in a special one-day session following the Cabinet meeting. Jacob Friesen, youth advisor, was the chairman. Results of the study session will be reported in a coming issue.

The Cabinet made plans to have its next meeting in Chicago on September 22-23 and accepted the invitation of youth fellowships in the Freeman, South Dakota, area to hold the annual YPU Council there on November 28-29.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Ohio YPU Rally At Wadsworth

More than fifty young people, representing six churches, met recently at First Church, Wadsworth, Ohio, for an Ohio YPU Rally.

Activities of the weekend Rally, beginning early Saturday evening, centered around the theme song "Are Ye Able?" based on Matt. 20: 22. Mr. Gurusain Shoker of India, student at Bluffton College, was the featured speaker, addressing the group at the banquet and giving a short devotional message at the Sunday evening vesper service, which closed with a candlelight service of dedication.

The young people joined others in the local church in special discussion groups during the Sunday school hour, in charge of Stan Hostetter, and presented a special choir number under the direction of Elva Baldwin at the worship services. Sunday afternoon was spent in singing to shut-ins and in recreation.

Deloris Schwartzentraub and David Bixel spoke at the business session, led by Grace Hunsberger, president of the local Youth Fellowship. She was assisted in the general arrangements for the Rally by Sara Kreider, program; Merrilly Baysinger, registration; Lois Shoup, lodging; Gretchen Hunsberger, recreation; and Larry Shoup, service projects. Mr. and Mrs. Marlin Emig are the local youth sponsors.—Mrs. L. C. Kreider

Alberta Youth Hold 'Conference Month'

Mennonite Youth of the First Mission Church, Edmonton, Alberta, have recently completed Conference Month, a series of four Sunday evening programs in which the work of the General Conference Mennonite Church was presented. Topics included were the General Conference—its organization, districts, schools and colleges, homes and hospitals, and publications; youth organizations—YPU, CYMO, and AMYO. —Walter Paetkau

THE WINNERS!

Stewardship Completion Contest

Sponsored by the Young People's Union

These General Conference young people will receive $80.00 in cash prizes made available to the YPU by the Board of Business Administration. Winning entries will be published during the coming weeks.

Winners in Group A (Ages 13 to 18)

First Prize—$20.
Anna Kreider, First Church, Wadsworth, Ohio

Second Prize—$10.
Kenneth Graber, Salem Church, Freeman, South Dakota

Third Prize—$5.
Karen Bye, First Church, Upland, California

Third Prize—$5.
Judy Senner, Salem Zion Church, Freeman, South Dakota

Winners in Group B (Ages 19 to 30)

First Prize—$20.
Walter H. Paetkau, First Mission Church, Edmonton, Alberta

Second Prize—$10.
Rudi Thiessen, First Church, Winnipeg, Manitoba

Two Third Prizes—$5. each
James C. Juhnke, First Church, Lehigh, Kansas

Congregations with Most Entries

Young people of these congregations submitted the most entries:

Salem Church, Freeman, South Dakota—13 Entries
Salem Zion Church, Freeman, South Dakota—10 Entries
First Church, Wadsworth, Ohio—8 Entries
First Church, Upland, California—6 Entries
Hutterthal Church, Freeman, South Dakota—6 Entries

Readers of "Mennonite Youth" sent seventy-seven entries to the Stewardship Completion Contest. The YPU extends hearty thanks to all participants and hopes that the contest has helped to stimulate the stewardship efforts of our young people.

Judges were: Menno Kaufman, former high school principal; Maynard Shelly, Board of Education and Publication; and Robert Schrag, "Mennonite Youth" editor.

MCC news and notes

STUDENTS BEFRIENDED

AUSTRIA—André Wenger (Switzerland), MCC relief worker in Vienna, Austria, has been having discussions and Bible studies with a group of Polish students who sought help at the MCC center in January.

They went to Austria several months ago with a group of 100 students as tourists from Poland. Of the group 37 did not return to Poland and they are now political refugees. Some expect to emigrate to Australia and South Africa and others wish to remain in Austria.

Mr. Wenger says "The fellows, members of the Roman Catholic Church, are very nice, speak English well and have great interest in knowing the Bible. They said to me that they do not yet have the spirit of the Bible."

TEACHING ARAB GIRLS

JORDAN—Myrna Kinsinger (Parnell, Ia.) teaches at the Ahliyyah School for Girls in Amman, Jordan. She writes:

"I am teaching 'games' to the Primary Three through Secondary Five classes. It is difficult for a person to come in and do formal class teaching, not knowing the language and customs of the land, so I feel this is a good place to begin.

"I am however getting a taste of formal class teaching as I help Miss Thomas, another American teacher, with Primary Five English. Classes are large with 35 girls in each. It is not only necessary to teach English but also to teach individual thinking. Up until this time their Arabic lessons are mainly rote learning; now they need to learn to interpret independently.

"The 370 girls who come to our school are not of the poorer families. Many of their fathers are doctors, government and business men. I have visited in quite a number of their homes. The school is not limited to Christian girls, but has Moslems as well. Every Christian girl attends Scripture classes—protestant, Greek Orthodox, Armenian, Latin and Greek Catholic—all participate together."

CONTENT, SINCERE PEOPLE

NEWFOUNDLAND — Two Voluntary Service workers, Agatha Klassen (Yarrow, B. C.) and Susan Esh (Belleville, Pa.) write in their unit publication *Twillingate H'echoes* some of their observations of the people of northern Newfoundland:

"The people of Twillingate Islands have a life and culture all their own, in part inherited from their British background and also influenced by the circumstances of living in an outpost.

"During the short time we have lived in Twillingate several things about these people and their life have fascinated us. They seem so happy and carefree. Many live in the village where they were born. Most struggle for a living and yet they do not spend their time worrying about little things. They are probably happier than hundreds who are rich and have seen the world.

"A noteworthy characteristic is their acceptance of each other. No matter how few their talents, or how unlearned, they are always loved and made to feel necessary. No matter how little they own they will share it sincerely.

"The values we have gained from Voluntary Service are many and will be treasured the remainder of our lives." A unit of 15 teachers and nurses serve at Twillingate. Thirteen others are in medical and educational units in other parts of northern Newfoundland.

CROP FAILURE REPORTED

URUGUAY—Mennonite colonies in Uruguay have experienced crop failures this year after having earlier prospects of an excellent harvest, according to Alvin Becker (Burrton, Kan.), MCC representative at Montevideo, Uruguay.

Excessive rains in El Ombu and Gartental colonies hindered what might have been a good harvest of both wheat and beets. Delta colony, which had earlier lacked moisture, started a good wheat harvest but rains apparently prevented harvest to continue. Wheat fields have become weeded and flattened. Much of what had been harvested is spoiling in sacks.

El Ombu and Gartental colonies are confronted with a serious long-range problem, Mr. Becker reports. For the first time in their agricultural experience the farmers are confronted with soil erosion. He said the hills will soon be bare of good soil and the fields cut up with gullies unless preventive measures are taken.

FAMILY AIDED

KOREA—Lee Song Youn is the only son of refugee parents. He is 11 months old and lives in a tent with his parents. Once a week he was taken to a clinic for babies, which is sponsored by the Methodist Church. Here he received a supplement of milk and his general development was checked.

Because of serious complications in his health, the boy was referred to the Children's Charity Hospital in Pusan where Arlene Zimmerman (Bareville, Pa.) and Margaret Wiens (Vancouver, B. C.) are nurses.

Immediate surgery was advised. After a few days he began to recover. Writes Miss Zimmerman: "All his treatment is free, but we felt amply repaid by the profuse bows and expressions of thanks of the grateful parents; another destitute family has been able to keep its most cherished possession."

our schools

FACULTY FORUM

The monthly Bethany-Mennonite Biblical Seminary Faculty Forum met at Woodlawn for a banquet March 14 in appreciation for the opportunity of working together the past ten years. "The Philosophy of Education in a Seminary" was the subject of a discussion spearheaded by Jessee Ziegler and David Wieand and spearheaded by J. J. Enz.

RADIO PROGRAM

"Chapel Meditations," the 15 minute radio program presented over Station KFH featuring the Bethel College a cappella choir and the spoken word by President Wedel, is now broadcast 9:45 to 10:00 a.m.

TALENT PROGRAM

The past several years the Freeman College Women's Auxiliary has sponsored a rural and grade school children's talent program. This year pupils from twenty schools participated in the event held in Pioneer Hall March 14. Youngsters of the community presented a great variety of musical and dramatic material of excellent quality.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Care for aged—Housekeeper wanted for elderly Mennonite couple. Woman is an invalid; man still up and around and helping. Home with many modern conveniences. Work is not difficult; person may start right away. Contact: Mrs. John R. Rempel, Bingham Lake, Minnesota. (No. P-222)

Housekeeper-Aide — Excellent opening in Mennonite institution for middle-aged or young lady interested in working with people. Work in friendly Mennonite community, in a home-like atmosphere. Further details upon request. Contact: Meadows Mennonite Home for the Aged, Meadows, Illinois. (No. P 217)

Farm Help—Dairy farmer in Pennsylvania needs man for field work and dairy operations. Will furnish room and board for single man or part of farm home for small family. Farm located near G. C. Mennonite church. Contact: Harry L. Landis, R.D., 4, Quakertown, Pa. (No. P 218)

Dietitian—Person wanted to serve for one to two months at Camp Mennoscah as dietitian for the camp. Will do all the meal planning, supervise the cooking and the meal serving. Person should at least be young in heart. Offer includes room, board, modest wages, and some travel expense. Contact: Mutual Aid, 722 Main, Newton, Kansas. (No. P 220)

Christian Girls — Opportunity for girls from 18 to 50 years to serve with pay in private Christian home for exceptional children. No special training required, only a genuine liking for people. Contact: Mrs. Ensel Lloyd, 8511 Hillcrest Road, R.R. 16, Kansas City 33, Mo. (No. P 219)

WORK WANTED

Manager - Administrator — Family man with eighteen years experience in business administration, accounting, and insurance looking for position with Mennonite business or church related agency. Graduate of commercial college, trained in office skills and can use five languages. Would accept work immediately. Contact: Mutual Aid. (No. P 223)

WANTED TO RENT

House Trailer — The Western District Youth Fellowship urgently needs to locate a house trailer to rent for staff housing for this summer for Camp Mennoscah. Request that any interested party write immediately to: Mutual Aid, 722 Main, Newton, Kan. (No. P 221)

jottings

BETHEL COLLEGE PROGRAM

Eden Church, Inola, Okla.: In the past few months we have been privileged to hear several of our young men who had their early training in the Sunday schools of our church. Dan Regier (son of Pastor and Mrs. G. B. Regier), who with his family is serving the Glendale Church at Linden, Washington, spoke on Sunday morning; he is visiting his parents. Later Abe Schierling visited our church and gave an inspirational account of their work in the Dominican Republic of the West Indies, under the Missionary Church Association. Homer Mouttet, another of our young men, serves us when he can take time out of his busy schedule as the Director of Go Ye Mission. Pastor and Mrs. Regier received word from their youngest son Bill and wife Donna announcing the birth of a daughter, Linda Sue, born Dec. 26. Bill and Donna are busily engaged in language study at Belem-Para, Brazil in preparation for full time mission work. On Jan. 19 we enjoyed a program of music by the Bethel College Cornet Quartet consisting of Judy Regier, Helen Schroeder, Jeanette and Eleanor Wienbrenner. The quartet was directed by Miss Darlene Dugan. Melvin Schmidt, a pastoral student at Bethel, brought the morning message. We have just purchased a film projector, a project every department in our church has been working toward for some time. Several of the ladies redecorated the interior of the parsonage in anticipation of a new pastor. G. B. Regier is serving as part time pastor until such time as we can secure a permanent pastor. He has retired from active ministry due to ill health.—Corr.

EXTENSION PROJECT

First Church, Reedley, Calif.: The Sunday school endorsed an extension project at Selma, a few miles from Reedley. It is a subdivision where 80 adults and 73 children are without a S. S. or church. A basement is available to hold meetings. Ray Goosen is the extension supt. Emma Ruth, a member of this church now teaching school in India, is to sail June 3 and arrive in Seattle about July 21. Mr. and Mrs. Victor Janzen of Fresno have moved to Reedley. Paul Ruth and Mrs. Arnold Ewy have been elected to the Fresno Co. Y.M.C.A. Board. J. E. Hartzler conducted a series of meetings here Feb. 23-28. Some of his subjects were: "Does Jesus Have the Answer?" "The Road Ahead" "When Am I a Christian?" Brotherhood guest night was held March 4. Roy Just, teacher in Fresno Jr. College, was speaker. Orlando Waltner, returned missionary from India, spoke here March 23. The Calif. S. S. Convention will be held in Fresno April 25-27. Our S. S. supt., John Rogalsky, has urged everyone to make special effort to attend classes. The attendance is 409. The Women's Bible class had a 95 per cent attendance the past month.—J. P. Glanzer, corr.

MISSION SPEAKERS

United Church, Rosthern, Sask.: Jan. 5-11 prayer week was observed with the theme, "Lord, Teach Us to Pray." At C. E. meeting Jan. 12, Brother and Sister Jake Giesbrecht, missionaries to India, and Martha Giesbrecht, missionary in Japan, brought messages by means of tape recorder and slides. A Waldheim quartet served with songs. The annual business meeting Jan. 15 was well attended. Various reports were heard and elections held. A church budget of $12,200 for 1958 was accepted. Jan. 17 Henry Wiens of Langham was guest speaker at the Brotherhood meeting. Agatha Martens, outgoing missionary to India, spoke to the congregation Jan. 19. Also the same night a film on Formosa was shown. J. J. Esau, evangelist of Mountain Lake, Minn., conducted meetings Jan. 26-31. The Youth Farm, church, and college choirs and singing groups assisted. Brother Esau has a great concern for the salvation of souls. An altar call was given at the close of each meeting and precious souls were saved. Feb. 9 guest speaker Nicholi Friesen of Aldergrove, B. C., served with the morning message. That evening a play was presented by the young people, also a filmstrip. The offering went to support our two Pax men overseas, Earl Schmidt, now in Nepal, and Alvin Remple, now in Greece. The Brotherhood had its annual meeting Feb. 11. They assist in printing bulletins, and in getting older people to church. The emergency committee has also been busy helping the unfortunate. N. Friesen of Aldergrove, B. C., was guest speaker. S. S. emphasis week was observed Feb. 16-21. Sun. morning S. S. teacher's dedication was held with J. C. Schmidt bringing the message. In the evening a missionary film, *The Unfinished Task,* was shown. Mon. was parent-teachers' night; a filmstrip, *The Church Plans for Its Children,* was shown. Fri. night was mission and library emphasis. Don. P. Shidler was guest speaker. G. G. Neufeld of Whitewater, Man., served the congregation with two messages each day, Feb. 18-19, speaking in the German language and basing his messages on Heb. 11. Milo Kaufman of Hesston, Kan., preached inspiring messages Feb. 23-24, afternoon and evening. His main topic was Christian Stewardship.—Mrs. John F. Goertzen, corr.

SPRING BIBLE CONFERENCE

First Church, Pretty Prairie, Kan.: Protestant churches of this community met in our church for the World Day of Prayer service. The speaker was Esther Malelu, an exchange student from India at Southwestern College, Winfield, Kan. Roland Goering, pres. of the Western Dist. Conf., was the speaker at the March men's meeting. Our church observed Conf. Sun. by having Wm. M. Gering, Y.P.U. youth worker, bring the message, entitled "Youth and the Church." The Arlington Mennonite Mission Society will present a program at the March sewing society meeting. Mrs. Selma Lindscheid from the Clothing Center is scheduled to be the guest speaker. Elsie Winsinger, missionary from French West Africa, will give an illustrated talk at the evening meeting. Missionary and Mrs. Gerald Bergen from South America are scheduled to return home for furlough March 16. Our annual spring Bible Conf. will be held April 13-16 with Elmer R. Friesen, Lansdale, Pa., as speaker.

EVANGELISTIC MEETINGS

United Church, Vineland, Ont.: Jan. 31 a six-day-old son, Frank Gordon, passed away. Feb. 2 the Niagara male choir under the direction of Eric Goerz sang at our monthly Y. P. program. Otto Giesbrecht spoke on rewards in a new Christian's life. Feb. 7 Bill Dick of Toronto moderated a panel which discussed the G. C. workshop on retreats and camps held at Newton, Kan. Panel members came from Toronto, Leamington, Harrow, and Vineland. Feb. 9 Arthur Friesen, Laird, Sask., began a week's series of evangelistic meetings. Feb. 15 Mr. and Mrs. John Klassen welcomed the arrival of Linda Ann. The C. E. women's group presented a program based on the life of Christ Feb. 16. Feb. 22 a fellowship turkey dinner was held to afford fellowship as well as raise funds for new furnishings for the kitchen. Mar. 9 the young people's C. E. centered their program around the theme, "Follow me, I will make you fishers of men." John Neufeld accented the life and position of Andrew as an important disciple of Christ.—Herta Fransen, corr.

CHOIR PROGRAMS

Alexanderwohl Church, Goessel, Kan.: We had the privilege of having Vincent Harding, associate pastor of the Woodlawn Mennonite Church, Chicago, bring the message Feb. 16. The Vesper Choir of the Topeka, Kan., Mennonite Church presented a program in our church Feb. 23. Holy Communion services were conducted March 2. The Easter choir, composed of choir members of Goessel, Tabor, and Alexanderwohl Churches, have been practicing to bring the Easter message in music. The 29th annual Song Festival will be held Sunday, May 4, in Memorial Hall at North Newton. The Men's Chorus Festival is scheduled for March 23, also in Memorial Hall.—Corr.

ANNUAL DIST. CONFERENCE

Menno Church, Ritzville, Wash.: The year 1958 was begun with a week of prayer. Jan. 18 the congregation held its annual business meeting. Plans are being made for the annual Pacific Dist. Conf., which will be held in our church June 11-15. The Book of Romans is being studied in the Thurs. evening Bible Hour. Pastor Janzen is conducting a catechism class during the S. S. hour. Missionary and Mrs. Robert Wiens of Dallas, Ore., told of their work in West Africa the evening of Feb. 16. George Kopper of Monroe, Wash., conducted a week of "New Life" meetings Feb. 23-28. On Good Friday a three hour service will be sponsored by the Ritzville Ministerial Assoc., based on the Seven Words of the Cross. —Mrs. Franklin H. Toews, corr.

JAPAN WORK PRESENTED

Emmaus Church, Whitewater, Kan.: The evening of Feb. 2 Dora Regier spoke and showed slides of her work in Ecuador among the Quichua Indians. She has been helping to translate the Bible into their language. The same evening Pastor Amstutz was in Inman on a panel together with Ben Rahn on "Observing Sunday." The evening of Feb. 13 there was an informal farewell for the Melvin Claassens, who will soon be sailing for Belgium and then to the Congo, where Melvin will be an agricultural missionary. They are going under the M.B. Conference. Bernard Thiessen told about their experiences as "foreigners." Feb. 14 Melvin Gingerich reported on his recent stay in the Far East. His subject was "The Challenge of Japan." The evening of Feb. 16 the Bethel College Chorale under the direction of David Suderman gave a worship service. Eldred Thierstein, one of our boys, is a member of the group. The adult C. E. had Samuel Hsieh speak and show slides at their meeting March 2. We saw some of the beauty of the land of Formosa, also the work being done there. After this program the Berean Choir sang several numbers and Don Tschetter, one of the teachers, spoke. March 9-12 Pastor Amstutz held a series of meetings at the Grace Hill Church.—Corr.

JOINT SERVICES

Bethel Church, Waka, Texas: The annual business meeting was held Jan. 21. On Dec. 22 we presented a Christmas program jointly with the (Old) Mennonite Church in Perryton. We also combined our S. S. and worship service on Sun., Feb. 9. A daughter, Shirley Jean, was born to Mr. and Mrs. Allison Unruh Jan. 1. In the evening of Feb. 23 Pastor Harder showed slides of Congo, Africa, sent by his sister Agnes Harder, who is a missionary there. March 9 the Harders went to Enid, Okla., to attend capping exercises for their daughter Doris, who is in nurse's training there.—Mrs. Allison Unruh, corr.

PETERS ORDAINED

Sweet Home Community Chapel, Sweet Home, Ore.: An ordination service was held at the Sweet Home Community Chapel for the pastor, Peter Peters, on Sunday afternoon, Feb. 16. Moderator for the service was Harry Albrecht of Portland. Bro. King from Albany led the singing, and Henry Penner read the devotions from 2 Timothy 4. Marie Wodtli and Norman Zook from the

Sweet Home congregation sang a duet, and Garry Herr from Pratum had a trumpet solo. Dan Regier gave the charge to the congregation and Pastor Peters. H. D. Burkholder had charge of the ordination. A response was given by the ministers in attendance, Bro. Albrecht, Bro. King, Bro. Penner, Bro. Clausin, and Bro. Crocker; Pastor and Mrs. Peters gave a response and the meeting was closed with the song "I'll Go Where You Want Me to Go." Bob Harlow from Portland held a leadership training conference at the church during January. These meetings were well attended and very helpful, especially to Sunday school teachers and those participating in the visitation program that has recently been organized. On Feb. 21 we were privileged to have Mr. and Mrs. A. T. Duchesneau from the French Bible Institute in Montreal, Canada, with us. They told of their experiences working in a city where it is most unpopular to be anything but a Catholic. Sunday morning March 9, Communion service was observed.—Lois Yoder, corr.

S. S. CONVENTION

Gospel Church, Mountain Lake, Minn.: Henry G. Rempel of Steinbach, Manitoba, was the speaker for the Bible Conference, sponsored by the Bible School, which was held in our church Feb. 2-4. Work for the missionary Elmer J. Dick family was done at the monthly meeting of the King's Co-Workers mission society Feb. 6. Willard Wiebe of First Church was the speaker at the C. E. program Feb. 9. The Community Sunday School Convention and workshop was held Feb. 10-11. Interesting speakers and worthwhile discussion groups were held for Sunday school workers. The King's Co-Workers mission society served the banquet of the convention. The Gideons, represented by George Schafer of Windom, presented their work at the morning worship service Feb. 16. A girl, Crystal Jean, was born to Mr. and Mrs. Eldon Klaassen on Feb. 9. Miss Dianne Nickel of our church and Richard Fail of Canton, South Dakota, were married Feb. 14 in our church. Evangelistic meetings were held from Feb. 21 to March 2. Many blessings were received and decisions were made during the week of meetings with Joseph W. Schmidt of Omaha, Neb., as the speaker.—Mrs. Waldo Stoesz, corr.

WORLD DAY OF PRAYER

Grace Church, Dallas, Ore.: Missionary and Mrs. Robert Wiens and family visited churches in eastern Wash. in Feb. They plan to return to Africa for their second term in the mission field on July 1. They were the speakers at the World Day of Prayer which was held in the local Assembly of God Church. The children of Frank Kliewer held an open house in honor of his 85th birthday on March 2. Mr. and Mrs. John P. Dick attended the wedding of their son Elroy to Phyllis Board in Amarillo, Texas, on Feb. 15. Jeraldine Crawford and Raymond Hiebert, son of Mr. and Mrs. Pete Hiebert, were married in our church Feb. 21.—Mrs. F. A. Flaming, corr.

GIDEONS REPRESENTED

Grace Church, Enid, Okla.: On Jan. 31 Mr. and Mrs. Richard Froese became the proud parents of a daughter, Cathy Ann. On Feb. 9 our C. E. showed *As the Twig Is Bent*. During Child Evangelism Week Feb. 16-23 Mrs. C. J. Grunau and Mr. Kesterman told us the duties toward our children. On Feb. 23 Ernest Voth represented the Gideons and their great work in distributing Bibles to schools, motels, and prisons. Homer Mouttet gave a report of the Go Ye Mission on March 5. Our C. E. gave an exchange program at our sister church, the North Menn. Brethren, on March 9.—Mrs. R. B., corr.

TRAINEE IS NURSE'S AIDE

Mennonite Hospital, Bloomington, Ill.: Miss Minke van der Wal, 22-year-old daughter of Tine and Tjitze van der Wal of Breenedeal, the Netherlands, is in her second month of training as a nurse's aide at Mennonite Hospital, Bloomington, Ill., under the MCC trainee exchange program. After graduating from high school at 16, Minke spent two years studying home economics in college. She then entered a job training program at a children's hospital and cancer hospital at Amsterdam. Following this, she worked five months in the cancer hospital. She spent a year in Switzerland and a year in Paris before hearing of the MCC program. Unsuccessful the first time she applied for participation in the program, she was advised to perfect her mastery of the English language. She went to London and spent eight months working in a home by day and attending English classes at night. When she again applied in 1957, she was accepted for participation in the program. Minke is impressed by American hospitality, the high standard of living, and the great number of automobiles. She has impressed those with whom she is associated in Bloomington with her Christian friendliness and her spirit of willing co-operation.

CONFERENCE NOTES

(*Continued from back cover*)

MENNONITES JOIN 1958 RELIEF APPEAL

Special services will be held in many thousands of American churches this month as people of major faiths join in the 1958 United Appeal for overseas relief. In protestant churches the "One Great Hour of Sharing" appeal will seek to inspire people across the United States to support their own church programs of world-wide relief assistance to homeless, hungry, and destitute people overseas.

President Eisenhower sent his "congratulations and best wishes for success" as this tenth annual appeal for overseas relief got under way. Members of our own Mennonite churches across the land are urged to join in this "One Great Hour of Sharing" in support of our own relief-service program carried on through the Mennonite Central Committee.

The "One Great Hour of Sharing" appeal seeks to unite people of all major religious faiths in a united effort to provide a ministry to millions of suffering people abroad—refugees from oppression; the chronically starving and undernourished; victims of war, disaster, and famine; and other destitute and hungry. The ministry of American churches in 1958 will spread into more than fifty countries overseas where help is badly needed.

The United Appeal of the "One Great Hour of Sharing" will receive nationwide radio, TV, and newspaper publicity. All special gifts and offerings given through the United Appeal are to be sent to your own church's relief and service agency. American Mennonites and General Conference churches, who will join hands and hearts in a loving gesture of love and goodwill, are asked to send their gifts and offerings to the Board of Christian Service, 722 Main, Newton, Kansas, marked for overseas relief.

into the beyond

Peter J. Krehbiel, of Pretty Prairie, Kansas, and member of the First Mennonite Church, Pretty Prairie, was born February 22, 1895, and died March 7, 1958.

conference notes

INFORMATION WANTED

A Mennonite church is to be started in Oklahoma City, Okla., in the near future. If you know of anyone who has been affiliated with the Mennonites and is now living in Oklahoma City, this information is much desired. Please send any names and addresses of such persons to Paul Isaak, Hydro, Okla.

ON THE MOVE

Some weeks ago it was our privilege to talk to the bishop, Ohm Isaak Dyck, of the Old Colony Mennonites around Cuauhtemoc, Mexico. They had just sent a third delegation with four million pesos to purchase 114,000 acres of wooded land in the northeastern part of the British Honduras. The Kleinegemeinde group has purchased 17,000 acres near Belize in the west-central part and a small group of Sommerfelder want to buy about 1,000 acres. It should also be mentioned that the Old Colony Mennonites of Durango are in the process of buying land in the Spanish Honduras.

Ohm Dyck showed us a complete medical report of health conditions in the Honduras which included such diseases as malaria, yellow fever, numerous skin diseases, anemia, etc. Dyck was very skeptical of the conditions there even though he had voted for this movement. Other reports stated that vaccines were effective and that the government made it available to the people.

Raymond Wagler, an Old Order Amishman from Hutchinson, Kansas, who had accompanied the men in search for land in the Honduras, stated the temperature was seldom 100° and usually stayed around 72-80° with the lowest around 60°. They have a six-month rainy season and humidity is always high.

Wagler had seen numerous soil maps on a visit to the central government agricultural farms and talked with real estate and government men. Much of the land is alluvial soil bought from English and American holders at about $20 an acre. The Kleinegemeinde bought a sawmill together with their land so that they will have an immediate income by sawing and marketing mahogany and other woods. All land must be cleared before farming can be done. Vines, ferns, palms, and other tropical plants create a beautiful country.

Living is quite cheap except that imported goods are expensive, although flour is cheaper than in Kansas. Other crops which can be produced are beans, corn, tropical crops such as sugar cane, oranges, etc. Since such large numbers of the population live in the cities, there is a great need for agricultural products.

Eighty-five per cent of the 85,000 population are Negro and the other fifteen per cent are white, Mexican, and Indian. Most of them speak Creole English. There is no segregation of races, so that all share in government and official positions. Schools are supported by churches and the teachers are paid by the government.

Honduras, however no roads to the

The Mennonites plan to travel to the Honduras via roads. There are fair roads to the southern Mexican Yucatan peninsula, where one can continue only in the dry season. There are highways in the British land which the Mennonites have bought. Bicycles are common and the government has a small airline.

According to the agreement which Ohm Dyck read to us between the Old Colony Mennonites and the government, they can have religious freedom, their own German schools, and exemption from the swearing of the oath and military training. The end of the statement, however, was somewhat vague, leaving considerable room for interpretation so that Ohm Dyck himself wondered how this might work out later.

Reasons for the moving of these people is largely the old story of insufficient land for their children. With large families and population increase in Mexico, more land must be found. Many Mennonites have never been very happy in Mexico. Many still retain their Canadian citizenship and speak of Canada as being the "good" land. Others are unhappy with church restrictions. Thus the Mennonites move again.

MENNONITES IN BRAZIL

"Our travels took us to Sao Paulo, Curitiba, and Witmarsum," writes Frank Dyck, Friesland Colony, Paraguay. "In Sao Paulo we stayed at the MCC home over the weekend until we had our passports renewed.

"On Sunday afternoon we met the small Mennonite congregation that came together for Communion and fellowship. The group meets in a one-car garage. Next we flew to Curitiba for the conference (an inspirational and business conference of General Conference Mennonites in South America), which was to start the evening of February 9. Curitiba is growing rapidly and Mennonites still living on the outskirts will probably find themselves within the city in a decade. The Mennonites around Curitiba are tied down to their chores and their customers to whom they personally deliver milk. They don't have as much time for visiting as the people in Paraguay. We were surprised, though, at the progress they had made. Many have modern comforts in their homes. Even Witmarsum, about 35 miles out, which has existed for only five years, seems well on its feet. At least the people are all happy they left the "Kraul" (their former colony). It seems that in general Mennonites in Brazil are on their own feet materially.

"Since young people around Curitiba are faced with the problems of modern life, many continue beyond elementary school. State schools, even universities, are open and free, without tuition, for all. At present eleven Mennonite students attend the university in Curitiba. Mennonites there have their own "Ginasio" (grades 5-8). This is a private school. All requirements of the state are met and one hour a day is allowed for the teaching of German and religion. On the whole it seems that the level of education among young people in Brazil will rise much faster than among young people in Paraguay. On top of that, Brazilian young Mennonite people have a working knowledge of Portuguese, giving them better opportunities for mission work."

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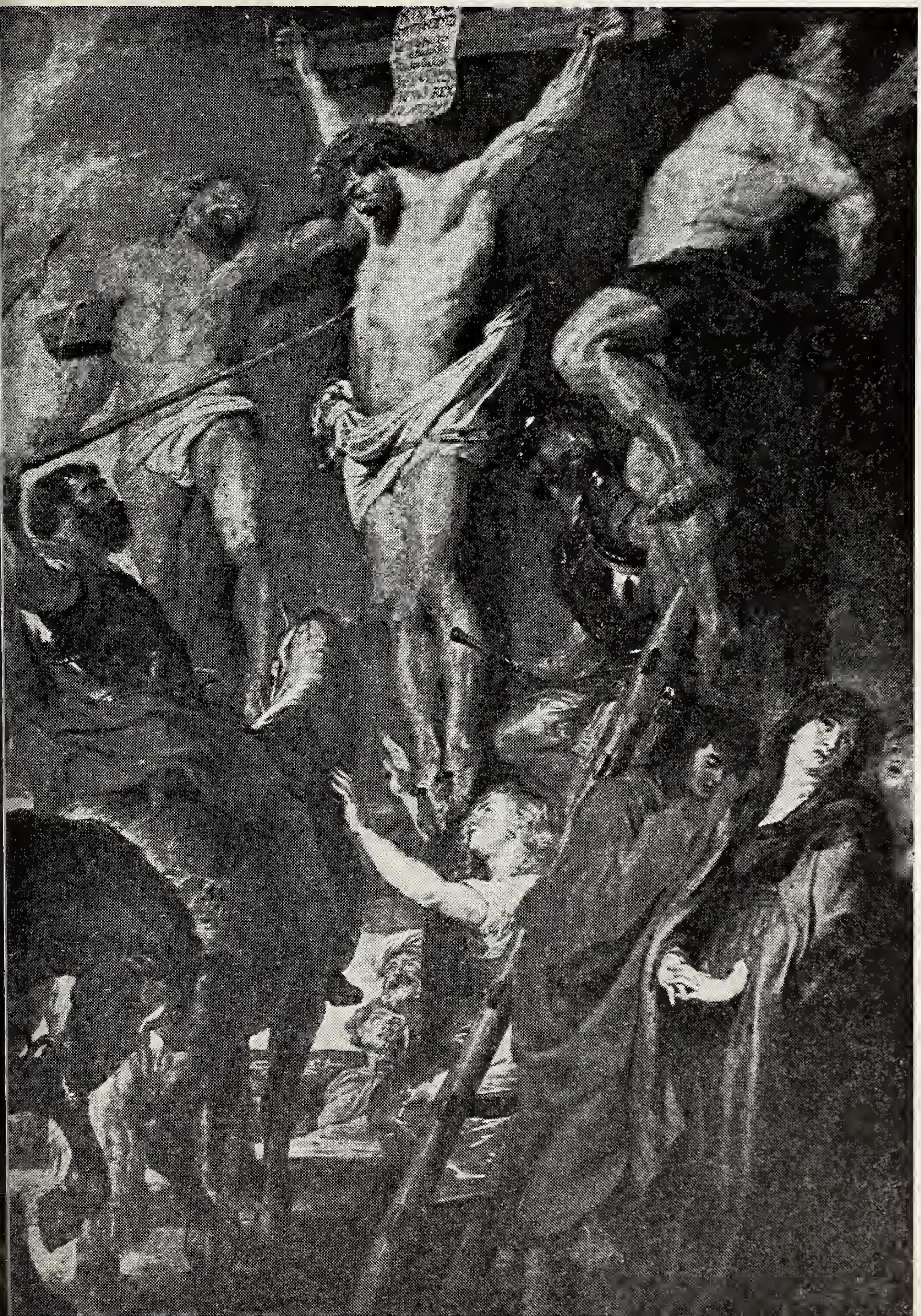
THE MENNONITE

APRIL 1, 1958

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Amazing love! How could it be
That Thou, my Lord
Shouldst die for me?

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of things to come

April 6—Easter Sunday
April 21-22—Farm Study Conference, Buhler Church, Buhler, Kansas
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newton
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 13**

editorials

I AM THE RESURRECTION AND THE LIFE

How these words must have thrilled Martha when Jesus spoke them while mourning the passing of her brother! What unbounded joy was experienced by the disciples when they first became convinced that Jesus had risen from the tomb and was alive for evermore! What depth of meaning to us in the words, "Because I live, ye shall live also . . . whosoever liveth and believeth in Me shall never die!"

Easter is a hymn of triumph. The resurrection of Jesus is a glorious VICTORY OVER SIN. For sin had done its worst at the cross, but it could not win. The whole kingdom of sin was now conquered by the resurrected Christ. Man's cruelty, injustice, and hate could not defeat the unconquerable Son of God. We, too, can win if on His side. The temptations that hound our steps can be met in triumph. The sins of which we are guilty can be forgiven and there can be release from their power and terror. We can be freed from their depressing and fearful weight upon us. Remorse can give way to deep thankfulness for His cleansing. Sin is strong, but the Resurrected Lord is stronger.

His resurrection means VICTORY OVER SUFFERING. Christ experienced suffering at its worst but triumphed over it. Suffering is not abolished, but conquered. We can never hope to escape suffering in this life, but it can be conquered and glorified so that it but brings deeper richness of soul. How we try to escape suffering! How desperately we try to become "comfortable." But Jesus arose not to make men comfortable but to make them conquerors. Physical suffering can be made to contribute to our physical growth. Mental suffering can be exchanged for a great peace in Him. The victory of the Resurrected Christ transforms suffering into growth of soul.

His resurrection assures VICTORY OVER DEATH, the last great enemy of man. Death for the Christian becomes not the Grim Monster but the Gentle Messenger that ushers us into the very presence of God. We are promoted to glory and can go forth triumphantly and joyously. Since Easter, death has been stripped of its horror and can be viewed as a friendly escort. We are still much too pagan about our thought of death. Remember, it has been conquered and robbed of all its frightening aspects. Now we can make our peace with death, and when it comes to those close to us, think of it as one who says, "Enter into the joy of the Lord." When it faces us we can smile and say to this messenger, "I am now ready; bring me into the Father's presence."

SIN, SUFFERING, and DEATH: these are the great plagues of men. They cause the bulk of unhappiness among the human race. They overthrow many a life. They are universally feared. But they have been conquered! Their power is broken! A Victor has triumphed over them. How we should rejoice in this grand Easter message. How gladly and humbly we should give ourselves completely to Him who said:

"I am the resurrection and the life . . .
Whosoever liveth and believeth in me shall never die."

Beneath the Cross of Jesus

THE TRIAL and crucifixion of our Lord was intended by His enemies to end the life and power of the greatest person that ever lived. He was a great Teacher, and His words still glow with the warmth of truth. He was a man of great compassion who loved all classes of people. He was a fearless crusader for truth. He showed us what God is like, for He was the Son of God.

But because He was so holy, so loving, so loyal to God, He aroused the hatred of religious leaders of His day. His pure, sacrificial character showed up their small and selfish lives. Their scheming minds plotted His destruction that their standing might be secure.

His enemies had Him arrested late at night, hoping to bring Him to a speedy trial and execution before the common people realized what was happening. Having arrested Him they needed charges that would sound convincing to the Roman authority, who alone could pronounce the death sentence. They hastily summoned their ecclesiastical court to decide on what charges to present. What a travesty of justice! First arrest, then the search for a logical excuse for the arrest.

With a charge of blasphemy they brought Jesus before Pilate, the Roman ruler. Here began the strangest trial in all history. The Roman ruler's sense of justice saw through their craftiness; he flatly declared he found no fault in Him. It was evident that their charge of blasphemy meant nothing to Pilate. Hastily reconsidering, they now brought up the charge of treason, saying that Jesus was trying to make himself king; they declared that they would have no king but Caesar.

This struck Pilate at his weakest point and he began to fear for his own standing before the jealous emperor at Rome. Reluctantly he gave his consent to the death sentence, though he knew the Jews had no love for him or his rule. So Jesus was condemned without a real charge and sentenced to death in a trial that was a mockery to justice.

Now comes a scene too deep for words: the Son of God giving up His life for sinful men. Here is the terribleness of sin as contrasted with the greatness of the love of God.

What was being said around the cross on that fateful Friday?

The Jews objected to the title Pilate had nailed on the cross: The King of the Jews. But Pilate haughtily retorted, "What I have written I have written." True—all the world reads to the end of time that cowardly verdict.

Christ's enemies taunted Him by saying, "He saved others; himself he cannot save." They spoke wiser than they knew: to save us He had to give His life.

The centurion in charge of the crucifixion watched this Man with amazement and at the end said, "Truly this man was the son of God." May that same conviction be ours.

The memorable words uttered by Jesus while hanging on the cross are really a summary of His gospel. For His enemies He prays, "Father, forgive them; for they know not what they do." He had taught love and forgiveness for enemies; now He demonstrates it with His life. One of the thieves crucified with Him in penitence asks to be remembered; Jesus lovingly replies, "Today shalt thou be with me in paradise."

His concern goes out to His sorrowing mother: forgetting His own suffering He says, "Woman, behold thy son!" referring to John who would care for her; and to John, "Behold thy mother!" The sins of the whole world press heavily upon His soul as He cries out, "My God, My God, why hast thou forsaken me?" The world's sins—yours and mine—seem for the moment to shut Him from God. In deep physical agony He calls out, "I thirst." No physical pain we endure is unnoticed by Him. Now He feels His physical life's end near: "It is finished." As He did always in life, so now in death He gives himself into His Father's care as He says, "Father, into thy hands I commend my spirit." The work of salvation is completed.

As we gather reverently beneath the cross, what sharp contrasts we observe. There was cruelty contrasted with gentleness, selfishness pitted against sacrifice, mockery hurled against prayer, malice opposed to forgiveness, and love versus hate. And finally there was defeat swallowed up in victory, for the triumph of sin seemed victorious only for a brief time. Looking back, we know that victory was with love, and Christ, and God.

As we stand in awe before this cross of Calvary the words of Isaac Watts express our own inner convictions:

When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Father: as we behold the Lamb of God who takes away the sin of the world, may He take away all our sin as we dedicate ourselves anew to Him and His service. And may the peace of God which passes all understanding keep our hearts and minds through Jesus Christ our Lord. Amen.

Was the resurrection inevitable?

It Had to Happen

SINCE WE are the heirs to the responsibilities of the Christian pioneers, it is in order to ask: "Is Jesus' resurrection central to the life of our Christian community? If it is not, ought it not to be so?" It is well that it occupies the place of focus in our theology. But unless the risen Lord be the nerve center of our living, the credentials of our calling will be missing.

Very often the Christian man of our times limits his conclusions to those that are permitted by the "latest scientific evidences." What, then, if there be areas into which science does not carry her investigations? And shall we authorize her to control all our "stop and go" signals? With such a design for living it might well be that our time and generation will not come within shouting distance of the revolutionary experiences that center in fellowship with the risen Lord.

No, this right to believe in the resurrection as the keystone of Christian faith and life must not wait upon the findings of the laboratory; nor may we expect to find it at the end of the trail on which logic leads us. Nevertheless, the process of arriving is not altogether arbitrary nor without explanation. We have Peter's explanation in Acts 2:24: "But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it." That is, Jesus being what He was, His resurrection was inevitable.

It had to happen! According to the apostle, the Master was far too great and far too vital and far too significant for death to take and hold and keep and destroy. How great death had been all down the generations! Death has consistently refused to make any exceptions. So on the day when Jesus had been crucified, Peter had felt that there was nothing to hope for. But then Jesus came back. The disciples saw Him with their own eyes and were stupified with joy. It was then they spoke of the inevitability of His resurrection. They said, "Yes, it is all wonderful, and past all hope of believing; but in another sense it is not wonderful at all. Look at this Master of ours again, and tell us if death could ever really stop Him."

Would it not seem as if Peter were saying, "Death could not stop Jesus because Jesus was all life"? Jesus' life was a well of inexhaustible vitality that was forever leaping up and overflowing into all manner of lives. You never think of Jesus as being listless or slack or languid. He was quivering with divine life, was never at a loss, never taken by surprise, in a moment producing a keen word in answer to a casual question, a word so profound that it was like a plunge into fathomless waters. He was so splendidly rich that He could give away boundlessly of peace and joy and hope. His whole presence radiated animation. He might be tired, but in every case, as soon as there was human need, He was up and away in full career, as if all of a sudden He had gained endless reserves. And because He was life—all life—Peter maintains that death could not quench it. His resurrection was inevitable. It had to happen!

Again, He was all power. Why did the radicals and revolutionaries make straight for Jesus? Because He looked capable of tackling any situation. He could not, even if He had tried, keep authority out of His voice. He is represented as moving calmly and quietly through the crowd of murderous men at Nazareth, stilling a great storm on the lake of Galilee, and quelling the tumult in the mind of a maniac. He is represented as exercising an important and triumphant influence over disease, over fear, and over sin. He is represented as hardly needing the whip with which He drove out the men and beasts that made the Temple a filthy kitchen.

During that tremendous last week of His life He is represented as having shown such self-assurance that the police did not dare to arrest Him but came back empty-handed and chagrined. Such was His power to deliver that, in what seemed to be a casual meeting, a crusty old tax collector by the name of Zacchaeus immediately capitulated and announced that he would give back all he had extorted and more. The power of His eyes was such that it sent Peter out into the dark, weeping and brokenhearted.

This display of Jesus' power is everywhere in the Gospels. The leper recognizes it in his words, "If you will, you can make me clean." And does not the woman with an incurable disease attribute all power to Him when she says, "If I touch even his garments, I shall be made well"? He moved all through those days of which the Gospels speak as One for whom nothing was impossible. And Peter remembering all this was not able to see how death could defeat One who was all power. His resurrection had to happen.

Finally, He was all faith. And He was all love and power because He was all faith. For the first time in

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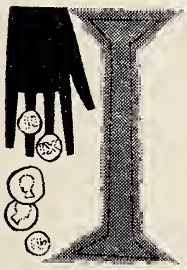
history men saw One who trusted God absolutely. Before them, and all the while living among them, they saw One who lived and moved and had His being in an unbroken God-consciousness. He taught them how they might win out in humble faith. At prayer He demonstrated this faith, creating for them such a heartmoving impression and conviction and sense of fulfillment that they came to have only one desire, namely, "Lord, teach us to pray."

But He strode away from them on the way to the city of destiny and death, to leave them following at a distance, and to realize that He was God and that they were men. He thought like God. They thought like men. He was all faith, but they were not. Now they could see how, during those days, He represented to them the fact that God meant victories and answered prayers. In the words of Paul, "If God be for us, who can be against us?" And so it was not at all surprising that His resurrection should have occurred. It had to happen.

Arthur H. Johnson
in *Covenant Weekly*

Judas Speaks



IF JUDAS could be with us, what would he say to us? Since this is impossible, let us out of the written story of his life see what he might say. Perhaps this might be his story:

I was born at Kerith. My parents loved me dearly. They thanked the God of Israel for the precious gift of a new life. They picked for their son the finest of names: Judas, meaning "praise of God." It would have broken their hearts to know that one day Jesus would have spoken of me: "It had been better for that man if he had not been born."

I was brought up in the land of Judea. I was taught to know and to believe in the God of my fathers. I grew to manhood. I was always interested in spiritual things. A great day came when Jesus, the prophet of Nazareth, said, "Follow me."

Sometimes I wonder why He chose me to be a disciple. Perhaps you wonder too. But then, why did He choose you? I think it is because God does not look at man for what he is but for what he can become. Jesus saw that I had great possibilities. So I forsook all and followed Him. I lived with Him for nearly two years. I witnessed His miracles. When they killed Him, I killed myself.

How did it happen? Let me tell you. My fall was the result of a creeping development. My master passion was greed. I was the treasurer for the small group of followers. We had little money, but one day some of it stuck to my fingers and fell into my pocket.

It was only a little sin but I did not call it sin. I believed that some day I would pay it back. Now as I look into the past I wish someone had caught me when I stole the first coin. I got away with it, so I stole some more.

Oh, I was warned. Admonitions of Jesus fell clear and strong upon my mind. I heard Him speaking: "Beware of the leaven of the Pharisees, which is hypocrisy. Take heed, beware of covetousness." His warnings were like tracer bullets, aimed at me, leaving a trail. I felt all could see. But I ignored all warnings.

My passion grew like a cancer, contaminating every emotion. The joy I first felt in the companionship of the apostles gave way to fear. I was afraid they would discover my dishonesty.

The love I had for Jesus turned to bitter hatred as His perfection became an ever-present rebuke. I realized He knew my innermost secrets, even as He knew the thoughts of the Samaritan woman. He could read the heart of a Judas. I was afraid.

I remember the meal in the home of Simon the leper. Mary anointed Jesus with precious ointment. I objected to this waste. Ointment should have been sold and the money given to the poor. I would distribute the money—and distribute some to myself.

I remember the meal in the upper room. I had already talked with the priests and agreed to sell Him unto death for thirty pieces of silver—one-third the amount Mary had spent for ointment. Christ warned me: "One of you which eateth with me shall betray me." I played the part to the bitter end. I asked with the apostles: "Lord, is it I?" Instead of pointing to me in anger, He replied softly, "It is he to whom I shall give a sop when I have dipped it." He dipped and gave it to me.

I led the mob to the garden, I betrayed the Christ with a kiss. He called me "friend." He said, "Wherefore art thou come?" He knew, but He wanted to put the betrayal into words. Instead I kissed Him.

My world crashed around me—a horror swept over me. My guilt overwhelmed me; sin looked so different when committed. I was the sinner. I wept.

The money sang in my pocket; I wanted to get rid of it. I went to those who gave it to me and pleaded, "I have sinned. I have betrayed innocent blood." Daily they offered in the temple sacrifices for the penitent. Millions received from them assurances of sins forgiven. Not I. "What is that to us?" they said. "See thou to it."

I took the money and hurled it into the Temple. Sin was on my soul. I could not throw it away as I threw the money. It was crushing me—I had to find relief.

Now I was at the crossroad. To the right was Jerusalem and the loving Christ. Peter went there and found peace—the peace of forgiveness. I did not find it. Not because God refused to give it to me, but because I did not ask for it. I took the road to the left which led to a tree in the valley, to death by my own hands.

Go to your heavenly Father with your sins. Say to Him, "I have sinned; forgive me, for Jesus' sake." God will forgive you.

A radio meditation
by Charles Dumville

Shrines, temples, and stone gods dot this island nation where most people pray to many gods and only a few have heard of the risen Lord

Buddhism in Japan

by Peter Derksen
missionary to Japan

ALTHOUGH much that has been said and written about the religious vacuum in Japan following World War Two is true, the old religions of Japan, Buddhism and Shinto, are still firmly entrenched, especially in many rural areas, and are making rather alarming progress in recent years. This is a tremendous challenge to Christianity.

Origin and Nature

Buddhism was founded by the Indian teacher and reformer, Siddhartha Gautama (563-483 B.C.), the son of an influential lord. Forsaking his worldly life, he devoted himself to asceticism and after many years of self-mortification became convinced that he was a Buddha, or Enlightened One. He resolved to make known the way to the truth he had found. Siddhartha regarded morality, meditation, and intuition as the proper approach to truth. For the attainment of salvation, by which he meant the attainment of a state of nirvana (a state of perpetual enlightenment or perfect bliss), he recommended four steps: (1) realization of the plight of human beings, (2) examination into the causes of the plight, (3) annihilation of these causes, and (4) practice of the "way." As Buddhism spread over India, two major divisions developed, later known as Hinayana Buddhism and Mahayana Buddhism, the latter being essentially an elaboration of the founder's teachings and having a tendency to compromise with foreign beliefs. It was Mahayana Buddhism which spread into Central Asia and China, where it absorbed Taoist and Confucianist teachings, and from there reached Japan in the 6th century of the Christian era. The Buddhism which was first introduced into Japan contained Confucianist doctrines on practical ethics, traces of Taoist dualism, and an elaborate pantheon of deities.

Institutional Aspects

Buddhism in Japan is an institution as well as a philosophy; as an institution it has certain characteristics which hold true regardless of sectarian differences. It has a priesthood, possesses scriptures, conducts services, maintains temples, large estates, and schools, and engages in social welfare activities. It is organized into various sects with millions of followers and is a force behind social and political movements.

Although there is no uniformity today among different Buddhist sects in the titles and ranks of the priesthood, most sects have three orders of priests with ranks and one order of priests without rank. Hereditary priesthood has been common for a long time. Many also join the priesthood because of poverty and love of learning.

In Japan the word "temple" is invariably used to indicate a Buddhist sanctuary. It is almost always built within an enclosure and at the entrance of large temples there is an imposing two-story gate. On each side of the entrance passageway stands a forbidding statue with scowling face, distorted eyes, and a threatening attitude, representing two mythological kings who guard all temples from evil.

There is no fixed canon of scripture in Buddhism. Japanese Buddhism is founded almost exclusively on the Chinese canon of Mahayana Buddhism. No one sect uses this canon in its entirety, but all respect it.

The objects of reverence and the sacred utensils depend on the nature of the sect, but at every altar there are images. Usually you will find a statue of a Buddha and one of the founder of the sect. Around the altar are many smaller sacred objects, ornaments, and symbols, which vary greatly according to the sect.

Buddhism has no services such as we know in the Christian Church, where congregations assemble at specified hours for fellowship and worship. Daily the priests conduct services of worship at which the sutras are chanted and prayers are offered. At such services drums are beaten, bells are tinkled, and incense is burned. It is customary for adherents to visit the temple at any convenient time to offer their prayers and engage in individual worship. There are certain Buddhist celebrations to which the people come en masse, but these are more in the nature of festivals. The most frequest services conducted are memorial services and funerals.

Sects of Buddhism

There are six major groups according to which all Japanese Buddhism sects can be classified: Nara, (136,000); Tendai (1,275,000); Shingon (9,000,000); Amida (22,000,000); Zen (2,328,000); and Nichiren (2,000,000). These larger divisions should be regarded as schools of thought rather than sects, because they themselves are usually divided into many sects loosely related through basically similar doctrines.

Though it is probably impossible to give accurate statistics, some place the number of Buddhists in

Japan at roughly 43 million, or about one-half of the population.

Why is Buddhism so popular?

With Buddhism claiming about 50 per cent of the population and Christianity less than one-half of one per cent, the question naturally rises, why is Buddhism so popular? To give an adequate answer is rather difficult, but some of the reasons may be as follows: (1) When Buddhism came to Japan, it was introduced to one of the members of the Imperial Household, and because of the feudal system of that time, it rapidly spread from the top to the bottom class of people; (2) Feudal lords helped the spread of Buddhism by sending young people to China to study Buddhism, building large temples, etc.; (3) Buddhism has produced many great leaders and teachers; (4) Kobodaishi, one of the greatest Buddhist teachers, is said to have invented Hiragana (Japanese alphabet), and in teaching the uneducated masses how to write, Buddhist teaching was used; (5) Buddhism is an Oriental religion, whereas Christianity is regarded by many as a Western religion, i.e., Buddhism is "their own" religion, whereas Christianity is a foreigner's religion.

Buddhism in Daily Life

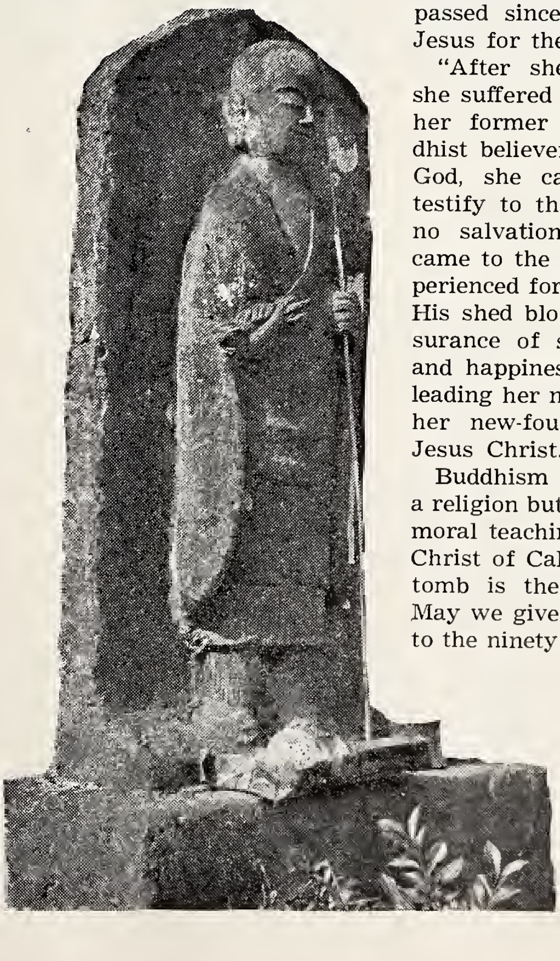
Most of the homes of Buddhist believers as well as those of some non-Buddhists have Buddhist altars on which the names of dead relatives are written. Candles are lit, tea and food are offered, incense is burned, and prayers are said to the spirits of the dead and to Buddha. Apart from this, there is very little relationship between the daily life of the people and their religion.

Although there are some positive points in the teaching of Buddhism, such as emphasizing the vanity of all things and leading people to seek the invisible and eternal, emphasizing the virtues of kindness, mercy, sympathy, and patience, and promoting works of charity, it offers no forgiveness, no salvation, no peace and joy or hope. In fact, because of this lack of salvation and the inability to grant power over sin, Buddhism leads to real spiritual agony and torture for the sincere believer, and creates a desire to escape from the misery and evil of this world.

The following testimony, written by the young pastor of our church at Nichinan about his mother, shows us how Christ Jesus can redeem people out of the darkness and misery of a heathen religion, and give them life and joy:

"Whenever I think of my mother's conversion, I cannot help but praise our wonderful Saviour Jesus Christ with great joy and gratitude. Indeed, it was one of the manifestations of the wonderful power of the gospel and the Living Son of God, the Lord Jesus Christ, that saves men and women from the dreadful bondage of idol worship in heathen countries.

"My mother, who is now 58 years old and a mother of three sons and two daughters, has been a very religious woman ever since she was young. Especially during the last ten years before she became a Christian about one and a half years ago, she had especially devoted herself to the Buddhist religion to the extent that it often seemed to me to be fanatical. She used to get up early in the morning and cleanse herself by a cold water shower even in the midst of winter, and then read her scriptures and prayed to Buddha before her family Buddhist altar for about two hours. She had led many of her neighbors to her religion, and finally became a leader of her group. Although she didn't express it outwardly, I knew that she had deep hatred and prejudice within herself against Christianity, which was my own religion. I used to talk to her about the Bible, about Jesus Christ and my Christian experiences, and we often had deep discussions. I sometimes wondered whether she could be saved. She was a very strong believer of Buddhism.



"However, when I observed her inner life, it seemed that those were years of deep inner spiritual struggle for her. In spite of making tremendous efforts to keep the religious practices and to do good, her own life did not show that her religion gave her the power to overcome sin. She was restless and had no real peace and joy in her heart. The harder she tried to do good, the more she realized her own powerlessness and the powerlessness of her religion. She finally began to listen to me carefully when I talked to her about Jesus. I realized that gradually her spiritual eyes were being opened. At last she was saved at an evangelistic campaign the year before last. About five years had passed since I had told her about Jesus for the first time.

"After she became a Christian, she suffered much persecution from her former friends who are Buddhist believers. But by the grace of God, she can boldly confess and testify to them that Buddhism has no salvation, and that when she came to the cross of Christ, she experienced forgiveness of sin through His shed blood and received the assurance of salvation and true joy and happiness. She is now busy in leading her neighbors and friends to her new-found Saviour, the Lord Jesus Christ."

Buddhism offers Japan's millions a religion but no God; it offers some moral teaching but no Saviour. The Christ of Calvary and of the empty tomb is the only hope for them. May we give our all to bring Christ to the ninety million souls of Japan!

There is now opportunity for a great witness through relief foods

Surplus Foods and MCC Relief Program

AMERICAN Mennonites ought to give thanks for a tremendous channel of Christian witnessing made possible with surplus food commodities which are made available without cost to MCC and other relief agencies for world-wide distribution. This program is unparalled in history: never before have we had such an opportunity to share our surplus with destitute and starving people around the world.

In a real way the first response is a confession of penitence on our behalf for our greedy national policies that have accumulated almost untold amounts of surplus foods while our world neighbors starve. But after penitence comes an act of love to express our sorrow and concern over wrongs committed. This response is possible through MCC.

At the present time the U.S. Government gives free powdered milk, cheese, corn and cornmeal, wheat, and flour. These items are free at the point of storage and on most relief shipments MCC receives free ocean freight to the point of delivery, so that about the only cost to MCC is the cost of some inland and foreign ocean freight to certain countries. On this marvelous arrangement MCC pays about $1.00 for approximately every $25-30 worth of surplus food. This is an almost unbelievable bargain and opportunity!

During 1957 MCC shipped nearly four million pounds of U.S. surplus food to Korea, Jordan, Austria, Germany, and Japan. MCC workers in a number of countries helped distribute other surplus shipments provided by other church relief agencies.

Today our relief feeding program is mostly carried on in countries other than Europe, mainly in the Middle or Far Eastern areas. Relief feeding is a necessary part of the MCC program; starvation lurks as a grim reality for literally masses of people in the East.

As in the past, meat and fat are essential food items and are not available in surplus commodites. Examples of the need for meat are numerous: In Jordan the United Nations is supposed to furnish food but MCC supplements their rations with needed protein-rich meats.

In the Far East where rice is the main diet, meat is the best supplement possible. MCC therefore shipped large quantities of canned meat to Korea and Vietnam, as well as dried milk and flour.

Today meat may be called the most important relief food item needed by MCC. People simply must have protein-rich foods in addition to the surplus foods to survive. Canned meat is the best way to make this available to them. It is easily transported, stores well, and tastes good.

MCC relies on us to make its witness possible. In our large and wonderful relief food program you and I can share by giving in two ways: by supplying the needed canned meat for starving men, women, and children around the world, and by contributing in cash to the general relief program of MCC which distributes surplus commodities "in the name of Christ." We would suggest that about one-third of the money collected for canning meat be earmarked for general relief to support the distribution of food and to make possible a spiritual witness together with our relief feeding.

The ministry of service in the name and spirit of Christ is our great challenge. MCC relief is our way of meeting this challenge. Will you help to share our surplus?

—Wilfred J. Unruh

Contributions for the MCC relief and service program should be sent to the Board of Christian Service, 722 Main, Newton, Kansas. Your thankful giving is needed and greatly appreciated.

An Easter Prayer

HE was the Prince of Peace from birth,
And dying, He left this priceless legacy:
"My Peace I leave with you. . . ." O blessed Lord,
We turn to thee, a world confused with strife;
We seek a way that we have lost, somehow;
We need the wisdom that thy birth, thy life,
Thy death should teach us, Lord, we need it now.
Within our hearts may stress and clamor die;
Among the nations may the tumult cease;
May righteousness prevail, all storms pass by:
Speak peace again, O blessed Prince of Peace.

Grace Noll Crowell

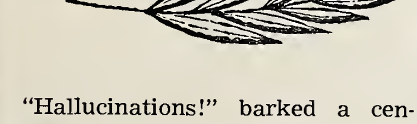
Easter Monday 30 A.D.

Winona Waltner

THE GUARDROOM stood in silence for a moment. Then the Captain of the Guard spoke. "You realize the seriousness of this failure on duty? That through your carelessness the whole Guard is under censure?"

The older of the two men under question stood pale and shaken before the Captain. His companion, a confident young scar-faced guard, answered.

"Yes sir, but sir, what we saw knocked us. . . ."



"Hallucinations!" barked a centurion.

The Captain waved a silencing hand toward the centurion. "Perhaps—but let's hear the story again. Begin when the governor handed the prisoner over to you." He pointed an imperious finger at the scar-faced guard. "You, let's hear it."

"The guv'ner give him to us when the crowds kept demandin' his death. The guv'ner said he couldn't find nothin' wrong with the man and said he'd release him. . . . some crazy custom them people got with this time 'a year. . . . But the people kept yellin' for him to be killed. And then they started yellin' fer that bandit to be let go. Well, we took the man into the guv'ner's palace. Some joker found a piece of purple cloth and we wrapped it 'round him. I twisted a bunch of thorn-twigs inta a crown and we stuck it on his head. Guv him a stick, like that gold thing the kings wave. Decked 'im out lika king, we did, and then stood 'round an laughed at 'im, standin' there lookin' so sorry and all, and him claimin' ta be a king, er somethin'."

The older guard moved restlessly, watching the Captain closely. Suddenly he interrupted. "Let me go on. We led him out of the palace and some of us put the cross on his back. But he seemed weak, stumbled and fell. A workman passing by was ordered to carry it for him."

"Awful crowd 'a people follerin' too . . . yellin' and snivellin' . . . wimmen even. 'Nuf ta unnerve a guy. Ain't often ya got people follerin' that cries over the guy. . . ."

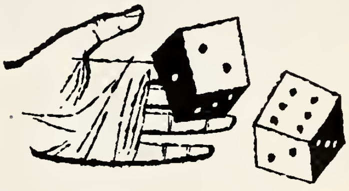
"When we arrived at the top of the hill we offered all three prisoners the usual drug, but he refused. He seemed strangely calm. I couldn't understand it."

"Funniest thing . . . them two thieves we nailed up carried on fierce. . . . This guy never never let out a peep while we was nailin' him down. I was workin' on his left hand and he never moved a muscle."

"He said something very strange when we had finished. He seemed to be asking forgiveness of us, because we didn't know what we were doing. After the crosses were raised up he did speak, several times. He seemed to be praying. You heard him."

"Naw . . . guess that's when we was drawin' lots fer their clothes. He had him a fancy coat all of one piece, but my number didn't show. After we was through with that we hung around keepin' people cleared away and pesterin' him. Asked him if he was so great, how come a bunch of angels er somethin' didn't come and save him."

"Just at noon the sun seemed to black out and it was dark for about three hours. It felt as though there was an earthquake. A strange weird half-light touched the man and rumblings broke the silence. People scurried for shelter. Then suddenly he said something, in his native tongue, I suppose. I stepped up to see what he wanted, and he was dead."



"That's another funny thing 'bout this execution. . . . Never saw anyone die so fast. Usually takes 'em a coupla days. . . . Them Jews was gettin' squeamish 'bout leavin' bodies hangin' around over their holy day so we had ta bust the thieves' legs and I stuck my spear in him. He sure was dead, all right."

"We would have been finished then, but the Priests insisted on a guard at his grave. They seemed afraid his friends would steal the body. Stories were around that he said he would rise from the dead. So the Governor appointed the two of us to stand watch. He had a boulder placed across the entrance and set his seal on it."

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

"Dullest job I ever had in the guard! Settin' around watchin' some grave. 'Course the second mornin' got pretty excitin'. . . . We was standin' there and these wimmen come wantin' ta see the body. We tole 'em we couldn't move the stone. Then all of a sudden there was this flash . . . like fifty bolts of lightnin' strikin' all at once. . . . We was both knocked flat. Next thing I remember was seein' the stone gone and runnin' to look and findin' the body missin'. An that's the story, straight's we kin tell it. Don't know what hit us, 'less his gang had some new weapon. . . ."

The centurion snorted. "New weapons, bah! You both fell asleep on duty and are inventing the whole thing!"

The older man looked up suddenly. His face was flushed and his breath came in gasps.

"No . . . No . . . I know what it was. . . . That Man, that Man we put to death . . . He *was* the Son of God!"

Eastern Dist. YPU Has Workshop, Banquet

YPU'ers of the Eastern District met recently for a weekend workshop and banquet at the Zion Church, Souderton, Pa.

Discussions were centered on the three areas of YPU work—Faith and Life, Fellowship, and Service. Jacob Friesen of Bluffton, Ohio, General Conference YPU advisor; and Dwight Wiebe of Mennonite Central Committee, Akron, Pa., helped to direct the workshop. The annual Eastern District YPU banquet was held on Saturday evening.

As their part in the 275 anniversary celebration of the Germantown congregation, Eastern District young people will present the drama, "The First Protest Against Slavery" in this historic church in Germantown, Pa., on April 19.

—Eastern District Messenger

DO YOU KNOW:

The the average American smoker spends $92 a year for tobacco, but the same smoker spends an average of about $6 for all religious causes.

The Sunshine Magazine

Retreaters and Workcampers,

NOW IS THE TIME

William Gering

NOW IS THE TIME for you young people to make your plans for the summer. What could be more worthwhile than including a week of retreat or three weeks of Voluntary Service in our high school age work camp?

Retreats are well known in our circles but there seems to be a slump in attendance and interest. Retreat leaders from many areas participated in our three-day conference-wide workshops during Christmas vacation; the workshops should reveal many new ideas and techniques in the various retreat programs throughout the United States and Canada.

I would like to warn you young people that if you take retreats for granted you will lose the opportunity to attend. These retreats are planned for you, and not for the sheer delight of the leaders. If young people do not respond, then the retreat committee will cease to make plans, because retreat leaders have enough other work to keep them more than busy.

Why not decide now to attend retreat this summer, whether you are in junior or in senior high? During the last years it seemed that high school seniors considered themselves too old to go to a high school retreat. I think this is a false notion. The retreater finds the fullest enjoyment and value in a retreat experience when he goes to camp with the attitude of getting the most out of it, regardless of how many retreat experiences he has to his credit.

There may be some of you who are 16 years of age and older who would like to participate in the second high school age Voluntary Service work camp August 5-25 in Idaho. This work camp unit will help develop the new Idaho retreat ground, located at the foothills of the Teton mountain range. This will be a real outdoor experience and will be limited to 16 young people. Applications for this work camp should be sent to Leo Driedger, 722 Main St., Newton, Kansas, by April 15.

Whether you attend a retreat in your district, state, or province, or whether you apply for the work camp, plan now to participate in one of these experiences. It will give you opportunity to fellowship with other Christian young people and to

Retreaters at Camp Mennoscah, Murdock, Kansas have a good time. You will also have the opportunity to grow in your Christian life and commitment under the guidance of dedicated leadership. Above all, you will be able to meet God in a different environment than your everyday activities and monotonies afford.

If you decide now that you are going to attend, you will not have the "Shall I or shall I not?" question hanging over your head to spoil the rest of the summer. Now is the time to say to yourself, "I will make every effort possible to participate in such a unique experience this coming summer and I'm going to get the most out of it I possibly can." With this attitude you can have the best summer ever, and it will become a vital part of you for the rest of your life.

Entrance to the newly-developed Idaho camp site.

Work Progressing on Scenic Idaho Retreat Grounds

A LOVELY VALLEY flanked by wooded hills and rugged rock formations, a mountain stream fed by unfailing springs, several canyons that beckon the hiker to explore their secrets, scenic beauty that is awe-inspiring—this is the new church camp site about 115 miles from Aberdeen, Idaho.

Located in the Targhee National Forest near the recently completed Palisades Dam, the spot offers most of the basic requirements for an ideal church camp site. It is easily accessible—only two miles off U.S. Highway 26.

This is a place where Christians, young and old alike, will gain rest, inspiration, and a keener awareness of God as Creator and Sustainer of His universe. As God is worshiped amid natural surroundings of unsurpassed beauty, decisions will be made which will bring Christians into a closer relationship with their Lord. Others who have never taken the initial step of faith will be brought to a saving knowledge of Jesus Christ.

Permanent Lease Secured

At a congregational business meeting last September, the First Church of Aberdeen decided to take the necessary steps to secure this camp site on a permanent lease basis. The fee will be $25 per year. The church will be able to use this camp site as long as reasonable requirements are met.

During October the actual construction was begun. A winding one-half mile access road to the camp site was nearly completed. The job of laying a pipe line to bring spring water some 1,800 feet to the camp site was half finished. Many have already contributed generously of their time and money to make this beginning possible.

Now the Aberdeen congregation faces the task of completing basic installations — capping the spring, putting in a 1,000-gallon water storage tank, erecting a sanitation building, purchasing tents, providing kitchen facilities, and other basic items. Construction is to continue as soon as weather permits.

On the first day of March several retreat committee members skied up to the site and found nearly three feet of snow in the area. (See photo above.)

Young People Help

Aberdeen young people pledged money from their potato harvest earnings toward the development of the retreat grounds. This brought in about $300. Last fall a group of young people helped with general cleanup work, especially where the access road was built. The youth fellowship held worship services on the site last fall during an all-day Sunday outing.

The church budget for camp development is $2,280, which will be needed this year. People of all ages are taking an interest in the project.

A number of retreats are being planned for the new Idaho grounds in the coming summer. Retreats for young people, junior highs, and juniors will be held during July. From August 5 to 25, a three-week Teenage Workcamp will provide opportunity for youth from all over the General Conference to have a hand in developing this scenic Idaho site.

The Aberdeen congregation sends this invitation to high school age youth: "We are grateful to young people who are planning to come and share our work with us. We hope that eight fellows and eight girls will be able to come. It will be a thrill to have you with us!"

—Eldon Harder, Arlis Hege, Duane Friesen.

our schools

SUMMER PASTORATES

Mennonite Biblical Seminary students having pastorates this summer are Vern Preheim, Hurley, South Dakota, at the First Church, Reedley, Calif.; Leonard Wiebe, Whitewater, Kansas, assistant at the West Zion Church and First Church of Christian, Moundridge, Kansas; Nick Dick, Niagara-in-the-Lake, Ontario, at the First Mennonite Church, Beatrice, Nebraska.

The seminary male chorus will be featured for the second time this year on Easter Sunday morning, over WBBM-TV, Channel 2, Chicago, at 8:00-9:00 a.m., CST.

SEMINARY CONFERENCE

Gordon Dyck, middle term student from Newton, Kansas, was the co-ordinator for the Inter-seminary Conference for the seminaries in the Chicago area held March 21. One of the speakers, John H. Yoder, former MCC relief worker and European trained scholar, presented a paper on "Christian Baptism, a Biblical Perspective." The seminary men's chorus under the direction of Marvin Dirks provided choral music throughout the day.

STUDENT TEACHING

Recently student teachers of Freeman Junior College were out observing classroom procedure and teaching in nearby rural and town schools. They will spend the rest of March in full time practice teaching. Dr. John Ewert, who heads the Education Department, supervises their work. Critic teachers in five rural and four town schools participate in the program. Freeman, Hurley, Marion, and Menno Public Schools have opened their elementary grades to our cadet teachers.

A fire having had its origin in a faulty chimney broke out in the Boys' Barracks Mar. 15. Fortunately the quick work of the fire department brought the fire under control so that damage was restricted to one section.

CHEMISTRY LECTURES

Dr. Lloyd E. Malm, professor of chemistry at the University of Utah, came to Bethel College March 23 to spend several days on the campus as a visiting scientist under the sponsorship of the American Chemical Society. Lectures open to the public were given in the chemistry lecture room of the Science hall.

CHOIR ON TOUR

The Canadian Mennonite Bible College a capella choir composed of 41 students have presented six programs in the various southern Manitoba churches the past two weekends. We trust that all may have "seen Jesus" and may have been challenged to follow Him.

Finishing term papers and reading reports is the chief pastime and the main topic of conversation in Canadian Mennonite Bible College during these days. This made A. Teichroeb's message at prayer meeting especially appropriate. He spoke about the importance of taking time for private devotions and communion with God. A male quartet from the Altona Bible School served with several songs.

MCC news and notes

CHRISTIANITY EXPANDS

NEPAL—Earl Schmidt (Rosthern, Sask.) is concluding a period of construction and maintenance work as a Paxman with the United Christian Mission to Nepal, the first organized Christian endeavor in that nation. He writes:

"Unlike the people of America and Europe, very few people of Nepal—recently opened to Christianity—have ever heard the name of Christ. It is also still possible to go to many places in Nepal where white men have never been seen.

"Two churches have already been established in Nepal. The first and largest Nepalese church is in Polkhara, where three villages are predominantly Christian. The other church is in the capital city of Katmandu.

"The activeness and boldness of this young church in Nepal is astonishing. The government of this Hindu nation is more than a little worried that Christianity is spreading too fast. Police have been dispatched to Polkhara to watch Christian activities. But even this could not keep these zealous few from proclaiming the gospel of Christ on the streets or when and where opportunity affords. They are not likely to give up telling others of their new-found peace even under persecution.

"Almost every Nepalese is honset, friendly, always smiling and willing to help. Pray with us that Nepal, this magnificent display of God's handiwork, may become Christian in character."

CHILD FOUND ON STREET

KOREA—Whong Kyu Ok, a four-year old girl, was found on a street in Pusan, Korea, on a bitterly cold day by a Korean lady who took her to an orphanage. The girl cried frequently with pain from her back, so she was taken to the Children's Charity Hospital in Pusan where MCC nurses Arlene Zimmerman (Bareville, Pa.) and Margaret Wiens (Vancouver, B.C.) serve.

An examination showed a bump on her back called gibbus, which is typical of tuberculosis infection. She was taken to surgery, and bone chips were taken from the vertebrae and hip bones and placed along the spine. She is in a body cast for six months. Whong Kyu Ok is very sad and withdrawn, the nurses say, and her expression reflects the physical discomfort and mental anguish she has endured.

NEW FACILITIES

CALIFORNIA—Several hundred persons attended the groundbreaking ceremony for the new facilities of Kings View Hospital at Reedley, Calif., and heard an address by Dr. H. Clair Amstutz of Goshen, Ind., chairman of Mennonite Mental Health Services.

The proposed new clinic and ward buildings will provide a broader and more flexible program. Inpatient services have resumed following a three-month shutdown.

Master of ceremonies was T. R. Nickel, superintendent of schools in Reedley. Appreciation for the program was expressed by the mayor of Reedley and members of the Tulare and Fresno County Boards of Supervisors. Ground was broken by Rudy Lichti of Reedley, chairman of the building committee; D. C. Krehbiel of Reedley, and G. J. Siemens of Shafter, both members of the Kings View Homes (now called Hospital) committee when the program was initiated in 1951.

STUDENT WORKCAMP

VIETNAM—A student workcamp was conducted by the MCC unit at Banmethuot, Vietnam, for 25 Raday, Vietnamese, and Americans. The camp was an attempt to bridge cultural differences not only between Asians and Americans but also, as in Vietnam, to bridge the differences between the ethnically different interior tribespeople and the Vietnamese.

The common work of the camp was painting the four main buildings on the campus of the Raday Tribes School (the Raday is one of the interior tribes). Discussions, lectures, and recreation were the chief ways of gaining understanding.

Director of the camp was Carl Hurst (Goshen, Ind).

Another workcamp was conducted at Thu Duc, a town near Saigon, Vietnam's capital city. An old rundown road leading from an important ferry to the town was renovated. They stayed in a Buddhist pagoda. Mr. Hurst said, "The Buddhist priest accepted my thanks for permitting us to use these excellent facilities, and he added that it was his duty as a Buddhist priest to be a good host and to help us in every way possible so long as we were guests in the pagoda, whether or not we are Buddhists."

He said the spiritual work in such a camp "must go slowly and cautiously." Participants were Buddhists, Roman Catholics, and the remainder influenced by Confucianism and ancestral religions. Some students are interested in learning more about Christianity, he reports.

bookmarks

THE TRAIL OF THE BLACK WALNUT, by Elmore Reaman, 256 *pp. Herald Press,* $5.00.

In recognition of the tribute paid them in this book, Mennonites should certainly read it and get it for their libraries. It is highly recommended to all interested in the history of our people. While most of us know that Canada has a large number of Mennonites, not all of us realize that some of them were among the earliest settlers of the eastern section, known as upper Canada. Canadians themselves are unaware of the large percentage of German and Swiss settlers who came to Ontario, including many "plain folk" and others of the so-called Pennsylvania Dutch. The principal purpose of the author is to bring this to the attention of his fellow Canadians.

It is generally assumed that most of the pioneer settlers of that region were Loyalists of English descent who were there after the Revolutionary war. Some of them were, but more of them were German and Swiss, many of them from Pennsylvania. These included Moravians, Quakers, German Lutherans, Dunkards, and Amish, as well as Mennonites. Their contributions were relatively important because as prospering farmers in America they had acquired some money, machinery, livestock, and other resources, which gave them the means, as well as the knowledge and skills, to become excellent citizens.

Why did these people leave their homes in the States? Among other reasons was the economical one. It seemed profitable to do so. They were following the trail of the black walnut. Where that tree grew they knew the soil was good. It was the same kind of soil they had tilled in Europe, as well as in Pennsylvania.

While some German settlers with names such as Wenger, Frey, and Hoover came to Canada in the 1700's most of them came between 1800 and 1812 and settled in Waterloo Township. This is the only locality in Ontario to retain the ethnic characteristics of its early settlers. Here their religion makes itself felt and the Mennonite church is growing.

The book gives much interesting material on the European background, migration, and settlement in America, as well as on the migration of these folk to Canada, also their contributions to agricultural and cultural life. The material is gathered from many sources. The bibliography includes such familiar names as Harold S. Bender and C. Henry Smith. Various illustrations, maps, and charts are included.

The author is himself of Swiss descent on his paternal side, but not a Mennonite. His ancestors came to America in 1753 and to Canada in 1804. He is a noted author, lecturer, and Dean of Men at Waterloo College.

Emma Schwartz

REMBRANDT, text by Otto Benesch. 154 *pp., Skira,* $5.75.

Probably no artist of the past is more familiar to Mennonites than Rembrandt Harmensz. van Rijn. Our acquaintance, though, may stem more from our awareness of his alleged Mennonite associations than from our awareness of his painting. This book gives us an opportunity to become familiar with Rembrandt the painter and Rembrandt the person. Incidentally, we can also find here a statement which asserts that Rembrandt was a Mennonite.

Otto Benesch, director of the Albertina museum in Vienna and a leading authority on Rembrandt, is the author of the text which includes a stimulating biography and a critical study of many of the artist's paintings. In addition, there are fifty-six tipped-in color plates that reflect the quality that has made Skira one of the most highly reputed publishers in the art book field.

The biography acquaints us with one of the most intensely religious painters in the history of art. Benesch states that there has never been a greater interpreter of the Bible. Yet Rembrandt was one who was lonely, one who often experienced tragedy, and one who had fallen into disrepute with many religious people of his time.

The book is a pleasure to hold, a pleasure to scan, and stimulating to read.

Bob Regier

jottings

REFRESHER COURSES FOR MINISTERS

Annual Ministers' Course, Saskatoon, Sask.: The annual Ministers' Course of Saskatchewan was held in the new First Mennonite Church building of Saskatoon March 3-5. J. J. Thiessen, who is in charge of the church, welcomed all of us with 1 Cor. 3:9—4:2. Brother Thiessen stated the aim of these Refresher Courses in his opening remarks, and set the tone for the days of study. Sixty-five ministers and workers attended. The two speakers, D. C. Wedel, Bethel College, North Newton, Kan., and Henry Poettcker, C.M.B.C., Winnipeg, Man., served us with interesting and informative messages. Each presented two lectures daily and served evenings; the public was invited to the evening meetings. Henry Poettcker spoke in German on the general topic of "The Kingdom of God." "The New Covenant" was dwelt on in the first period. Succeeding lectures showed us the Author (Founder) of the new Covenant, Jesus Christ. The motive for coming into flesh was love. On the last afternoon Brother Poettcker challenged us with the new service. We saw how Paul thanked God in numerous situations for opportunities that presented themselves. Our testimonies ought to be like those of the early church because we too have "seen Jesus." D. C. Wedel chose topics on preaching and teaching. When is preaching biblical? "Biblical preaching is not speaking about the Bible but that which brings Jesus Christ in our midst." The use of texts in preaching is important; we are in danger of reading our ideas into the text. In one lecture Brother Wedel forcefully stated that how good we are as ministers depends very much on how good we are as persons. Many problems and difficulties such as lack of time and the problem of attaining higher education were dealt with. In the second half of the lectures, dealing with Christian education, it was emphasized that education is an experience. Next it was pointed out that in education we must have an aim. We must have an objective program. In the last message we were briefly shown the steps of learning. No one can learn for another person. We must start with the needs and interests of the pupil. The teacher can help the pupil only in so far as he understands him and knows how he thinks. J. J. Nickel, Langham, Sask., made the closing remarks, thanking all who had a part in making these courses possible. We returned blessed to allow a little of what we had learned to overflow into the congregations.—J. J. Janzen

HYMN FESTIVAL

Johannestal Church, Hillsboro, Kan.: We again observed Universal Week of Prayer the first week in January. Pastor Esko Loewen is teaching the catechetical class. For our pulpit exchange in January Peter Goering brought the morning message. The wedding of Vera Weyand and Lloyd Plenert took place Feb. 2 in the Lehigh Mennonite Church. The Mennonite Men's annual leadership conference was held Sat. morning, Feb. 22 and all day Sun. in Goessel High School. The morning of Feb. 23 the Youth Fellowship service committee sponsored programs at the Bethel Home for the Aged and the Meadowlark Homestead at Newton. A hymn festival with the theme, "Hymns for Worship," was held the evening of March 2 at First Church, Hillsboro, with surrounding churches participating. Paul Ratzlaff of Tabor College led the combined junior and adult choirs in the absence of John Gaeddert of Henderson, Neb., who was unable to come on account of the storm. Mrs. Bernard Thiessen, missionary on furlough from Japan, spoke and showed slides of their work to the Mission Societies March 5.—Corr.

FLOWERS ADDRESSES YOUTH FELLOWSHIPS

First Church, Burns, Kan.: We are studying the Book of Revelation in midweek Bible Study. Mr. and Mrs. Jonas Stucky are the parents of a daughter, Debra Ann, born Jan. 20. Mr. and Mrs. Joe Stucky had the misfortune of losing their first-born, a daughter, born Jan. 23. Mr. and Mrs. Jim Gehring are parents of a daughter, Helen Marie, born Feb. 16. Dan Stucky and Alfred Schmidt are in 1-W service at a Denver Hospital. The Bethel College Gospel Team brought us a musical program Feb. 16. J. E. Hartzler spoke in our church Feb. 18 on "Albert Schweitzer, Myth or Miracle." He also showed pictures. The Mary-Martha Society sponsored a fellowship supper Feb. 20. Donations of $92 were received for foreign student education. A male quartet from Tabor Church presented a program. A film, *The Prodigal Son,* was also shown. United Youth Fellowship was held at the local church Feb. 23. Mr. Flowers, a Negro youth attending Bethel College, was guest speaker. Pastor and Mrs. G. M. Peters, Mrs. Ray Stucky, Mrs. Ray Hubert, and Mrs. Dave Stucky attended the 54th annual meeting of the Bethel Deaconess Hospital Assn. Plans have been started for Daily Vacation Bible School in May. We are planning for special services during Holy Week. — Mrs. Dave Stucky, corr.

PRE-EASTER MEETINGS

Flatland Church, Quakertown, Pa.: Our annual business meeting was held Jan. 20. We voted to continue the partial support of Mrs. Leon Schanely, who is serving in Bolivia, South America, under the Wycliffe Bible Translators, Inc. Sun. eve, Jan. 26, Arthur Keiser from Colombia, S. A., spoke at our adult C. E. and in the church service following. Our pre-Easter services were missionary meetings with Orlando Waltner from India as speaker. He told of their work and showed slides of India. Our choir is preparing the Easter cantata "Radiant Morning." A son, Sterling, was born to Mr. and Mrs. Manford Bishop in Sept. 1957; a son, Brian Keith, to Pastor and Mrs. Wilmer Denlinger in Nov.; and a baby girl, Judith Arlene, to Mr. and Mrs. Oscar Frei on March 4. March 23 the adult C. E. of the Deep Run Church visited our society and presented the program.—Mrs. Frank Milz, corr.

JOINT SONG SERVICE

Swiss Church, Alsen, N. D.: Singspiration was held March 2 at the Munich auditorium with Rosehill Church in charge. Brother and Sister David Pritchard and Brother Hanson were in our church recently and showed the film *Proclaim Liberty.* Brother von Riesen and Brother Wiebe spoke in our church about the Conference. We finished the book of 2 Thess. in our weekly Bible and prayer service. Youth

Fellowship was held after regular Sun. evening service. Host for the gathering was Craig Klein. March 11 Darrel D. Stark, upper Midwest representative of the Bible Meditation League, spoke in our church. Our Ladies' Society met for an all day session to quilt. A covered dish meal was served.—Mrs. Fred Fiel.

BLUFFTON CHOIR SINGS

Apostolic Church, Trenton, Ohio: Sunday morning, March 9, we enjoyed the message in music brought by the Bluffton College A Cappella Choir with Earl Lehman, director. The noon meal was served to the choir and church members, with Mrs. Rudolph Marxen, pres. of the Senior Choir, in charge with coworkers from the various organizations. Many thanks to Simon Ehresman for the new coat racks in the basement of the church; the racks are greatly appreciated. The evening of March 13 R. L. Hartzler, field sec., met with the church council and organization officers in a business meeting. On Good Friday from one to three o'clock we are joining in a worship service at the Nazarene Church with the Presbyterian and Nazarene churches. We will have a Good Friday evening service, at which time the Instruction Class taught by Pastor Amstutz will be received into church membership.—Mrs. Orlan Gingrich.

UNION EASTER SERVICES

Bethel Church, Pekin, Ill.: Carol Heiser, daughter of Mr. and Mrs. Edward Heiser, Pekin, received her cap from the Mennonite Hospital at the capping services held March 2 at the First Baptist Church, Bloomington. The YPU was host to a meeting with the Peoria Mission YPU on March 14 at the Bethel church. The Peoria group presented the program. An evening of happy fellowship was enjoyed by members of the S.S. class of Bro. O. J. Sommer in the parsonage. Weekly Bible study and prayer meetings are held each Wednesday evening at the parsonage, at which time the Book of Peter is being studied. On the evening of March 2 Ronald Krehbiel brought us a message on home missions and the story of Markham. Our church will co-operate with neighboring Mennonite churches during Easter Week. Messages will be brought by the following in Bethel Mennonite Church: March 30, Wm. B. Weaver, Hopedale; March 31, Joe Atherton, Congerville; April 1, Paul Roth, Carlock; April 2, Heinz Janzen, Washington. During the time of these meetings Brother Moyer will serve in one or another of these churches in this co-operative plan. A special evening meeting was held on March 9 at which time Harry Yoder brought us a message on Christian higher education. Mr. and Mrs. Albert Heiser, Pekin, became the parents of twin sons on Jan. 21. The babies have been named Kevin Louis and Keith Howard. The Dorcas Society held its monthly meeting on March 13 at the home of Mrs. Austin Roth, Morton. Mrs. O. J. Sommer spoke on the subject, "Christ or Crisis in Japan." Project work consisted of rolling bandages and making layettes for Africa. Mervin Duane is the name given to the first child of Mr. and Mrs. Morris Roth, Gibson City, born Feb. 16.

YF ORGANIZES

Bergthal Church, Pawnee Rock, Kan.: The World Day of Prayer service was held here on Feb. 21. The Christian, Methodist, and New Jerusalem churches joined us in this service. The newly organized Youth Fellowship elected as their officers John Schmidt, pres.; David Schmidt, vice pres.; Jeanette Franklin, sec.-treas. Mr. and Mrs. James Dirks and Mr. and Mrs. Dwayne Deckert are the adult sponsors. They held their monthly meeting on March 2. After the program they enjoyed an old-fashioned taffy pull. Pastor Victor Sawatzky held a series of meetings in the Bethel Mennonite Church in Inman March 9-14. The Senior C. E. Society had as their guest speaker Mrs. Harvey Hiebert of Newton on Sunday evening, March 16. Mrs. Hiebert spent one year in Voluntary Service in Newfoundland. The Men's Fellowship met on Monday evening, March 17. The theme of the program was "Disaster Preparedness." Ray Cornett and Lee Reimer of Great Bend were the speakers. The Sunday school department will give their annual Easter program on Easter Sunday, April 6, during the S.S. hour. The regular church service will follow with a fellowship dinner at noon.—Mrs. Fred Schmidt.

SERVICE CHALLENGE

Bethel Church, Winton, Calif.: During the third week of Feb. our pastor, George Dick, attended the Educational Institutions Committee meeting in Chicago. Brother Nafziger from the Sharon Mennonite Church filled our pulpit in his absence. Feb. 23 thirteen of our young people attended the Young People's Retreat at Paso Robles. Our girls' trio won first honors in a music contest held in connection with the Rally. March 9, General Conference Sunday, our pastor presented the work of the General Conference. He challenged our young people to the opportunities of extended service, such as Voluntary Service, Missions, Pax Service, and other church-related vocations.—Mrs. H. E. Nachtigal, corr.

MUSIC PROGRAMS

Eighth Street Church, Goshen, Ind.: An interesting musical program was given Sun. evening, Feb. 9, by Rosa Page Welch to a large and appreciative audience. On the evening of Feb. 14 the Lifters' Bible Class, Friendly Bible Class, and Men's Bible Class met in Fellowship Hall for a carry-in dinner. Mr. and Mrs. Orvile Sherman told of their two years' service in Greece. The Sun. evening before Lent the Motet Singers from Goshen College, directed by Mary Oyer, gave a program to to a capacity audience. On Feb. 20 the Women's Missionary Society met in the church parlor for their regular monthly meeting. The evening of Feb. 23 the first Lenten service was conducted by Roy Henry of the Topeka, Ind., church; on Mar. 2 Daniel Graber of the Silver Street Church had charge of the service. Pastor Robert Hartzler is having Bible study classes each Thurs. during Lent. Frank Ebersole has been discharged from the Elkhart General Hospital and is at the home of his daughter, Mrs. Kenton Garman. Ira Bechtel is confined to the Goshen Hospital.—Corr.

PRAYER WEEK

Bethel Church, Mountain Lake, Minn.: Universal Prayer Week was observed in our church by considering phases of our work as a congregation, such as the work of our S. S. in terms of spiritual growth, the place of visitation in the life of the congregation, and our young people's work. Each was followed by a prayer session. The Bethel Mission Society observed its annual birthday supper and program on

conference notes

STUDY CONFERENCE ON EVANGELISM

A Conference-wide study conference on evangelism will be held this coming August 19-21. Where the study conference will be held has not been fully decided. Papers will deal with important phases of the evangelistic task.

Titles of the papers which are to be presented give an idea of the scope of the conference: "Man's Need and the Gospel" "What the Church Meant by Evangelism in Practice" "What Is the Nature of a Saving Experience in the Light of the Insights of the Social Sciences" "What Is the Nature of a Saving Experience in the Light of Theological and Experiential Insights" "The Relationship between Christian Nurture and Evangelism" "Evangelism and Children" and others. On the last day a panel will discuss plans for "The Future Program for Evangelism in the General Conference."

The purpose of the study conference is to discover and analyze the problems which confront us, differences in emphasis, and the nature of conversion; to clarify the relevance of the gospel to man's deepest needs; to explore methods and techniques of successful evangelism; and to recapture the divine urgency of this God-given task.

District conferences will send one representative for every thousand church members and others will be invited. The group will work intensively. Best contributions may come from the group discussions where people will have the opportunity to share their insights. We expect very significant findings to come out of this study conference.

Let us pray for those who are asked to prepare papers and for God's guiding presence.

CHRISTIAN SERVICE CONFERENCE

H. B. Schmidt, youth service and peace counselor, will serve as guest leader in a two-day Christian Service Conference sponsored by the Mennonite churches of east-central South Dakota. The Hutterthal Mennonite Church of Carpenter, South Dakota, will serve as host to the conference, which will meet Saturday and Sunday, March 29-30.

Combining both the experience and vision of Pastor Schmidt and the resources of locally active peace and service workers, this conference will seek to inform and inspire participants to share in the growing Christian service and outreach program of the church.

Key addresses of the conference presented by Brother Schmidt will be: "Christian Service Opportunities" "Christian Peace and Service Principles" "Alternative Service to War" and "The Biblical Peace Position." Panel discussions and open sharing sessions will center around present-day service opportunities, a discussion of alternative service to war, and the application of peace to other areas of living.

Young people in particular are invited to attend. The first session convenes Saturday, the 29th, at 7:30 p.m. Sunday morning Brother Schmidt will speak in the morning worship service. The conference again meets at 2:00 p.m. and 7:30 p.m. in full session. The public is invited to all sessions.

Brother Schmidt will be available for any young people who wish to talk about service needs or problems. He is an able counselor who understands and loves young people. He serves on special assignment in the interest of service and peace activities of the Board of Christian Service.

Because numerous individuals may wish to contact him for assistance and counseling in the areas of Christian service and peace, the following schedule is printed for your convenience:

March 28-April 2: Carpenter, South Dakota, Peace and Christian Service Conference.
April 3: Tabor Church
April 7: Hoffnungsau Church
April 11-12: Hydro, Okla., Vacation Bible School Workshop
April 14: Harvey County CROP meeting, 7:30, Ch. of the Brethren
April 17: Reno County CROP meeting, 10:00 a.m., YMCA Building
April 20: Hebron Church, 7:30, 1-W Witness
April 21: Sedgwick County CROP meeting, 4:30, Presbyterian Ch.
April 26-27: Camp Mennoscah, Mennonite Men Retreat, Report on Southern Tour

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JOTTINGS (Continued)

Jan. 9. Bible School and Public School teachers were invited. Jan. 19 James Neufeld related his experiences at Prairie View Hospital at Newton, Kan., where he completed his 1-W service. Dr. Lydia Mueller, a French Mennonite who served at the same hospital and is now serving as clinical psychologist at Anoka, Minn., also gave some of her experiences. The Bible Conference of the Bible School was held at Gospel Church Feb. 2-4. Henry Rempel of Steinbach, Man., was the speaker, with messages centering on the work of the Holy Spirit. The Youth Fellowship went to Worthington Feb. 2 to visit three institutions and present programs. William Stauffer of Sugarcreek, Ohio, brought the Sun. morning message Feb. 16. In the evening he spoke to the Men's Fellowship group of the Gen. Conf. in our church. Pastor Walter Gering left Feb. 26 for the South on a trip sponsored by the Board of Christian Service. Places to be visited include Little Rock, Jackson, Gulfport, Montgomery, Atlanta, and others. This is part of a study made by the Conference relative to the race problem. Brother Schmidt was in charge of church services during Pastor Gering's absence. — Marie Toews, corr.

into the beyond

Talitha Neufeld, of Reedley, California, and member of the First Mennonite Church, Reedley, was born March 26, 1885, and died March 13, 1958. She had spent three terms as missionary and teacher in China.

MENNONITE LIBRARY BIBLICAL SEMINARY

APRIL 8, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

H. D. Burkholder—THE MINISTER AND HIS STUDY

Omer Nisley—TEACHING WITHOUT A TEACHER

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of things to come

April 21-22—Farm Study Conference, Buhler Church, Buhler, Kansas
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newton
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
May 18—Baccalaureate service, Mennonite Biblical Seminary, Chicago
May 19—Commencement exercises, Mennonite Biblical Seminary, Chicago
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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editorials

EASTER CONTINUES

We err if we celebrate Easter only in the spring, and then allow its significance to rest for another year. In fact, in a way we do celebrate Easter every Sunday, though we may not always be aware of it. For the shifting of the Holy Day from Saturday—the Jewish Sabbath—to Sunday—the Lord's Day—came about because of Easter. So it should be at least a weekly celebration; but better still, a daily remembrance in which our hearts rejoice in gratitude with the risen Lord.

For the fact of the Resurrected Lord answers so many questions and supplies so many spiritual needs. To those who walk in the dark valley of the shadow of death, it brings a glorious light that shows us that death is not the end. To those who are lonely, the presence of the risen Lord gladdens their hearts. To those who feel that the trials of life are too great, the abiding risen Lord affords strength to go on. To the discouraged and disappointed, there comes the assuring voice, "Lo, I am with you alway." To those who feel that life seems purposeless, the resurrected Christ points to the fact that God has a purpose for all.

The fact of Easter is too great and too glorious to be confined to a brief season once a year. The fact that Christ triumphed over death; that He lives and abides with us here and now; that He assures us of immortal life; that He supplies strength and courage and guidance in all the uncertainties of life; that He is willing to forgive us and to embrace us in His fellowship: all this is what we need every day of our lives and not merely once a year. Keep Easter alive!

SLOW SUICIDE

A leading medical journal recently published a fourteen-page article presenting a careful study of smoking and death rates. In 1952 information was obtained on the smoking habits of 187,783 men between the ages of 50 and 69. A little over three years later these histories were again checked with the following revealing facts: during that period a total of 11,870 deaths were reported. Age being taken into consideration, the death rate of men with a history of regular cigarette smoking was found to be 68 per cent higher than that of a comparable group of men who never smoked. The death rate increased with the amount of smoking: for those smoking two or more packs a day the rate was 123 per cent higher than that of men who never smoked.

These are not the guesses of anti-smoking fanatics, but the sober findings of a careful study made by medical specialists and their assistants. The article states that many checks were made to test the reliability of these findings but that no errors or biases were found that could have a serious effect on them.

Since our bodies are the "temples of the Holy Spirit," and since God expects us to live our lives to the full, have we a right to run so big a risk of shortening that life by so unnecessary a habit?

a sure thing

*Kenneth Shelly**

EVERYONE in this world is looking for a sure thing. Certainly the gambler is. It is from him that we get the term. It means a thing that is certain, without risks. The "smart" gambler does not waste his time on uncertainties—he looks for the elusive "sure thing." But the gambler is not alone in his search; everyone wants to find one place where he can put his confidence. People put their confidence in a multitude of different things, from horoscopes to character analyses. But "it is better to take refuge in the Lord than to put confidence in man. It is better to take refuge in the Lord than to put confidence in princes" (Psalm 118:8, 9).

But what are some sure things in this world? There is a saying that the only things sure in this world are death and taxes. Experience proves this so true we do not question it. No lesser authority than the Bible says that it is appointed unto man once to die. But this is a sure thing that the world tries to ignore.

There is another sure thing in this world that the world ignores. We sometimes say that a thing is as sure as sin. And indeed sin is sure in this world, but it is painful to see how lightly the world looks at sin. People try to make it seem glamorous or adventurous or intriguing. But no matter how lightly they treat it, sin is one thing that the world cannot cope with and which will destroy it. Unfortunate too, that the church has lost its consciousness of sin. Sin is sure in this world, and the church needs to emphasize clearly that in Christ alone there is forgiveness of sin.

Jesus told His disciples of two other sure things, one sure in this world and one sure both in this world and the world to come. He said: "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33b). The one certainty for the Christian in this world is that he shall have tribulation. True, the man of the world also has his tribulations and problems. But we seem to accept the fact that these are the result of sin and he is only reaping what he has sown. However, Jesus is talking to His disciples here. He tells them that they, too, will have tribulations.

He is actually giving a word of testimony to His disciples, for He had tribulations: arrest, crucifixion, misunderstanding, and desertion in His hour of need. Since the servant is no greater than his Master he should not be surprised at his trials.

NO, the Christian should not count it strange when he is oppressed. He should be prepared to meet tribulations as did his Lord: unafraid and assured. Tribulation cannot hurt you unless you permit it to harden you, and make you sour, narrow, skeptical. The Christian should meet his tribulations courageously. At the commencement exercises of a city school the graduates recited a quotation of their own choosing. The only cheerful quotation was given by a lame girl who had to support herself on crutches. Trouble need not make us downhearted. We can face it with the confidence that God is with us.

THE other sure thing that Jesus speaks about here is that we shall have peace in Him. Phillips translates the preceding verse: "I have told you all this so that you may find your peace in Me." This is a thing as sure as the fact that in this world we shall have tribulation. There were many things that Jesus said that puzzled His disciples. But here was one thing they could understand. In Him they could have peace.

Jesus does not make us wonder why this is a sure thing. He says: "Be of good cheer, I have overcome the world." No need to fear that the tribulation in the world will disturb our peace. Christ has overcome the world. All that remains now for the Christian are "mopping up" maneuvers. "The strife is o'er, the battle done, the victory of life is won. The song of triumph has begun. Alleluia."

These are the sure things in the life of the Christian: tribulation—but also peace in Christ. It is this last that keeps us calm in life's storms. Thank God for this sure thing!

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*Pastor, Pulaski Church, Pulaski, Iowa

A seminary laboratory in Christian education of adults

Teaching Without a Teacher

*Omer Nisley**

HAVE you ever come away from a Sunday school class feeling that the time had been ill spent? Or, as a teacher, did you ever feel as if the class had been so much dead wood and that all your hard work and preparation was wasted? If so, you will be interested in a new approach tried experimentally in the seminary adult Sunday school class in the Woodlawn Mennonite Church in Chicago.

This class has no teacher! There are no lectures. Yet this experimental class is becoming a very meaningful part of every participant.

The theory behind this unusual class is that each person has something vital to contribute to the group and that the group itself needs no one actually to "teach" it. In effect, everyone in the class is a teacher, being able to present and evaluate suggestions and ideas as he cares to. No one leads—everyone does! No one asks the questions—everyone does! Everyone's ideas are accepted, and no one feels embarrassed by asking or saying anything which seems silly. Everyone in the class, therefore, becomes really involved in what is going on. Lessons seem to come to life and Sunday school becomes something which one anticipates rather than dreads.

This is the theory; now an evaluation of how this theory works out: The first few sessions without a leader were extremely embarrassing ones. We were all so used to someone's teaching us that silence became almost unbearable. No one wanted to be the one who broke this silence, even though he had a good idea. This embarrassment often causes smiles and occasionally a nervous laughter. But this is soon overcome (and sometimes not so soon!), and then the group does not miss the teacher at all.

The steps toward this achievement, here at Woodlawn, were hard and painful and took a number of weeks, but the rewards were well worth the price we had to pay.

The most difficult problem in this experiment was to dispel from the group's mind the notion that I was their teacher. Many of the individuals in the class were so used to the idea of a teacher that it became a real obstacle to the goal of group leadership. I myself had to remind myself constantly that I was not the teacher but only a member of the class.

The barrier was broken down one Sunday when I started an informal discussion with a few early birds on something which had happened in school and was related to the lesson for the day. As others came into the room, they became interested and joined in. Before anyone fully realized it, the Sunday school hour was over! The next Sunday someone started off with a question and we did the same thing again. Perhaps these incidents are signposts indicating that the class is beginning to function as a close-knit group instead of a teacher-led class.

Another problem came up after the first embarrassment wore off. People were no longer afraid of the silence, but the discussions which ensued were sometimes up in the air, vague, and completely lacking in direction. Ideas were only expressed half-heartedly and with little conviction or application.

This problem, too, is less serious now. As we got to know each other better and accepted each other's ideas and convictions, we soon felt free to be ourselves. This freedom makes the discussion more practical and relevant to life's real needs. Ideas and opinions are stated with more conviction, and real issues are confronted. Sometimes we even get excited about the subject! The Bible takes on new meaning and the Holy Spirit can and does work in *all* the members to the benefit of the group as well as the teacher!

Conclusions regarding our experimental class here at Woodlawn can be stated in a few simple words. There is a great value in the group leadership approach. Adult classes in many churches could come alive by using this method. A group-centered Sunday school could recapture the contemporaneousness of Christianity and the personal involvement it demands.

I do not wish to imply that it would replace the need for personal leadership in the Christian education of adults. I frankly admit there are several limitations to a group leadership approach. In the first place it fairly well limits the techniques used to a discussion technique. Lectures, audio visual aids, role playing, panels, debates—all of which are effective teaching techniques—would in all probability seldom be used. Only ideas which individuals of the group have (and those are often limited) would be expressed. This could occasionally become a pooling of ignorance rather than a learning experience. We need our lowest common denominator of information and skills raised, and for this task we need some teacher-directed classes in the educational program of the church.

A more immediate problem is that too many of us are so conditioned to teacher controlled classes that a group controlled class would be very distracting at first. I would not presume that the path a class would take would exactly reflect the pattern here at Woodlawn, except in a very general way. However, as soon as people can get over the barrier of dependence on a leader, there would be new horizons in the goals which such a class would have.

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*Student, Mennonite Biblical Seminary

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The Minister and His Study

*H. D. Burkholder**

A MINISTER without a study is like a cook without a kitchen. Congregations should foresee such a need when they plan a church or purchase a parsonage. Some members have the mistaken idea that sermons are the result of an "open mouth" policy: "open your mouth and the Lord will fill it." Pastors who resort to this method discover that they are only filled with wind. That there does exist a direct relationship between the raw materials of the study and the finished product of the pulpit, no one will deny.

A certain farmer objected to his pastor's receiving $100 per week for preaching two sermons. He argued, "That's $50 per hour." The next week the farmer brought a load of wheat to the mill. The minister happened to be there and watched him unload, then go into the office for a $500 check.

"See here," said the minister, "you objected to my getting $50 per hour, but you have just been paid ten times that amount." "Oh no," said the farmer, "I just came to the mill to unload." "That's exactly what I do," added the minister, "I merely come to the pulpit to unload." "I see your point," replied the farmer, "and I'm going to increase my contributions toward your salary, but hereafter, pastor, please don't take so long to unload."

Problems of the Study

The minister's time is largely his own. No man plans his work for him. It is easy to relax into laziness and let the world go by. The minister must constantly check himself lest he fall before this monster. The watchword of his life must be, "Redeem the time"; buy up every opportunity for the glory of God. Too often fat grows around the brain at the same time it gathers at the waist.

It is difficult to keep mentally alert without some kind of artificial stimuli. One of the main reasons for establishing a study in the church rather than in the home is the incentive to keep regular office hours.

Late breakfasts mean a loss of valuable time. The morning paper may be a curse to a late-rising pastor. Some brethren read the news while standing lest they devote too much time to it. A minister needs the co-operation of his family in order to keep the regular hours of labor which are so necessary to a successful ministry.

Planned Study

Planned study is consistent with "redeeming the time." The old rule, still used by many, sets aside mornings for study, afternoons for pastoral calling, and evenings for committee meetings. This plan does not provide for the multitude of denominational and interdenominational

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*Pastor, Grace Church, Dallas, Oregon

meetings often scheduled for morning or noon.

Ministers must beware of "being cumbered with much serving." Time spent at the feet of Jesus is still an indispensable part of the Christian life. There are no short cuts to spiritual growth and power.

The pastor must never cease to be a student. He must study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Study requires *work* but pays rich dividends. It brings the approval of God, produces boldness, and promises discernment. Faithful study gives poise, power, and purpose to preaching.

The reading of books must be cultivated as a habit; it must be made a rule of life. Obviously the book of supreme importance is the Bible. Ministers should strive to master its contents even though other books are neglected. The late Dr. Erdman of Princeton Theological Seminary said: "No one can succeed as a pastor who lacks an experimental as well as an intellectual knowledge of the sacred Scriptures."

A minister must also have access to a good library. Ministerial tools are indispensable to his work. Adequate salaries should be paid to provide for such purchases. Congregations must be acquainted with this problem.

Planned study must include a schedule of reading which will increase knowledge in many areas. Books on theology, prophecy, missions, biography, etc., should be read simultaneously. A balanced diet is good for the soul.

Profitable reading is not determined by the number of books read but by the number of books read and mastered. In order to do this effectively one should own the books one reads, and read it with a pencil in hand. One book thoroughly mastered is far more helpful than twenty books merely skimmed.

Preserving Your Studies

Material read cannot be retained indefinitely. "Preserve what you read" should be the slogan of your study. A simple, practical filing system is indispensable to the minister's study. Some brethren place their clippings in an assigned envelope. This is not a convenient arrangement. Valuable time is lost trying to wade through such materials.

There are several helpful, inexpensive filing systems on the market. Select the one which meets your need and begin filing the materials you glean from the thorough reading of *selected* books and magazines. Careful selection is very essential, for "of making many books there is no end." Master your library by mastering its contents. File your findings in a convenient manner and have your sermon materials at your fingertips.

The best conclusion to this subject is found in Paul's words to a young preacher.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Blessed Fellowship

*Emanuel Ulrich**

AFTER Pentecost and Peter's great sermon, three thousand souls composed the first church at Jerusalem. They kept close to what they had learned in their new religion, continuing in the Apostles' teaching. They never seemed to grow tired of hearing the news of the death and resurrection of Jesus Christ. They gave attendance to the preaching of the Word and never denounced it or deserted it.

The three thousand also continued steadfastly in fellowship with one mind and one accord and one purpose, with no discord or strife among them.

Should not we as members of the church cultivate such harmony, not only on the Lord's day but daily? How many would enjoy that much religion? Yet they rejoiced in this blessed fellowship together, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46). It is only natural for a Christian to seek fellowship with other Christians.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). How eager the disciples were to let others know about this fellowship. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). It is the presence of Jesus in the heart that brings this blessed fellowship to us, giving us a joy that is unspeakable and full of a glory which the world cannot give.

The disciples enjoyed all this. They enjoyed each other's company, for they were knit together in a body which worshiped the risen Lord Jesus. This produced new life and new hope. It was a real pleasure to worship together, all having fellowship in the Spirit.

Jesus himself went every Sabbath to the synagogue to worship. Some say, "I can worship at home, listening to a good sermon on radio or TV." But do you have fellowship with other believers, the kind you enjoy in God's house? By your presence you are witnessing to your interest in the work of the Lord and the church, as well as joining together with fellow believers in religious worship.

We gather together every Lord's day because we believe the Lord has set aside a day for just such a time of religious worship. The three thousand did it daily; should not we try at least one day of the week for a time of fellowship with Him and others? The Scriptures say not to neglect the assembling of yourselves together. The writer of Holy Writ knew the nature of human minds and how easy it is to neglect our spiritual lives.

We need fellowship both with the Lord and with our fellow men; our souls need food. We need confession of our sins, forgiveness, and cleansing from all unrighteousness. James says, "Confess your faults one to another and pray for one another, that ye may be healed." We need to strengthen each other in this fellowship, in breaking of this bread, by helping those who are weaker, making them feel that they are a part of the church. We need the church and the church needs us. As you would miss a finger or a foot, so it is with the church: we are all a part of the body of the Lord Jesus Christ and all are needed to do their part in the great work of the church.

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*Pastor, Flanagan Church, Flanagan, Ill.

We need this fellowship in order to better serve the Lord. The disciples went out to where people were and gave them help and support so that no one had need. They "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. *And the Lord added to the church daily such as should be saved*" (Acts 2:46, 47).

Through Christ's life and death and resurrection we may have that blessed fellowship here and now, and after this life we shall be with Him throughout eternity.

The Sinner

When I first came to know the Sinner I found myself disliking the fellow. He was nice enough but very uncomfortable to be around. He reminded me too much of past experiences, the kind that I was trying to forget. He was just an average sort of person, who wanted to have some fun out of life.

I rarely saw the Sinner except occasionally in church where his presence became very obvious to me. One day when I was looking into his face, I realized that underneath his calm exterior there was a raging battle going on: a civil war of worries, anxieties, insecurities, and lies.

As I got to know the Sinner better, a strange thing began to happen. I found myself understanding each of his actions, thoughts, and even his desires. Why should I, a minister of the gospel, understand the Sinner's actions, thoughts, and desires?

The reason is quite obvious. It is because I am the Sinner.

The Observer

Waldensian Moderator Visits U. S. A.

Pastor Achille Deodato, moderator of the Waldensian Church of Italy, spoke at Ebenezer Mennonite Church, Pandora, Ohio, on Sunday evening, March 16, and at a special chapel service at Bluffton College on March 17. Ex-Italian unit members of the Mennonite Mission held a reunion at the college in honor of the Deodatos.

Pastor Deodato represents the largest protestant group in Italy. It was with the Waldensians that the Mennonite Central Committee engaged in many phases of relief work between the years 1946 and 1951. The Deodatos arrived in the United States the latter part of January for a six to eight weeks speaking tour in the interest of the Waldensian work.

Both Dr. and Mrs. Deodato typify in their own lives the Waldensian heritage. The moderator grew up in a Waldensian family. His maternal grandfather was an evangelist in Italy. The decision of the grandson to become a Waldensian minister resulted in his attending the college at Torre Pellice. After graduation he entered the Theological Seminary, and following the completion of his work he was given a scholarship for a year of graduate study at New College, Edinburgh.

Unpretentious, with a quiet humor and a warm quick response to people, Pastor Deodato is a man of great Christian dedication, alert to conditions in Italy and the needs of his church. He is an efficient administrator, a statesman in church affairs, and a source of inspiration to all who know him.

Flashes of Thought: ***Not Always True***

It was just a sentence written upon the wall in the shop where boys were busily engaged in learning a trade. There were several other sentences included in the group, but this one left a mark upon my mind. It was a new, challenging expression of an ancient truth which all too often is forgotten.

Maybe it was the experiences of the past few days that added to the meaning of those words. We had been traveling hundreds of miles each day. In conference with leaders, students, men on the street and in the plantation fields, we began to piece together the story of a people who for many years had been humbly accepting in submissive resignation their assigned place of servitude.

But now something was stirring. Like a mighty giant waking from his slumbers and shaking himself as he stretched his limbs, so these people were awaking out of their slumbers. A new day was dawning for them; the day of unquestioning meek acceptance was gone. Everywhere we heard it; the cry for freedom and equality was no longer to be denied. Voices were rising in city and field; the day of march had come.

In my youth I often heard the words: "Reden ist silber, schweigen ist gold." That was sound advice. Did not Peter under divine inspiration speak of a "meek and quiet spirit, which is in the sight of God of great price"? Experience has verified the truth of those words. Many a victory in life had been won, not by a bold assertion of rights, but by a soft answer; yes, even silence. Jesus himself repeatedly resorted to silence as the only answer worthy of His abusive opponents.

But the words inscribed upon the wall of that workshop were a challenge; day after day those students were confronted with that thought. This was no time for silence; this was a time for action. Thus it was that these words were being inscribed upon their hearts as they faced them each day: "Silence is not always golden; sometimes it is just plain yellow."

In the city of Corinth Paul heard the words of God in the middle of the night: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

In the darkness of the night which has enveloped the world of today the voice of the Lord still pleads: "Speak ... I have much people in this city."

Silence—golden? No, not always; sometimes it is just plain yellow.

the reader says

Dear Editor:

I found "A Dream Come True" in the March 4 issue of *The Mennonite* a very interesting article. I found it informative and somewhat encouraging, but I also felt that I noticed a somewhat familiar note of complacency, particularly . . . in the reply to Oberholzer's question, "Are the congregations supporting this great program of winning souls for Christ?" namely, "... We think that our folks are awake to their great responsibility to preach Christ in all ways to all people."

I do not want so much to criticize the author as to express a concern. My concern has to do with the somewhat complacent attitude—often it is utter indifference—of so many of our people when such or similar questions are placed before them. . .

How can we say that we are awake to our great responsibility to preach Christ when Conference budgets are hardly or not at all met, when our Christian school building expenses have to be spread through unnecessary numbers of years, when millions are in need of physical and spiritual food, and we ourselves relax in our American luxury? Too many of us can afford numerous nonessentials, leisure time and holidays spent for ourselves, schooling which will profit us materially, etc., but cannot afford to sacrifice time, money, or talent for Christ's sake—the only things that are actually meaningful and permanent.

Let us praise God for the progress that is being made, but let us never become complacent. Rather, let us pray for God's continued mercy, and a mighty working of the Holy Spirit so that we might *really* awaken to our "great responsibility to preach Christ in all ways to all people."

Ivan R. Unger
Winnipeg, Manitoba

film review

HEROES OF THE OLD TESTAMENT, a set of sixteen filmstrips in color, with script, $72.50; with 33 1/3 *rpm records,* $94.50; *Eye Gate House.*

Lack of grading, mediocre art, and spotty coverage of material limit the usefulness of this filmstrip set as a teaching tool. For example, the two filmstrips on David concentrate on the Goliath story and the experience with Jonathan, which, while of interest, in no way adequately cover the life of David. The treatment of the other heroes —Noah, Abraham, Joseph, Moses, Samuel, Solomon, Gideon, Elijah, Daniel, Samson, and Jonah—is quite literal with an emphasis on the sensational.

A Church cold to missions is dead to the Cross. It may have religion, but not the gospel.

bookmarks

THE CHURCH SCHOOL by Paul H. Vieth. 279 pages, Christian Education Press, $3.50.

In the opening chapter the author poses the question, Why this book? The remaining chapters of the book amply justify the writing of another book in Christian education. The book is a comprehensive guide for persons interested in Christian education. Committees on education, pastors, teachers, and superintendents will all find helpful material. The author made a special effort to write simply and concisely. His emphasis is on good practice rather than theory, although his counsel is also occasionally supported by illuminating statements of theory.

Following are some of the chapter headings: The Church and Christian Education, The Curriculum of Christian Education, The Curriculum of Worship, Improving Teachers, Awards and Discipline, The Training of Workers, The Church School and Home.

A unique feature of the book is a compilation of questions at the end of the book under the caption, "Problems in Church School Leadership." Each question is coordinated with the page number in the text itself for quick reference. This should make helpful information, with which the book is packed, readily accessible to leaders in Christian education.

Paul H. Vieth is Professor of Christian Nurture at Yale Divinity School. He is a former editor of the *International Journal of Religious Education.* He has also written the following books: *Teaching for Christian Living, How to Teach in the Church School, Improving Your Sunday School, The Church and Christian Education.*

The book is readable and contains a wealth of information. It should be a very useful tool on the shelf of the Sunday school library or the Christian worker's personal library.

Willard Claassen

ALL THE PLANTS OF THE BIBLE by Winifred Walker. 244 pages, Harper, $4.95.

You are reading the Christmas story to your family or to the Sunday school class—"they presented unto Him gifts; gold, and frankincense, and myrrh." Someone stops you: "What are frankincense and myrrh?" Will your answer be clear and interesting? Wouldn't a full page life-size picture of each plant be helpful?

Throughout life adults and children can profit by such information. Their understanding and enjoyment of the Bible will be enriched. In one place, for example, Mrs. Walker shares her years of study: "The gall which was added to the vinegar and offered to Jesus was the juice of the opium poppy, a drug which induces sleep. The Roman soldiers had pity on their prisoner. He tasted the mixture but refused it."

Each of the 114 plants mentioned in the Bible has one full page of explanation, and one page facing it devoted solely to the beautiful painting of it. The author is an internationally known botanical artist honored for her distinguished work both in America and in England.

Elizabeth N. Groth

I BELIEVE by Gerald Kennedy. 94 *pages, Abingdon Press,* $1.25.

If you like and need simple answers to basic theological questions you might consider spending one

(Continued on page 221)

America's Most Neglected People

You Can Help Migrants

Photo by Monkmeyer

In MCC Summer Service, you may teach Bible classes and lead recreation for migrant youngsters.

THE ORANGE SUN peeps over the eastern horizon. The dew of early morning sparkles on the leaves of each bean plant, then moistens the fingers of each worn hand that plucks a bean.

At dawn the bent migrant worker wearies his way to the bean field. He sets one foot down hard into the muddy bean row. The mud reluctantly releases his foot to move on—on to more clutching mud and a few more beans to earn a few more cents.

Mr. Migrant, his wife and older children—all trudge through bean fields in New York state or in fruit groves in California.

As the migrant's foot sinks laboriously into the mud between the bean rows day by day, so his life knows only manual toil and little aspiration.

But maybe his burden is lightened, the mud seems to cling with less weight when he thinks someone is interested in his welfare.

Who might be interested in him, "America's most neglected person"? Might someone care to transform him from his muddy and dull existence into a life of dignity . . . to be concerned that he lives in a shack, gets no education?

It is possible for you to spend next summer serving migrants in New York state and California in the summer service program of Mennonite Central Committee.

For the migrant youngsters of the camp who are too little to go into the field, you may teach classes in Bible and crafts, and supervise recreation.

When the weary migrants return at dusk from the fields, you and your teammates may go to the migrants' camps to conduct worship services and provide them with other wholesome activity.

This summer you may be one to help change the course of the neglected migrant. Join him in the bean field and experience the burden of the mud, for in this way the migrant can be sure of your concern.

Consider too the other summer projects in workcamps, medical projects, children's counseling, and others. Write for information: *MCC Summer Service, Akron, Pa.; Canadian projects—10 Union St. E., Waterloo, Ont.*

V. S. Testimonies from GULFPORT

Two teachers and a young couple are needed for one or two years of service at Gulfport. For further information write to Board of Christian Service, 722 Main, Newton, Kansas.

MY YEAR of service at Gulfport, Mississippi, began last July. This permitted me to become a member of the summer unit for at least two weeks. I had much to learn, but with so many experienced workers I soon felt at home in the deep South. Those two weeks were spent in teaching Daily Vacation Bible School. I also appreciated the unit prayer meetings and other activities done as a group.

My next new adventure was the week of retreat, held for Negro young people from the North Gulfport area and surrounding communities, in Jackson, Mississippi. Serving as a counselor was my first experience in dealing with the spiritual needs of Negro teenagers —and they do have definite problems to face!

My main task for the winter has been a Bible-teaching program in six Negro public schools. The first days of September were spent in getting acquainted with the location of the schools, meeting the teachers, and organizing the classes. Each week I have twenty-one classes, teaching children in the first through the sixth grades. At some schools, an additional half hour is spent in recreation. My prayer is that these young lives may realize their need of the Saviour and may earnestly desire to walk their future life with God.

Besides the weekly contact with these 826 school children, I assisted in the work at the Community Center in North Gulfport. Bible classes are held each Wednesday evening. We had classes for the third grade through senior high. The Center is open several hours each day for the young people of the area to play games, both indoors and outdoors. Camp Landoners take turns in supervising the activities.

It's a joy as well as a responsibility to serve others in this needy community. It's fun and interesting to live with a group of Christian friends at Camp Landon. I'll never be sorry I took time out for a year of Voluntary Service.

Lila Penner

Children's Retreat

How little we realize what drabness envelops the lives of many of our neighbors. Those of us who live in the country are accustomed to sights, sounds, and smells of the out-of-doors. The fragrance of flowering clover, new-cut hay, fresh-turned earth, and shower-drenched meadows are ours to enjoy day after day. Too seldom do our minds turn to those whose single bit of color might come from a few potted plants on a weatherbeaten window sill.

Even more tragic is the drabness of heart which results from a lack of love and security in the home where children are unwanted, and where the family unit is broken by quarreling and divorce. To live among squalid surroundings without normal family love and security, slowly squeezes the joy of living from little hearts too young to understand. Even though voices may sing and tongues may wag in outward abandon, the inner sanctuary of heart and mind is full of unanswered questions which only come out when sharing with one who has gained their confidence.

Children attending the annual retreat at Camp Landon daily experience monotony and loneliness. We trust that the retreat experience has brought a measure of hope and cheer to those whose lives are complicated by so many problems. Perhaps our faith might have been contagious enough to help fan the spark of faith placed in the hearts of campers by those who have taught them and loved them in days gone by.

Roy Henry

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful Christian steward when I engage in an unrelenting search for the will of God in relation to my life, and, finding that will, apply myself unreservedly toward its execution.

James C. Juhnke, First Church, Lehigh, Kansas

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Rich Experiences

My summer of service at Gulfport has been one of rich experiences. Through daily Bible lesson preparation I received a much better knowledge of Bible truths.

Each Bible school session had a group of young people eagerly waiting to study the Word of God. Christian guidance is especially important since they live in a difficult environment. These Negro people have wonderful possibilities of witnessing to their own group. This requires a solid spiritual foundation.

When I first came to the South last summer, my eyes were opened concerning the race problem. I feel that my summer could not have been spent in a better way. There is a great blessing in serving Christ as we serve others. My own spiritual life was strengthened as well as seeds sown in lives of those with whom we worked.

Alice Glanzer

A Southern School

My first experience visiting a southern school was meaningful. Although the school was made of concrete blocks, the cool February wind hustled breezes through the building. In this shivering room the teacher, Lila Penner, began with a prayer song. No nonessentials were needed to bring the class to attention. After a number of choruses, the Bible lesson was presented in a simple way so that every child with a half open ear could hear the story. Next they learned a memory verse and heard another story. In closing the children repeated a prayer.

The Bible lessons were taught to all pupils from preschool through sixth grade. Orlo Kaufman does similar teaching on the junior and senior high level. Thank God for these opportunities and these consecrated teachers.

At the Christian Community Center in North Gulfport one finds a group of workers willing to teach games, or join in a friendly game of ping-pong. Every session ends with a devotional. May the vision for continued spiritual guidance and real decisions for Christ never leave our workers here.

Ernest W. Neufeld

Devotional Book for Junior Highs

BEHOLD GOD'S LOVE by Hazel Mason Hadley. 239 *pp., John Knox Press.* $2.50.

This daily devotional book could be a great asset toward spiritual growth for young people in the junior high age group. The author's wide range of association and affiliation with several denominations and institutions of learning have given her an understanding and appreciation of Christianity in the ecumenical sense. The language and presentation method are simple, yet challenging. The subject material is practical in that it makes the teachings of Christ applicable to everyday living.

Included in the 366 devotionals are youth concerns such as: How can I tell right from wrong?; What am I living for?; Understanding our parents; Learning to pray aloud; Baptism; Dating; How do I know the Bible is the Word of God?; Eschatology; How can I win others to Christ?; What kind of an adult will I be? Each subject is treated in a succinct yet thorough manner. The commonplace examples and illustrations make this devotional very personal. Sentimentalities that appeal to emotion only have been avoided. Doctrinally this book is in sympathy with the fundamental teachings of the Reformed Church.

Any protestant denomination could make use of this book to great advantage. There are, however, a few instances where not all would agree wholeheartedly. Unfortunately, relatively little is taught of the great Love principle as exemplified in Christ; war is taken in stride. Also the theater is sanctioned by recommending it against idleness or other negative pastimes.

This book does not claim to take the place of the Bible, as no devotional should, but it is an aid to making daily devotions more interesting and meaningful.

William Kruger

V.S. teachers hold Bible classes in Negro schools. Right: Recreation at the Community Center.

our schools

LENTEN ORATORIO

The Freeman Junior College Academy Choir under the direction of James Faul presented "The Redeemer," an oratorio for Lent, on Palm Sunday in Pioneer Hall. Soloists were Deanna Pankratz, soprano; Ida Gross, alto; James Miller, tenor; and Doyle Preheim, baritone. The choir will also sing in the Methodist Church in Sioux Falls the evening of April 13.

STUDY OF HUTTERITES

Marvin Riley, associate professor of sociology at South Dakota State College, and his assistant, David Priestly, were guests of the faculty at their March social meeting. Riley is doing research on the socio-economic relation of the Hutterite colonies and their neighbors, and his talk on the subject was followed by a question and discussion period.

OCTET TOURS ONTARIO

The Canadian Mennonite Bible College mixed octet touring Mennonite churches in Ontario presented a part of their program in student chapel. We were challenged to serve with them as we intercede for them in prayer.

The cantata "Come Let Us Sing" by Mendelssohn made up the first part of the annual winter term program on Saturday and Sunday evenings, March 15 and 16. Passion music and Scripture readings constituted the second part.

SPRING ENROLLMENT

Spring quarter enrollment at Bethel College now stands at 479, according to the office of the registrar. The drop from the winter quarter enrollment of 526 is largely accounted for by two factors: 21 nursing students transferred to Bethel Deaconess Hospital School of Nursing; and night classes, most popular in the winter quarter, have shown a drop in enrollment of special and extension students. A number of men have also discontinued school to accept spring job openings. Approximately 43 new students have enrolled for the spring quarter which began March 10.

STUDENT CONFERENCE

Plans are being completed for the International Students' Conference to be held on the Bluffton College campus April 11-13. The conference, to be attended by students from six Mennonite colleges, will feature discussion groups, panels of students, a movie entitled *That They May Hear,* and speeches by Melvin Gingerich, J. T. Friesen, and L. L. Ramseyer. Theme of the conference is "Our Fellowship in Christ."

MCC news and notes

YOUTH WANT LITERATURE

INDONESIA—The youth of Halmahera apparently hunger for literature.

Christian Z. Yoder (Warwick, Va.) reports he took some books and other pieces of literature to a youth meeting in the front yard of the Tobelo Christian Church. The literature was on display so that the youth could know what they wanted and bring their money to the next meeting. The display attracted so much attention that it had to be packed away before the meeting could begin. They rushed to the display afterward.

"For the next few days there was little quietness in the front room of our house because of people coming to buy literature," Mr. Yoder writes. Later reports indicate this first enthusiasm has diminished to some extent but evidently these youth have a quest for learning.

The Halmahera unit is composed of six workers who serve with the Halmahera Christian Church in its medical program and in its coconut enterprise which supports church work.

"MERRY NEW YEAR"

VIETNAM — Some Christmas bundles were distributed in Vietnam with the wish "Happy New Year!" February in Vietnam is the Vietnamese lunar New Year "Tet," which is the most festive season of the year. As Tet is the time for gift exchange in Vietnam, the MCC unit in Saigon took Christmas bundles to children in the city orphanages and to children of poor pastors of the National Evangelical Church.

Vietnam is in its hot and dry season. Any small sparks may ignite large fires, which annually destroy many thatch-constructed villages. In one instance MCC dispatched relief goods to the refugee village of Gia-Kiem where some 3,200 homes were burned, leaving about 20,000 persons homeless.

CAVE OF DESPAIR

SEOUL, KOREA — Christmas 1957. MCC nurses Katherine Friesen (Marquette, Man.) and Anna Klassen (Winnipeg):

As we looked out of the window we could see no snow—a dull but mild day. We attended morning worship service and had a Christmas dinner at our house with several friends.

Rain began to fall but our plans were already made. We loaded a box of apples, candy, and some old Christmas cards, donned our raincoats, and five of us were on our way.

First we went to the Communicable Disease Hospital where we visited four orphan boys ages 12-20 who have tuberculosis. The rooms were unheated, dark, and dismal. Some kind person had placed a Christmas tree in one room but the other had nothing cheerful except a lone Christmas card stuck on a dirty wall.

One of the boys had been there more than two years and no one had visited him during this time. Several days before we had taken them sweaters, socks, and warm pajamas, for which they were very grateful.

We gave each an apple and some candy. We sang "Silent night, holy night" and visited with them. Pak Cha Bong, who was transferred to the hospital last February from our hospital, had tears in his eyes.

The boys were all very pale and thin and surely must be sad and lonely in such undesirable surroundings. Kim, who has been fortunate to have someone give him a good start in life, decided he would like to share some of his possessions with some that are less fortunate.

Next we visited a poor family of five. The father has been unable to work because of tuberculosis. The mother earns the equivalent of 70 cents a day washing laundry when she is able to find work. The three children cannot go to school and they do not eat three meals every day.

We returned home for a snack and once again were on our way, this time to visit some people who live in a cave close to our quarters. We called at the door and a lady invited us in. We left our shoes on the landing and stooped low as we entered the main part of the long and narrow cave, four feet high in some places.

Several candles gave a dim light and we could see three men close by. Further back in the cave were more men who had come to spend the night as they had no home. They walk around all day with a frame on their back on which they carry such burdens as wood, groceries, and sometimes even people.

We sang Christmas music and told them about the birth of Christ. Tears came to the eyes of one man. He said he once went to church but had not for a long time because he had to work every day to earn a scanty living. The others listened attentively. We left apples, said a prayer, and left.

We were silent as we walked along in the rain from the cave to our house. We all decided this was the best Christmas we'd ever spent.

RETREAT WORKSHOP

The 1958 Retreat Workshop for retreat leaders, counselors, and other staff members will be held April 18-19 at Camp Mennoscah near Murdock, Kansas. The workshop is sponsored by the Western District Fellowship Retreat Committee, which invites all who will participate in the 1958 camping season at Camp Mennoscah to take part in the workshop this year.

Betty van der Smissen, Ozzie Goering, and Stanley Bohn will provide the key leadership in the workshop sessions. Special emphasis will be placed on the understanding and operation of small-group-type camping; there will also be discussion on the role and function of each person in the camp program.

Retreat workshop is an important training session. You are urged to register now to attend, by writing to Eddie Peters, Route 1, Newton, Kansas. A registration fee of $2.00 is asked; payment may be made at the workshop.

BOOKMARKS

(Continued from page 216)

hundred twenty-five cents for a book written in simple, nontechnical language.

Within its pages is conveyed a faith that has worked in life. The reasons for the faith are well substantiated with Scripture and an unusual amount of fresh illustrations. It is comforting to read words such as "I believe in the Christian Faith. . . . Faith suggests loyalty to certain truths in spite of changing moods." Aaron Epp

MY INWARD JOURNEY by Lorraine Picker. 187 *pages, Westminster,* $3.00.

Lorraine Picker suffered from bronchial asthma from the time of her childhood. The attacks were, with a few exceptions, regular, depressing, and exhausting.

One day after the birth of her second child she noted her doctor probing into personal problems.

" 'What are you anyway, a psychiatrist?' I was furious.

" 'No. I wish I were. I could probably do you more good than I'm doing now!'

" 'Oh, so you think I'm getting sick on purpose?' I asked angrily. 'It's all in my head?'

" 'I do,' he answered quietly. He opened the door to leave, then looked back at me 'But not consciously. You're running away from something.'

"I felt he was neither making sense nor helping me get well. I'd have to look for another doctor."

And Lorraine did go to another doctor, and doctors—to a psychiatrist, to a psychoanalyst, and finally to health.

This true story is the story of a miracle, the reading of which will trouble many people. But it's not the technical language that causes trouble, for I have never been led through the sometimes-eerie woods of psychology and met fewer hard words. They just aren't there.

It's the simplicity of ideas that will startle you—that behind many chronic illnesses lurk emotional problems and that psychiatry can cure many of them.

This will haunt you: There is no mention of prayer, of worship, or of religion. There is faith—but it is faith in men, in the psychiatrist, and in self.

But this does not mean that we cannot learn much from this intimate tale of one woman's road to health. Whether other institutions or groups are in the healing business, it does not mean that the church is squeezed out. It does mean that if the church forgets its healing mission, others will fill the void. Present-day research in health and healing continues to underline the need of the whole gospel for the whole man. We have it and what are we going to do about it?

Maynard Shelly

TWELVE BASKETS FULL by Margaret Applegarth. 245 *pages, Harper,* $3.00.

"Will those of you who have been putting buttons in the collection basket, kindly put in your own buttons, and not those from the church upholstery."

This, according to Margaret Applegarth, is from the notices of a Presbyterian Church in Scotland (where else?). It is a bit of comic relief in a book that scarcely needs it for it has no tedium. *Twelve Baskets Full* certainly represents the best stewardship facts and essays that ever came out of anybody's file drawer.

Those of us who know we should preach and teach about stewardship can't help but be helped on a Monday morning or Saturday night with this book, reading "Some of My Best Friends Are Tithers" or "Six Impossible Things Before Breakfast." Imaginative youth groups will want to try their hand at programatizing "Death and Taxes" or "The King Was In His Countinghouse."

Any way you look at it, this is a full book—it's full of stories, full of Scripture, full of church history, full of human interest, full of friendly sermons, and just full of painless reading. Don't miss it.

Maynard Shelly

Riches do not profit in the day of wrath, but righteousness delivers from death. Proverbs 11:4, RSV.

Whoever loves discipline loves knowledge, but he who hates reproof is stupid. Proverbs 12:1, RSV.

jottings

MISSIONARIES SPEAK

Bethany Church, Kingman, Kan.: Jan. 26 Pastor P. P. Tschetter was rehired for another term. Feb. 9 Dean Krehbiel, son of Mr. and Mrs. Herman Krehbiel, was married to Deloris Iltner of Denver, Colo. Feb. 21 Carolyn Krehbiel, daughter of Mr. and Mrs. Alvin Krehbiel, and Bob Bloesser were united in marriage. Feb. 7-9 missionary Henry Duerksen of Africa and the Bernard Thiessens, missionaries to Japan, were with us. March 6 the monthly meeting of the Mission Society was held. Towels and bedding are being gathered for our missionaries, the Carl Flickners, who will return soon to India. March 9 Homer Moutett of "Go Ye Mission" brought the morning message; Pastor Tschetter left for two weeks' meetings among the various mission stations in Arizona. March 16 Paul Toews of Bethel College brought the morning message in the absence of our pastor, and our monthly Christian Workers' program was given in the evening.—Mrs. M. S. Kaufman, corr.

BRAHMS "REQUIEM"

Salem-Zion Church, Freeman, S.D.: Singers from our church and surrounding community presented Brahm's *Requiem* on Sun. evening, March 23. Pastor Krehbiel has been giving a series of sermons on the Beatitudes. Holy Week services were held the week of March 30-April 6. To complete our new church building project, new pews have been ordered. On Easter Monday our church will participate in the Freeman Jr. College Hymn Festival. Sun. evening, April 13, the Mountain Lake male chorus will present a concert in our church. The following evening the Hesston College Choir will be in our community. Wed. evening, April 27, the Mountain Lake High School Choir will sing in our community.—Corr.

SPECIAL MESSAGES

Tiefengrund Church, Laird, Sask.: Jan. 29 N. Fransen of St. Catharine's, Ont., spoke to us on behalf of C.M.B.C. Christian Stewardship was the theme for two messages by Milo Kaufman of Hesston College. D. D. Klassen of Homewood, Man., favored us with a series of messages on nonresistance and the Holy Spirit. In regard to the former he stressed its significance as an integral part of the gospel, and advocated participation in Voluntary Service, helping to alleviate need and suffering in the world. Of the Holy Spirit he said that He is received at the time of the New Birth and later on it is a matter of yielding to His control. Our latest visitor was Miss Frieda Guengerich, a missionary from the Congo in Africa. With the help of slides she portrayed the comprehensive mission work which ministers to specific needs of the African people, including especially the need for the gospel of Jesus Christ.—Corr.

NEW SANCTUARY PLANNED

First Church, Sugarcreek, Ohio: Pastor Harold Thieszen is continuing his studies at Oberlin College. He returns each weekend to his duties here. Community services were held each Thurs. evening during the Lenten season with all the local ministers and choirs participating. Jacob J. Enz of the Seminary in Chicago was our Holy Week speaker. He spoke on the worthy subject, "Your Life Under the Cross." March 2 the congregation met with the architect and approved the new sanctuary plan. After the plan is examined by the State, work will proceed. The women of the church recently held an all day relief sewing. A number of our Youth Fellowship group attended the recently held workshop at Wadsworth, Ohio. Periodically we are privileged to gain inspiration from hymn interpretations by Lester Hostetler. He acquaints us with those we rarely use, such as the chorales, etc. We are happy to have the Hostetlers back with us after a long absence. Marlin Gerber, son of Mr. and Mrs. Maurice Gerber, has returned after spending two and a half years with Pax units in Germany, Austria, and Algiers. He also took a twelve week Bible course in Basel, Switzerland.—Mrs. Ernest Gross, corr.

SONG CONVENTION

Friedensfeld Church, Turpin, Okla.: March 2 Shirley May, daughter of Mr. and Mrs. N. W. Dick, became the bride of George Kroeker, son of Mr. and Mrs. H. E. Kroeker of Inman, Kan. S. S. Supt. Johnny Schultz and his assistant, Jake Epp, went to Sublette, Kan., to help plan a program for our singing convention to be held in Garden City, Kan. Our mixed choir is now practicing their number. Mrs. Levi Koehn is the director, assisted by Arnold Janzen. Mrs. Eugene Regier will be the accompanist. Meade Bible Academy gave a program in our church Feb. 23, and Meno Bible Academy was in our church March 21. Mr. and Mrs. H. B. Regier celebrated their golden wedding anniversary March 30.—Mrs. Paul Ediger, corr.

PRE-EASTER MEETINGS

East Swamp Church, Quakertown, Pa.: Loretta Bartholomew and Jack Auckland were married at our church Feb. 8. David Auckland, uncle of the groom, performed the ceremony. Marie and Carl Flickner, who return to India this summer for their second term, are attending the Missionary Conference at Grace Bible Institute. An informative and challenging description of the Negro problem in Philadelphia was heard at the March meeting of the Women's Missionary Society and Men's Brotherhood. Mrs. Curtis Bedsworth described the scenes shown by slide projector, and Brother Bedsworth explained further concerning the mission field in which the Lord has placed them. We praise God for their testimony. The Adult S. S. class housecleaned the church Sat., March 22. Pre-Easter meetings began March 26 and continued each night with the final service on Easter. J. J. Esau was our evangelist, and P. J. Boehr and Carl Flickner spoke on missions. Alan Yeakel was drafted into military service on March 3. He is stationed at Fort Hood, Texas. Our choir will present a cantata, *Hallelujah! What A Saviour* on Sunday evening, April 13.—Corr.

Y.P.U. WORKSHOP

First Church, Bluffton, Ohio.: Fourteen high school young people and four college students attended the Y.P.U. workshop March 8-9 at Wadsworth. This opportunity for fellowship and work was sponsored by the Eastern Ohio Mennonite churches. Pastor J. T. Friesen was chairman of a similar workshop in the Zion Mennonite Church, Souderton, Pa., March 15-16. He also preached at two morning services and in the evening at Lansdale. The pre-Easter Thursday evening Study, Share, and Pray series for six consecutive weeks have been well attended. Approximately 175 have enrolled in this series and a large number of others attended. There were six groups, each with a leader assigned, studying *Discipline and Discovery* by Albert Day. Two services of Easter music came on the Sunday afternoon of March 23: the Bluffton College A Cappella Choir and the Goshen College Motet Singers. Many hours of volunteer work have been donated by members of the church in cleaning, painting, moving furniture, and other work to enable us to hold our first meeting in the sanctuary on Easter Day. The basement rooms have already been in use for some time. More than sixty women attended a meeting of the three missionary societies on Thursday evening in the Fellowship room to hear Mrs. Millen Geiger give a very interesting talk on Japan. Thursday, March 27, missionary societies of the five area churches met in the Lima First Mennonite Church.—Corr.

STUDENT INTERN PASTOR

West Zion Church, Moundridge, Kan.: In Jan. a fellowship dinner was enjoyed, followed by the annual business meeting. The following were elected: trustee, Richard Huxman; treas., Alfred Meyer. The film *Home Front* was shown Jan. 12. New members welcomed into our fellowship are Mr. and Mrs. Weldon Bachman and Dr. and Mrs. Willard Kauffman. At their Feb. meeting the Mission Workers enjoyed an illustrated message on Japan by Verna Vogt of Hesston, Kan. Miss Vogt is home on furlough. In March our pastor spoke at the Lenten Vespers of the Kansas City Church. Mar. 9 Mr. and Mrs. Daniel Auernheimer celebrated their sixtieth wedding anniversary. Mar. 16 missionary Ferdinand Ediger gave an interesting message on their work in Japan. The Junior C. E. under the leadership of Mrs. Alfred Meyer and Mrs. Harold Plenert have been making bookmarks and verse cards for the Lame Deer Mission as their work project. Otto Bachman was appointed trustee to fill the vacancy left by the resignation of Lennis Krehbiel. The Krehbiels are moving to Texas. The Young People's Fellowship under the leadership of Mr. and Mrs. Warren Regier gave a play called "Empty Hands." The Fellowship had several meetings with the youth of First Church of Christian; speakers were Varden Loganbill and Clarence Warren. Leonard Wiebe, a seminary student of Whitewater, Kan., has consented to serve as student intern pastor in the two local churches this summer (First of Christian and West Zion). The mixed choir of the Pretty Prairie Church presented a music program on the evening of Easter Sunday.—Corr.

COMMUNITY LENTEN SERVICES

Deep Run Church, Bedminster, Pa.: Churches co-operating in the community Lenten services with us are St. Luke's Lutheran Church, Dublin, Pa., William Davis, pastor; St. Luke's United Church of Christ, Dublin, Pa., John Wildasin, pastor, and Deep Run Presbyterian Church, William Chapman, student pastor. New members will be received into the congregation on Palm Sunday. The carpenters in our congregation are doing a wonderful job in working on our new kitchen. The ladies are doing the painting and preparations for the Eastern District Conference here May 1-4. Due to the blizzard there were no services Feb. 16, the Women's Missionary meeting was cancelled March 20, and because of snow all services scheduled for March 23 were not held, for lack of electricity.—Corr.

MENNONITE MEN'S MEETING

Meadows Church, Meadows, Ill.: William H. Stauffer of Sugarcreek, Ohio, addressed a Mennonite Men's meeting on Saturday evening, Feb. 22, at Chenoa, Ill. The meeting was sponsored by the Men's Fellowship of the Meadows Church. Men from other Mennonite churches in the area were invited, and laymen from other local protestant churches were also present as guests. A banquet was served by the ladies of the Meadows Church; Joe Sommer served as toastmaster. The subject of Brother Stauffer's address was "The Soul and the Soil," dealing with the issue of conservation and its moral implications. Brother Stauffer is well known throughout the Midwest in agricultural and conservation circles and has addressed numerous groups on the subject of conservation of soil and water. He presents this subject in a forceful and challenging manner. His presentation was greatly appreciated by the group of 235 men in attendance.

WITNESS IN JAPAN

Inman Church, Inman, Kan.: On March 9 we were happy to welcome missionaries Mr. and Mrs. Ferd Ediger and family from Japan during a special morning worship service and a fellowship noon meal. During our C. E. in the evening Ferd Ediger showed slides of Japan and shared some of their experiences of the past five years. We rejoice with them and praise the Lord for His goodness and all He has done through His servants in the building of His church in Japan. On March 2 Signe and Elvira Larson from Lindsborg, Kan., presented an unusual program. The Larson sisters have dedicated their talents in a unique service presenting the Word of God through art, message, and song. Pastel pictures, including the widely published head of Christ, "Thy Kingdom Come," was produced before the audience. The attractiveness of the pictures and the amazing effects are achieved through changing colored lighting and the use of luminous crayons and blacklight. The Bethel College Choral presented a worship service with chorales, Easter carols and hymns on March 16. Mr. and Mrs. Walter Wiens are parents of a girl, Carrie Jane, born Feb. 28.—Corr.

MINISTERIAL ASSISTANTS

United Church, Vineland, Ont.: Our congregation elected two ministerial candidates, Henry Wiebe and Jacob Fransen of St. Catharine's, on March 16, to assist the four ministers presently administering to the needs of the 350-member congregation. A 30-voice choir of the United Mennonite Educational Institute of Leamington, under the able leadership of J. P. Penner, presented a program of music and the spoken word at the U. V. M. Church March 23. The same evening the S. S. presented a program entitled "Missions," conducted by J. N. Harder, S. S. supt.—Herta Fransen, corr.

into the beyond

Mrs. George Martens (nee Hattie Guhr) of Hillsboro, Kansas, and member of the Lehigh Mennonite Church, was born October 20, 1886, and died March 21, 1958.

Mrs. Gotthold Mueller, of Inman, Kansas, and member of the Bethel Mennonite Church there, was born June 18, 1888, and died March 22, 1958.

HINTS
for spring gardening

First, plant five rows of peas: preparedness, promptness, perseverance, politeness, and prayer.

Next to them plant three rows of squash: squash gossip, squash criticism, squash indifference.

Then five rows of lettuce: let us be faithful, let us be unselfish, let us be loyal, let us love one another, and let us be truthful.

No garden is complete without turnips: turn up for church, turn up with a smile, turn up with a new idea, turn up with real determination.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

HOUSEKEEPER-COMPANION — Numerous inquiries indicate need for middle-aged single or married persons to live and work in the homes of elderly folks, as caretakers or housekeepers and companions. Room and board and small compensation usually offered; residence in the home often requested. Persons interested in helping in this way may contact Mutual Aid for suggestions on opportunities. (No P 224)

HIGH SCHOOL GRADUATE — Girl with one semester work in college commercial course interested in work in Mennonite office or home. Would be willing to consider work in other needs, provided in Christian atmosphere. Contact: Herbert M. Dalke, Clinton, Oklahoma. (No P 225)

CARE FOR AGED—Housekeeper wanted for elderly Mennonite couple. Woman is an invalid; man still up and around and helping. Home with many modern conveniences. Work is not difficult; person may start right away. Contact: Mrs. John R. Rempel, Bingham Lake, Minnesota. (No. P-222)

WORK WANTED

MANAGER - ADMINISTRATOR — Family man with eighteen years experience in business administration, accounting, and insurance looking for position with Mennonite business or church related agency. Graduate of commercial college, trained in office skills and can use five languages. Would accept work immediately. Contact: Mutual Aid. (No. P 223)

Announcing an April 24 publication

Studies in Church Discipline

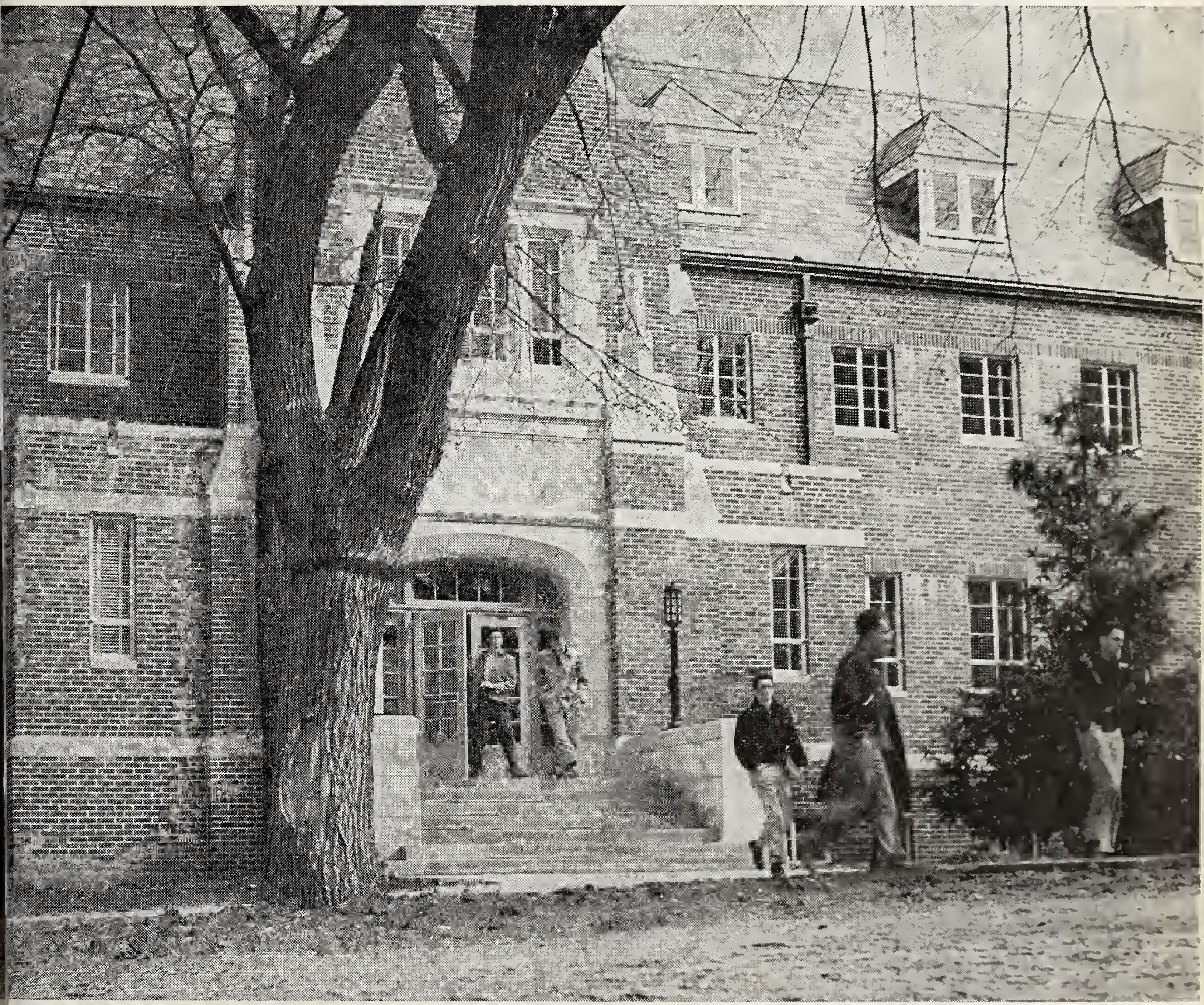
Special problems get special attention as principles of study and prayer are applied to divorce, remarriage, race prejudice, alcohol, secret organizations, business ethics, ministerial ethics, and leisure time . . . a timely book providing a basis and background for understanding the biblical vision for church discipline and discipleship. This study is prepared by the Discipline Study Committee.

Published by Mennonite Publication Office
720 Main Street
Newton, Kansas

APRIL 15, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



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of things to come

April 21-22—Farm Study Conference, Buhler Church, Buhler, Kansas
April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newton
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
May 18—Baccalaureate service, Mennonite Biblical Seminary, Chicago
May 19—Commencement exercises, Mennonite Biblical Seminary, Chicago
May 25—Baccalaureate, Bethel College
May 26—Commencement, Bethel College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 15**

editorials

BELIEVING IS SEEING

The last beatitude of Jesus is "Blessed are they that have not seen and yet have believed." It was spoken to Thomas who wanted visible physical proof before believing that Christ arose from the dead. He represents a common attitude in our scientific age, when we demand to see before we believe.

But there are evidences and proofs far beyond the physical senses. "The heart has its reasons that reason knows not of." Christ put great emphasis on faith. Believe, and then you can see: see God and His divine plan running through the universe and through your life. Faith opens our eyes that we may see the spiritual realities and powers. To put our full confidence in God is to have our eyes opened to His will and the real values of life.

This last beatitude of Christ links us with the glad resurrection fact, and makes the Living Lord available to us in these disturbed times. For we believe in a Person and not in a mere theory. Blessed is the man who believes in Christ, for then he can see God whom Christ came to reveal. Blessed is the man who accepts Christ, for then he is sure of a Guide, a Comforter, a Friend. Blessed is he who believes in the risen Lord, for then he is on the overcoming side, regardless of how unpromising things may seem.

Blessed is the man of faith, for then with spiritual eyes he will see clearly the eternal power of God, His way and plan, His supremacy over all else. He will see opportunities for service which he cannot pass by. He will have the peace of God which passeth all understanding and which shall keep his heart and mind in Christ Jesus.

Believing is seeing. Blessed are they who, even though they may not have seen with their physical senses, yet have no doubt at all of the reality of Christ.

EDUCATION FOR TRUTH AND LIFE

The purpose of Christian education has been defined as "Keeping Truth Alive, and Keeping Life True."

Christian education should keep the great truths alive. There is danger of feeding the intellect on minor truths and starving the soul because the greatest truths are neglected. Real education should present the great truth of God and inspire a reverence for Him and His laws and will.

We need to keep alive the great truth that we are God's children. Personality becomes sacred, and we hold neither hatred nor contempt for anyone.

But real education is also concerned in keeping life true. How often we are off-balance and as a result dash ourselves to pieces because we have no true center. Unless we are in God's will and plan we are a note out of tune, but the true life is tuned to God's harmony.

We are not really educated until the Master Teacher reveals to us the great truths, until the Master Craftsman aligns our life to His will. When the Master of Life masters our life, then truth is kept alive, and life is kept true.

In Jesus' life on earth are revealed the attributes of Almighty God

The Glory of Jesus

*Richard Tschetter**

THE entire life of Jesus is reviewed for us in one sentence in John 1:14. The review is in two parts: in part one we have the fact, "And the Word was made flesh, and dwelt among us, full of grace and truth"; in part two we have the interpretation of the fact, "And we beheld his glory, the glory as of the only begotten of the Father."

Our attention is centered on John's interpretation of the fact, "And we beheld His glory." To contemplate His glory is indeed a rewarding experience. But what was His glory? Was it not that Jesus, in His humanity, revealed the attributes of His Father? Limiting ourselves to God's attributes of omniscience, omnipresence, and omnipotence, we shall look at three incidents in the life of Jesus to notice how He demonstrated these attributes of God.

In Luke 5:17-26 we have the story of the healing of the paralytic. Through the opened roof the sick man is laid at Jesus' feet. Jesus forgave his sins. The Jewish leaders accused Jesus of blasphemy, for only God can forgive sin. In response to their accusation Jesus healed the man physically to prove to them that He did have the right to forgive this man's sin.

Omniscience

The account closes with an interesting statement. The multitudes went home saying they had seen 'strange things." What had they seen that was strange? Three things happened. Jesus said to the paralytic, "Man, thy sins are forgiven thee." Then Jesus looked at the scribes and Pharisees and told them what they were thinking. And finally, Jesus healed the sick man to prove that He did have the right to forgive sin.

"Strange things" indeed! But John says of this occasion "we beheld his glory." Here was God's omniscience at work. For only God can understand man's thoughts and can know every word of his tongue (Psalm 139:2, 4). And this is what the disciples saw that day as Jesus told the Jewish leaders what they were thinking.

If the people who saw the healing of the paralytic saw strange things, the man who came to Jesus by night heard strange words. Trying to lead Nicodemus into an understanding of spiritual truth, Jesus said to him, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven (John 3:13).

Omnipresence

What words are these? The Son of man came down from heaven, but He "is in heaven." How can a person be two places at the same time? Impossible, we say! No, not for God. "Do not I fill heaven and earth? saith the Lord" (Jeremiah 23:24b). What must have seemed strange words to Nicodemus were to the disciples another glimpse of His glory. (I am of the opinion that some of the disciples were with Jesus as He spoke to Nicodemus, probably the inner circle.) Truly this was glory, that through the veil of the humanity of God's only begotten Son there should shine forth the splendor of God's omnipresence.

In John 11:38-53 Jesus stood by the grave of Lazarus. Dare they open that grave? Four days ago the body had been put there and already it had begun to decay. Nevertheless Jesus said to Martha when she questioned the value of opening the grave, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (11:40).

Omnipotence

At those words the stone was moved from the entrance. Holy eyes looked heavenward as His voice ascended to God in prayer. And then! Down through the halls of the dead came the call, "Lazarus, come forth" (11:43).

Did you ever notice how Lazarus came forth? He came "bound hand and foot with graveclothes" (11:44). Here are two miracles: Lazarus is brought back to life, and Lazarus walks with his feet bound in graveclothes. How can a man walk with his feet tied together? Ah, when omnipotence speaks it takes more than bound feet to keep one from walking, and therefore Lazarus came forth. Compared to the miracle of bringing Lazarus back to life, this is a minor matter, and yet it is a miracle. No wonder John says "we beheld his glory." Here was indeed the glory of God's omnipotence radiating from the person of our Lord. Lazarus, dead and decaying, is brought back to life at the word of Jesus.

Believe and See

In conclusion compare what Jesus said to Martha with what John said about Jesus' first miracle. To Martha Jesus said, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40). About Jesus' first miracle John said, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). In the former passage we read: believe, and you will see God's glory. In the latter passage we read: they saw His glory and believed.

Is not this our experience? Coming to the written Word in faith, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18), and having seen His glory we believe Him.

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*Pastor, Herold Church, Bessie, Okla.

Places of Learning

Maynard Shelly

EXCEPT for two things, the educational system of all the Mennonite bodies would compare to Lutheran and Catholic programs of education. These obstacles, observes M. S. Harder in the *Mennonite Encyclopedia,* are geographical separation and lack of doctrinal unity.

Mennonite ventures in the field of education are wide and varied. Francis Daniel Pastorius established a Mennonite school at Germantown, Pennsylvania, in 1702. Christopher Dock taught at Skippack, Pennsylvania, from 1714 to 1771, leaving a never-to-be forgotten impression on American as well as Mennonite educational traditions.

Soon after its organization, the General Conference took action to build a school which was active at Wadsworth, Ohio, from 1868 to 1878. Though short-lived, the spirit that built the Wadsworth school has established permanent institutions within each section of the General Conference.

Goering Hall, Bethel College's new men's dormitory, dedicated in 1956

Bethel College in North Newton, Kansas, dates its existence from 1887, making it the oldest General Conference school now in existence. With 491 students enrolled for the current year, it is also the largest. One of the stated aims of the school is to develop in each student a view of man and the world based on a biblical faith in God as revealed in Jesus Christ. Perhaps it is this dimension in emphasis that has helped Bethel to rank 32nd among 562 American colleges in the production of scholars. The school is owned and operated by the Bethel College Corporation which in turn functions through a thirteen-member Board of Directors, seven of which are chosen by General Conference churches.

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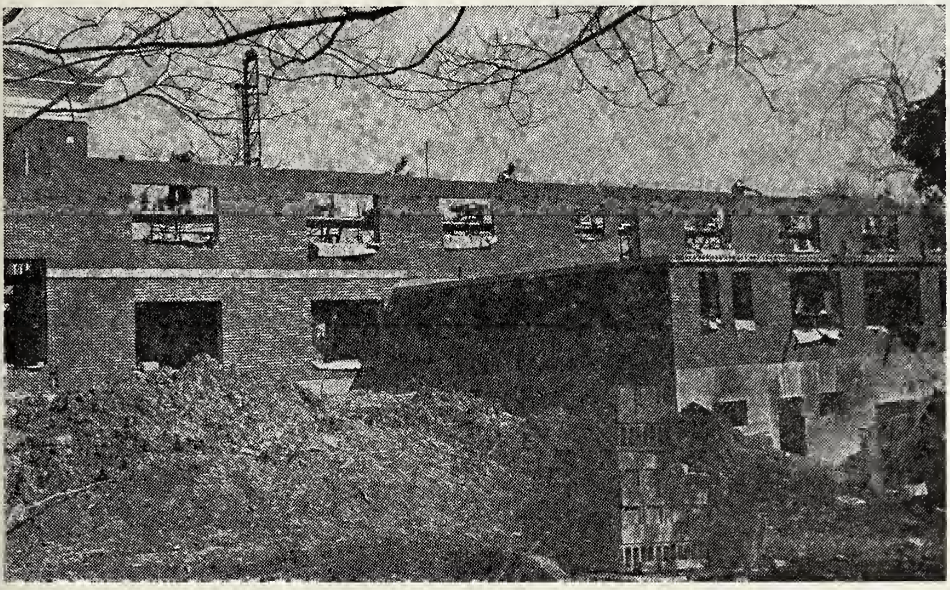
M C I
AUDITORIUM

From 1944 to 1946 Mennonite Collegiate Institute increased its facilities with several new buildings

Mennonite Collegiate Institute, Gretna, Manitoba, has a common ancestry with Bethel College in Henry H. Ewert. A teacher in the earlier years of the Kansas school, he came to take up the leadership of the institution in Gretna soon after it opened its doors in 1890. Instruction is now given for grades nine to twelve with emphasis on the German language and Mennonite heritage. The growth of the Mennonite constituency in Manitoba since World War I caused the school to quadruple in size in recent years.

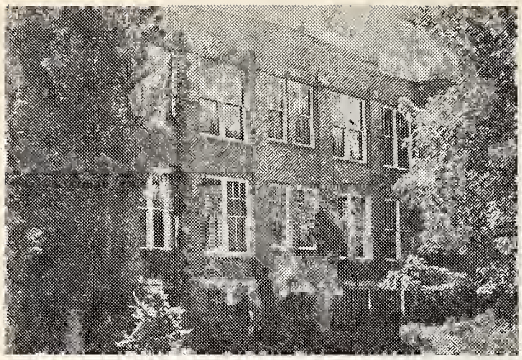


Bluffton College is adding on to its Ropp Hall dormitory for a larger women's residence and enlarged dining facilities

Bluffton College, Bluffton, Ohio, was born with the turn of the century in 1900. Early efforts were made to establish it as an inter-Mennonite institution. Its enrollment has been growing over the years with 325 students at the present time. Expecting a continued increase in students, the school has proposed an enrollment ceiling of 400, with the statement that it "is not a large institution nor does it propose to become large." Among its stated aims are these: "To lead students into an intimate fellowship with Christ" and "to permeate the entire academic program and atmosphere with a distinctly Christian faith and spirit." One of the valued traditions of the school is its honor system under which all examinations are given unmonitored.

The year 1903 saw the birth of two schools, one in the United States and one in Canada. In the North the school that appeared is now called Rosthern Junior College. Its first name was German-English Academy, reflecting its aim to prepare teachers for the pioneer settlement who could teach both in German and English. This Saskatchewan school gives instruction on the high school level and has just enlarged its plant with a $100,000 building for classrooms, chapel, and library. In a recent reorganization Rosthern Bible School was merged with the Rosthern Junior College Bible department.

Rosthern red school house, which served the school for fifty years, is now augmented by a new $100,000 unit



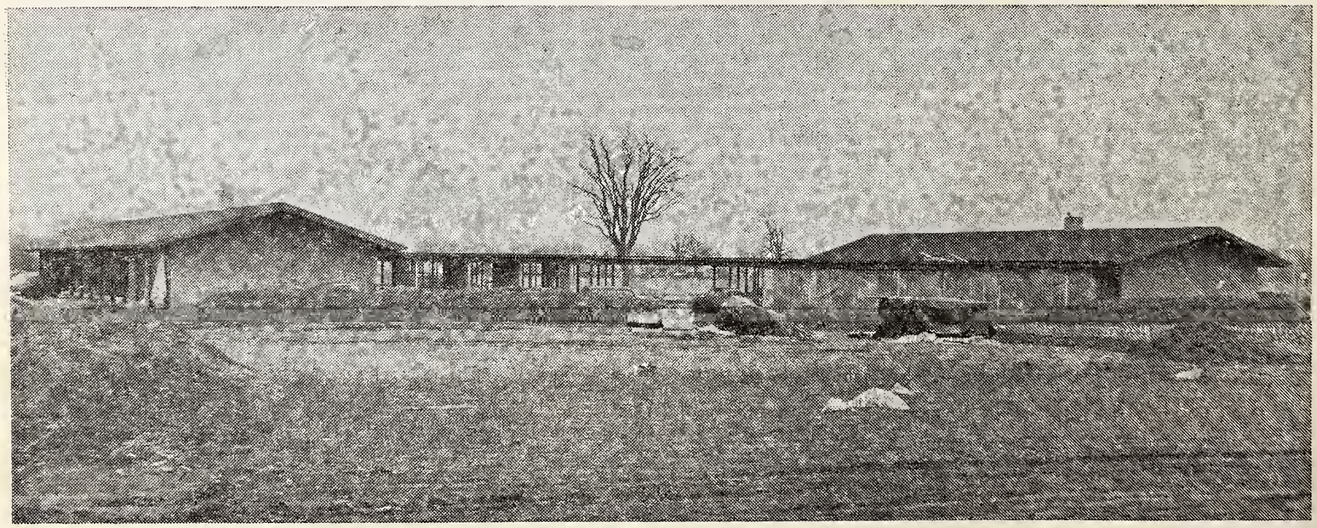
Freeman offered its first year of college work in 1923; its administration building was completed in 1926

Freeman Academy and Junior College began its first instruction in 1903, though chartered in 1900. A two-year college program is offered by the Junior College in addition to a four-year high school curriculum. The Northern District Conference elects two members to the Freeman College Corporation, the school's governing body. The school believes that the ideal upon which all education must be based, if it is to be effective is the ideal of Jesus. Though not a large school. it has made a significant contribution to the leadership of the Conference.

Bethel Deaconess Hospital School of Nursing began in 1908, a venture in a new area of education. In recent years its classes for student nurses interested in Christian service have been filled to capacity. Mennonite Hospital School of Nursing, Bloomington, Illinois, was the second General Conference institution in the field of nursing education, beginning in 1919. Bethel Deaconess is affiliated with Bethel College in part of its program of instruction, while the Bloomington school has arrangement with Bluffton College for advanced degrees.

Elim Bible School, now located at Altona, Manitoba, began its work at Gretna in 1929. After two years it was closed, to be reopened in 1936. In 1940 the school moved to Altona, where it is supported by eight Mennonite churches of southern Manitoba. The school offers a three year Bible course with five-month terms leading to a diploma from the Evangelical Teacher Training Association. Instruction is given in both German and English with an aim "to help retain and foster evangelical faith" and "to create a strong line of defense against encroaching liberal thought and apostasy."

Mennonite Biblical Seminary traces its history back to 1914 when it began as a department of Bluffton College. In 1921 it was incorporated as Witmarsum Theological Seminary, under which name it operated in Bluffton, Ohio, until the depression years and other circumstances caused it to close in 1931. But the General Conference, feeling that it could not continue without a school for the training of its ministers and church workers, reorganized the school under its present name in 1945 in affiliation with Bethany Biblical Seminary in Chicago, Illinois. This fall it will begin independent operations in new buildings at Elkhart, Indiana, as part of the Associated Mennonite Biblical Seminaries which include the seminary training programs of other Mennonite groups.



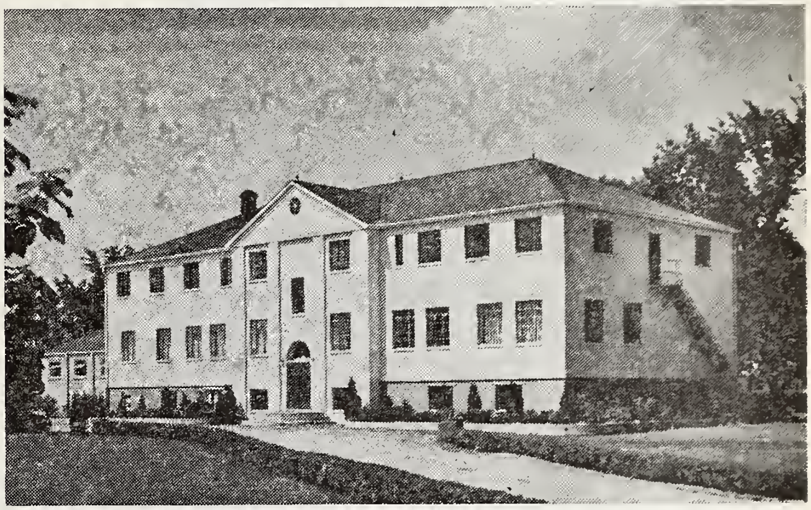
In July Mennonite Biblical Seminary will transfer its operations to the Elkhart, Indiana, campus

Menno Bible Institute, Didsbury, Alberta, was founded in 1937 by the Mennonite churches of Alberta. Its program of instruction is similar to that of Elim Bible School and it is also a member of the Evangelical Teacher Training Association. Along with other Bible schools in Canada it has experienced a general declining enrollment in recent years, partly due to the fact that a student cannot accumulate credits for future academic pursuits.

Other schools giving similar courses are Bethel Bible Institute, Abbotsford, British Columbia, and Swift Current Bible School, Swift Current, Saskatchewan. These schools are supported by the congregations in their respective provinces. In the United States, Oklahoma Bible Academy, Meno, Oklahoma, supported by congregations in Oklahoma, offers Bible training at the high school level.

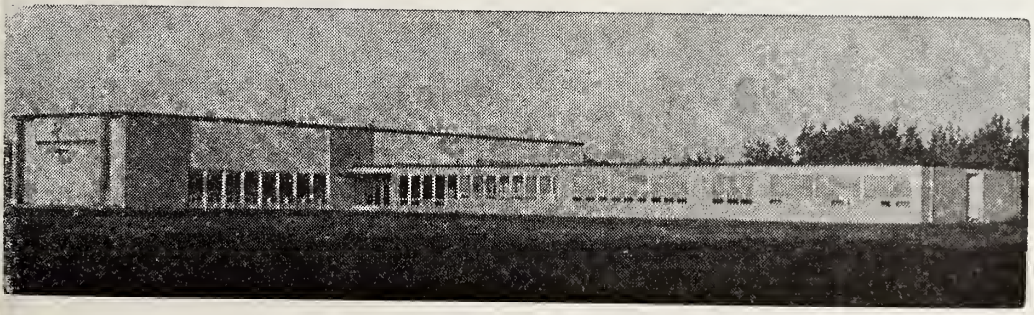
United Mennonite Educational Institute in Leamington, Ontario, was founded in 1944 by members of Mennonite churches in Ontario. The school provides a high school education program in a Christian atmosphere. Students study music, German, church history, Bible, and Catechism in addition to the regular high school subjects.

Menno Bible Institute, Didsbury, Alberta, is one of four Conference Bible schools in Canada



United Mennonite Educational Institute, Leamington, Ontario, offers a college preparatory course, as do the schools at Gretna, Manitoba, and Rosthern, Saskatchewan

Canadian Mennonite Bible College, Winnipeg, Manitoba, developed in 1947, is the first Conference school in Canada to offer work at the college level. Controlled and supported by the Canadian Conference, the school moved to a new campus and a new building in 1956. The school seeks "to provide an opportunity for earnest young men and women to prepare for Christian service as ministers, missionaries, youth workers, teachers, choir directors, social workers, and as workers in other fields of Christian endeavor." Enrollment in the school is around 100.



Canadian Mennonite Bible College is the newest member of the General Conference college family and is now in its eleventh year of teaching.

Trends in Conference higher education

These Things Are Happening

IFE doesn't stand still, and neither does education. We'd like to report on all the significant things that are now taking place in our Conference schools, but this is hard to do, because only time can tell. Below are some things which are happening now.

New Buildings. Most of our schools are in the midst of building programs, recovering from one, or planning another one. Both Bethel and Bluffton are building a dormitory for women, and Mennonite Biblical Seminary is developing an entirely new campus in Elkhart, Indiana. Rosthern Junior College has just completed its main building, and Canadian Mennonite Bible College is hoping to erect a new dormitory.

Inter-Mennonite Education. Mennonite Biblical Seminary and Goshen College Biblical Seminary, while operating their own programs of instruction, will provide common courses for both student bodies beginning this fall.

Adult Education. During a recent school year Bethel College offered twenty night courses which enrolled one hundred students. Most of these students were teachers, though farmers and businessmen also participated. Bluffton College also offers extension courses in other Mennonite communities.

Independent Study. In an attempt to challenge its best students, the Bluffton College faculty has instituted a program of independent study. This permits able students to plan their own course of study under the guidance of an instructor. At the end of the term the student summarizes the results of his work in a paper and takes an oral examination for a maximum credit of six hours.

Gifts from Industry. National Biscuit Company and United States Steel are among the names of contributors to our church schools. These gifts and many others are solicited by an organization representing all the schools of a particular state. Through the Foundation for Independent Colleges, Bluffton received $20,000 last year, while Bethel received $7,000 through the Kansas Foundation for Private Colleges. These gifts are made from the profits of industry and rather than relaxing the need for the constituency to support its schools, underlines the importance of the church to make each institution worthy of support by others.

Financing. In a period when support for other causes, including missions and the activities of the local congregations, has increased sharply, financial support for educational institutions has shown less increase. While most of our schools are debt-free, they have been able to continue so only through stern economies in salaries and other vital expenditures.

Standards and Discipline. Recent reports by our college administrators reflect two different views of students. One said, "Most of our students are serious minded and come from good homes, but we also had some problem students. In all disciplinary cases we tried to deal patiently, yet in keeping with our Christian ideals. To help students when the home and the church have already lost out or are not willing or ready to help is quite difficult. . . . Perhaps these young people reflect our absorption in the materialism of our time. . . . On the academic side, the general quality of scholarship demonstrated by students has much room for improvement. There seems to be a determination on the part of some to 'do as little as possible.' "

Another college official had this to say: "The lament is often made that this is the generation of complacency among college students. Perhaps it is. Perhaps student attention is more vocationally centered today, more focused on concerns of security. It may be that students are less interested today in social issues and more interested in questions of personal adjustment and psychology. There is evidence, however, that students on our campus are sensitive to problems of our larger society. A group . . . has sponsored three very successful weekend Voluntary Service camps. . . . Ten students spent three days last week in Washington, D. C., with students from other Mennonite colleges, getting acquainted with our national government. A carload of men students went . . . one weekend in January to aid victims of the floods."

Fellowship Committees. Bethel College has established a Central Fellowship Committee composed of representatives in twelve different communities, each representing a local fellowship committee. Through these committees the interests and support of the college are promoted in various ways. It is hoped that the support raised through these groups will serve in part as a substitute for the automatic support received by other schools from their denominations.

Library Use. Last year an average of seventeen books per student was checked out of the Bethel College library. Members of the faculty averaged twenty-seven books.

Volunteers are needed in Chicago and Philadelphia

Challenge of the City

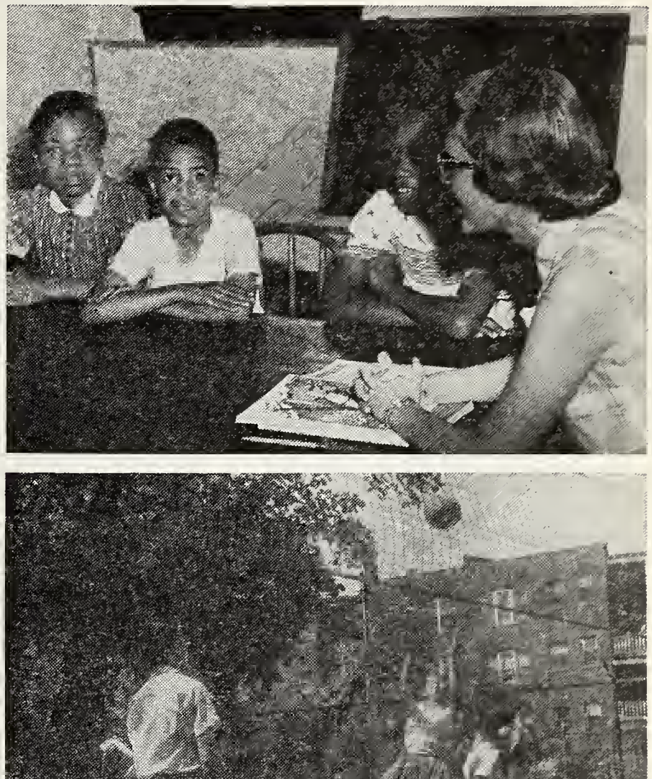
WHY should we have a Mennonite Mission in the "jungle" area of Philadelphia, or the "black belt" of Chicago? Church after church in these areas is closing its doors and moving to the suburbs. Many are selling their houses in fear of the Negro invasion from the South. In the hearts of these people are built-in fears and hatred. The great need of the large cities is communicating the love of Christ from race to race and people to people.

The city is fascinating, yet Mennonites have feared it. We have feared it because to us it typifies exaggerated evil, diverse people, fast living, complex organization, and an open community where anyone can be our neighbor. It is true; there are many reasons to be afraid. The Apostle Paul, however, did some of his most successful work in large cities like Jerusalem, Corinth, Athens, Ephesus, and Rome. There may be reasons to be afraid, but the greater challenges which confront us make our fears grow dim in the light of our responsibilities.

New frontiers are opening to us in Chicago. We now have a Negro and a white pastor working side by side, ministering to a transient people. When the seminary moves away, there will still be the Woodlawn Church and a three story apartment building to house the pastors, several other families, and two Voluntary Service workers for which we are looking.

You need not go to Africa or India to see families of six or seven living in rooms as large as your kitchen. Right at your doorstep, thousands of seeking children need to be confronted with Christ. I challenge you to work in Chicago for a year or two—or even a summer—to test your faith and demonstrate the love of Christ.

Why not help make a clearing in the "jungle" of Philadelphia? This is the area where Pastor Curtis Bedsworth is teaching Negro children in a gospel bus. Many Eastern District young people went to teach and work with these people last summer. Since the work is growing, a VS couple is needed to help for an extended period of at least a year or two. This is a call to action—to help bring God back to the "jungle," not of Africa, but of Philadelphia.



TOP: Summer volunteer Elaine Teichroew (Mt. Lake, Minn.) teaches Bible school at the Woodlawn Church, Chicago. MIDDLE: Delton Franz, pastor at Woodlawn, and Edna Colloway (Chicago) lead sports. BOTTOM: Donna Schrag (Marion, S.D.) supervises crafts activity.

1-W Missionaries Report from Congo

CONGO is an enchanting country, rich in natural splendor. Its resources are vast—diamonds, uranium, and other valuable products—and in great demand on the world market. Its people are, in a sense, the richest resource of all. To missions this fact is of prime importance. In the past years hundreds of dedicated persons have ministered to twelve million Congolese, trying to reach them with the gospel.

Just what is mission work in Congo? Often people have misconceptions about it. The ultimate purpose is the evangelization of the people. But this is done through numerous other channels besides preaching to the natives. The love of Christ speaks most clearly in deed.

Missions must carry on educational and medical work, besides the evangelistic work, to meet the great need that exists. Following these facets of the work there necessarily comes the construction, maintenance, mechanical, and industrial work. This is where the Pax men enter the picture. Organizations like the Congo Inland Mission have realized the significance of this "extra" duty, and to meet the need have called on the Pax program for help.

At the present time there are six Pax fellows in Congo. Their work ranges from school supervision, building and mechanical work, bookkeeping, ambulance driving, to almost anything imaginable.

To come to Congo means sacrifice—writing off such things as social life and the presence of friends. But with this sacrifice the 1-W worker finds himself a cog in the wheel of missions. He is of essential importance.—John Janzen

Building Dispensary

We can truly praise the Lord for the wonderful opportunity 1-Ws have of serving the Lord in Congo. Our work here consists of keeping the cars greased and in running order, maintenance work, some bookkeeping, and now we are in the process of erecting a new dispensary. For this work we have native masons, carpenters, and other helpers who make cement blocks for us. We have many opportunities to witness to them and of course we try to help them with all their problems.

The two years we are spending here in Congo will never be regretted. Although we are away from our families and friends, it gives us a real feeling of satisfaction to know that we can have a part in this great work of bringing the good news of salvation to the Congo. Many stations are asking for 1-Ws to help in their work. If you have always wanted to do something "extra" for the Lord, why not decide on Congo for your 1-W service.

Wilbert Neuenschwander
Mutena Station

Evangelistic Work

Due to a temporary juggling of station personnel, John Janzen is now in charge of the mission school system, and I supervise the evangelistic work at the Leper Colony. This, plus the station bookkeeping and charge of all transport and motor vehicles, keeps us running. We hope to start work on the girls' dorm shortly.

In what little spare time we have, John and I indulge in letter writing, reading, painting, writing poetry, and I have started an independent study of French. Now and then we play a game of soccer with the schoolboys. Our Kamayala team won their first league game, 3 to 0.

Recently the distant sound of drums brought to our attention that Saturday evening social life was in full swing at the neighboring village. Not yet having witnessed one of these events, we departed, cameras in hand. Upon arriving, we saw the drummers beating out a fast and furious rhythm on their noise boxes, while the oblivious dancers carried on with even more animated gyrations. Flash bulbs popping in their faces didn't seem to slow down the pace. We finally left the wild affair with what we hope are some good pictures.

We have been gulping down our anti-malarial pills with clock-like regularity, and so far have been in excellent health. We thank the Lord for this, and continue to trust Him for our daily needs.

Larry Graber
Kamayala Station

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful Christian steward when I adhere to the teachings of our Lord Jesus Christ, being willing to serve and suffer for His sake with an attitude of love, thereby leading others to Christ.

Judy Senner, Salem Zion Church, Freeman, S. D.
Third Prize, 13 to 18

A WINNER! A WINNER! A WINNER!

International Voluntary Work Camps are

Facing India's Problems

Erwin C. Goering[*]

RECENTLY I participated in a study tour of India sponsored jointly by UNESCO and the Co-ordination Committee for International Voluntary Work Camps in India. The purpose of the study tour was to give participants a grass-roots, first hand contact with India's problems and with her program designed to solve them.

India's problems are many and varied. Gaining her independence only eight years ago, India was for hundreds of years ruled by foreign powers who dominated her economy. India has approximately 400 million people who need food. Many have no shelter and some practically no clothing. Illiteracy is a major handicap. The country's average annual per capita income is between fifty and sixty dollars. Religious superstitions, pagan practices, and illiteracy hinder progress and the spread of new ideas.

Unique Program

India has a rather unique program to meet these problems. Recognizing that an illiterate, ill-fed, disease-ridden, underprivileged population is poor material with which to build a healthy, democratic nation, she has turned her major attention toward trying to solve the problems of the local villages, where eighty per cent of her population lives. This village development program stresses improvement of education on the primary and secondary level and adult education for older villagers. Sanitation consciousness in every respect needs to be developed.

Electricity could be a genuine boon, for it would provide inexpensive power for village and home industries and current for radio receiving sets. Radios can be used effectively for communication of news and ideas. The illiterate cannot read the newspaper, but he can understand a news report given in his dialect. Home industries are vital, since the villager must be as self-sufficient as possible to maintain himself and his family. Co-operatives are to be set up to provide credit and facilitate processing and marketing of farm produce.

Community Centers

How is all this to function? Community centers are being constructed, one in every village, if possible. These are constructed by the workcamp method. The largest Indian social service organization, "Bharat Sevak Semaj," works hand in hand with the government to train camp organizers, who then supervise community center construction.

The government trains "village level workers" who work full time at the community centers, attempting to encourage adult education, community recreation, and to introduce as many new ideas as possible. Where irrigation is a possibility, assistance is given in introducing improved farming methods, better seeds, and improved milk-producing stock.

An uncomfortable gap of perhaps four centuries exists between the modern methods now being introduced and India's prevailing cultural pattern. Whether these extremes in thought and practice can be brought together rapidly enough to meet India's present need is a question for which an answer is not yet clear.

However, many people in India today are concerned about this problem and are doing "Shramdan" (voluntary service) in camps, local centers, or wherever needed. These volunteers are schoolteachers, lawyers, and professional people from many walks of life. If this concern continues to grow, this program of peaceful growth, development, and reform will function.

East-West Conference

The eleventh East-West Conference of International Voluntary Work Camps convened in New Delhi. Some sixty delegates from Asia, the United States, England, Western Europe, the Middle East, and numerous island countries attended. Lectures and discussions on Oriental and Occidental cultures brought similarities and differences into focus and contrast. The exchanges of workcamp experiences, methodology, philosophy, techniques, and purposes made this a very rich experience.

The workcamp technique, with its emphasis on the dignity of labor, is a tremendously positive aspect on the credit side of India's "progress" ledger. Because we live in a shrinking world it is more imperative than ever to work harder at understanding our neighbors on the other side of the globe and to find ways of building bridges and mutual appreciations. In Christian work camps individuals work, eat, play, discuss, and worship together. They live in a community. It seems self-evident that when volunteers live together in this manner, the benefits will be both immediate and lasting.

Should India not be considered by MCC as a field for similar services, in co-operation with the Mennonite mission program already there? Perhaps the message of the Christian gospel might find a more favorable reception with the Indian government if—through vocational assistance and self-help techniques—our program were designed also to help the individual find an answer to the practical problem of living. The Indian village Christian needs help in becoming self-reliant in the social and economic realm. I believe that here is a field where Mennonite youth can serve.

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[*] Director, European Mennonite Voluntary Service

our schools

CANADIAN MENNONITE BIBLE COLLEGE CONFERENCE

Our winter term of study at college was closed with a time of great blessing in a Christian witness and missionary conference. The theme was "Receive Power—Be Witnesses," and various areas of Christian witness were represented.

Leo Driedger, associate secretary of the General Conference Board of Christian Service, presented a convincing case for summer and long term service. Such a service might be, he said, a group-living experience, a learning experience, a working experience, and a new worship experience. He defined discipleship as putting one hand into God's hand and the other into that of a fellow man in need.

Henry Epp, who is at present studying at the seminary in Chicago, gave a series of messages on "Witnessing in a Changing World" "Receiving Power to Witness" and "The Imperative to Witness." Larry Klippenstein, missionary in northern Manitoba, spoke of his work and presented a challenging message on "What Constitutes a Call to Missions": not, Does God want me to be a missionary? but, *Where* does He want me to be a missionary? should be our question, he said.

Elmer Dick, who has spent two terms in the Congo, showed slides depicting progress in the church work there. In presenting the qualifications and preparations of a missionary he suggested that a candidate major in one field and minor in many others.

An interesting discussion in which the guest speakers and G. Groening participated drew attention to problems and opportunities in missionary and witness endeavors. H. Poettcker, who acted as moderator, pointed out that problems were at the same time opportunities. Testimonies by students who have spent time in mission work or other types of Christian service were a part of each session.

"Jesus Shall Reign," sung with conviction by the male choir, brought the conference to a fitting close on Sunday evening.

CHOIR CONCERT

The Mountain Lake High School Choir of Mountain Lake, Minn., will appear in concert in Memorial Hall, Bethel College, Sunday, April 27, at 3:00 p.m. This concert is one of several to be given this year on the tour which this choir makes annually in April.

SENIORS VISIT OMAHA

The senior class of Freeman Academy spent their annual skip day in Omaha, Nebraska, where they visited industrial plants, the radio and television station, the police station, and various other civic and educational institutions. They also stopped at Boys' Town for a visit. Principal and Mrs. Gerhard Buhler accompanied the class.

Both the college and the academy choirs have given concerts in different churches of the community during the winter and spring. The college choir recently sang at the Bethany Church in Freeman. The academy choir plans to give a program in the Methodist Church, Sioux Falls, on April 13. LaVera Schrag of Pretty Prairie, Kansas, directs the college choir, and James Faul of Minneapolis directs the academy choir.

MCC news and notes

ARABS REFUGEES TEN YEARS

JORDAN—It is ten years since Palestinian Arabs became refugees, and no satisfactory solution to their resettlement has been reached.

Fifteen MCC workers are serving Arab refugees in Jordan by distributing clothing and food, teaching Arab children, helping refugee women with crafts, meeting medical needs, teaching trades, and providing a home for orphan boys. Ernest Lehman (Wakarusa, Ind.) of Jerusalem directs MCC work in Jordan in co-operation with the Near East Christian Council.

An estimated 900,000 Arab refugees need care. They live in United Nations camps in Jordan, Lebanon, Syria, and Gaza. Their number grows by about 10,000 annually as a result of natural increase.

Many seem determined to return to their former homes in what is now Israel. These make little effort to adjust to new working and living conditions or opportunities. But this is not the case for about 15,000 refugees, mostly young people, who have been trained in trades or helped to establish themselves in business by United Nations schools, in which some MCC workers have served. A few hundred of these have found employment in Iraq and Saudi Arabia.

Dr. Elfan Rees, adviser on refugees to the World Council of Churches, believes the solution is a plan of integration in spacious Iraq or Syria rather than repatriation.

HELP FOR SIBERIAN EXILE

AUSTRIA—A man who lived in a concentration camp in Siberia for fifteen years was a recipient of relief goods given by the MCC team in Vienna, Austria. André Wenger (Switzerland) said the man had written the MCC regional office in Waterloo, Ont., for help. His address was forwarded to Vienna.

His family was murdered in 1942, Mr. Wenger said, and he now lives alone and is an invalid. "He told me he is trying again to live a human life and he was so thankful for everything he received, asking first of all for a New Testament."

THE LURE OF ALOR

INDONESIA — Edgar L. Hoover (Detroit, Kan.), an MCC Paxman who serves in the MCC-CWS agricultural unit on Timor island, visited the nearby island of Alor to be with some of the students who attended the Oenito Training School in Timor. He writes:

"The island is very mountainous, mostly of volcanic structure (some volcanos were active as late as 1953). Nearly all the soil is richly volcanic, thus giving Alor better crop potential than Timor, which has coral soil.

"Alor's vegetation is abundant and does not show heavy effects of the drought. There is a beautiful gulf leading into the capital city of Kalibah. As far as scenery is concerned, Alor is the nearest I have seen to the 'perfect South Sea Island.'

"The people of Alor are largely of the Polynesian race. They are easy to distinguish from the Timorese as they have darker pigment and are taller, resembling the African Negro.

"When speaking with the people I found them eager for information and guidance in farming. Along with eagerness and hard work they are good at planning and leading. Many of the villages have moved down from the mountains and are settling in the low lands. They are taking quickly to the idea of increased rice production, which they really need. This interest can be credited to the Radja (king) and the Alor Agriculture Department.

"Alor is not entirely a dream island, for its people need much help. There is a small hospital in Kalibah which operates near capacity most of the time. There is only one physician on the island and his term is completed in April. There is no replacement."

QUARTERLY PUBLICATION

The MCC quarterly publication, formerly known as the *MCC Services Bulletin,* has been reactivated with a new format and a new name —*Report.*

The twelve-page spring issue is being mailed to Mennonite ministers, educators, and conference administrators. This issue gives an interpretive report on the current program of foreign relief and services. Successive issues will take up the pertinent issues of other phases of MCC work.

into the beyond

Otto C. Krebill, of Donnellson, Iowa, and member of the Zion Mennonite Church, Donnellson, was born November 16, 1885, and died March 5, 1958.

Mrs. Henry H. Gaede (nee Kate Boese) was born September 25, 1893, and departed this life at the Mercy Hospital in Bakersfield, California, on March 24, 1958. She was a member of the First Mennonite Church at Shafter, California.

bookmarks

ART FOR THE FAMILY

A CHILD'S HISTORY OF ART by V. M. Hillyer and E. G. Huey. 465 pp., Appleton, Century, Crofts, $6.00

The title of this book should really include the child's parents, too. How many of us reasonably educated people know who Titian was, where the Venus de Milo is, how to pronounce da Vinci, or what surrealism is? This new book is a happy adventure for children nine and over and for all others who would like to know more about art.

Art, sculpture, and architecture are all made fascinating. And what a wealth of understanding is imparted! The writer uses his happy sense of humor to make culture even more palatable. "And with the Taj Mahal we will end our story of Mohammedan buildings, saying, as Ali Baba might say to close a chapter, 'Shut sesame.' "

Mr. Hillyer, late headmaster of the Calvert School in Baltimore and famous the world over, certainly made art history alive and appealing. He and Mr. Huey, who assembled and completed the chapters yet unfinished at Mr. Hillyer's death, have used pictures generously throughout the book.

If an appreciation and love for art is not nourished in the home, the authors feel the child will lack it always. So no effort has been spared to make this volume as interesting as "outside reading," and not textbooky at all.

THE GOSPEL IN ART by Albert Edward Bailey. 479 *pp., Pilgrim Press,* $4.00

This book is a reasonably good guide to understanding religious art, especially paintings concerning the gospel story. The great works of Michelangelo, Fra Angelica, Hoffman, Hunt, Millet, and others are explained and, in some cases, disapproved of. The author's theology rather dominates the book. He does not believe in heaven and hell, Satan, and miracles. By the time, for example, that he explains the scriptural theory of atonement to be so much mythology, his ensuing interpretation of the great crucifixion paintings becomes somewhat less than trustworthy or inspiring for those of orthodox theology.

BEHOLD MY GLORY by William Purcell. 160 *pp., Hawthorn Books,* $8.95

This is a perfect and beautiful book to treasure all one's lifetime: a large, exquisitely bound volume with 32 full page, full color plates of paintings by famous men, inspired by great stories from the Bible, and stories, simply and reverently worded by William Purcell, accompanying the pictures.

Fra Angelico, Tintoretto, Rembrandt, Vermeer! These and other masters portray the stories of the great biblical themes in glowing rich colors and detail. The priceless masterpieces will edify even those who claim no understanding of art.

Children could begin to enjoy and appreciate this book, although it is intended for adults. It should really be a family book, and what a truly inspired gift for any family.

William Purcell, author of the text, is a well-known clergyman in the Church of England. The book is printed in the Netherlands.

—Elizabeth N. Groth

CHALLENGE TO WOMEN

THE STEWARDESS by Eleanor Bockelman. The Wartburg Press, 71 *pp.,* $1.00.

The personal experiences related by the author are representative of the average woman, wife, and mother, making the book appealing and readable. It is a challenge to us, as women, to use all our time, talents, and possessions as God would have us do. Then, instead of feeling frustration because of the many demands being made upon us, we may experience that "well done, thou good and faithful servant" feeling.

The author does not answer all the problems she raises. But in raising the problems she makes us aware that there is an answer. John G. Whittier's immortal poem voices the prayer on the hearts of many busy women.

"Dear Lord and Father of mankind,
Forgive our feverish ways. . . .
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Eleanor Bockelman's *The Stewardess* leads us to the answer.

—Mrs. LeRoy Weidner

jottings

GIDEONS' WORK PRESENTED

Butterfield Church, Butterfield, Minn.: Sunday morning, Feb. 23, Wayne Fast presented the work of Gideons International in distributing Bibles and Testaments. Speaking on the theme, "Reaping the Harvest," United World Mission field representative Charles F. Tame gave a challenging missionary sermon Sun. morning, March 9. The Watonwan County Men's Fellowship met Mon. evening, March 10, with Walter Hatchner of St. James and Charles Tame as guest speakers. The former stressed specific Christian experience and the latter spoke in terms of general Christian living. The Mountain Lake Ministerial Association planned another pastoral pulpit exchange for March 16. Larry Doerr, pastor of the First Presbyterian Church of Mountain Lake, brought an inspiring message centered around the sovereignty of God.—Willis Linscheid, corr.

MISSIONARY PASSES

First Church, Reedley, Calif.: The following were received into church fellowship March 30: Mrs. Jerry Buskley, Mr. and Mrs. Nick Janzen, and Mrs. Don Neufeld; the following by letter: Mr. and Mrs. Ed. Dettweiler Jr. and Mrs. Sarah Pankratz. Dr. H. Clair Amstutz, who has spent some years in Puerto Rico, was the speaker Sun. evening, March 16. He also spoke at the ground-breaking at Kings View Hospital. Orlando Waltner spoke Sun. eve, March 23. Miss Talitha Neufeld, who had been a missionary under Gen. Conf. in China for some 23 years, passed away at her home in Reedley March 13. She leaves six brothers and two sisters. She was always present and faithful in all services. May we all be faithful to the Lord Jesus. Mrs. Walter Krehbiel is still confined to her bed. She fell in church Jan. 1 and broke her hip. The Missionary Circle had their spring birthday tea March 20. Mrs. Alfred Habegger, returned missionary, was the guest speaker.—J. P. Glanzer, corr.

FRETZ BRINGS MESSAGES

Bethesda Church, Marion, S. D.: A series of meetings was held by J. Herbert Fretz of the South Church. He told of his trip last summer to the Holy Land and Europe, showing slides and bringing inspiring messages from God's Word. The Sr. C. E. gave a program at the South Church Feb. 16. The Ladies' Mission Society observed World Day of Prayer together with the Bethel Church. We had three deaths recently: Mrs. Abe Wiens passed away Jan. 23, at the age of 76; John H. Engbrecht, Feb. 2, aged 58; and Miss Eva Deckert, March 6, aged 86. We have three homes which were blessed with baby boys: Mr. and Mrs. Jesse Hofer, Jan. 13; Mr. and Mrs. Dave Schoenwald, Jan. 20; and Mr. and Mrs. Willie Koehn, Feb. 8. At the Ladies' Mission Society meeting March 6, bandages were rolled for Africa and quilts were made. March 9 Mrs. Roy Pugh was baptized and received into the church fellowship, together with her husband Roy Pugh. March 24 the Musical Organization gave a program in Sioux Falls at the newly organized Mennonite church. Their pastor is Max Miller.—Corr.

CONVENTION PLANS

Glendale Church, Lynden, Wash.: Our church is making plans for the Washington State Sunday School and C. E. Convention, which is to be held here this fall. Brother and Sister Robert Wiens and family were with us for the evening service March 19. Mrs. Wiens spoke to the women in the afternoon. They are missionaries to French West Africa and will be leaving for their second term this summer. Mr. and Mrs. Milo Voth moved here from Warden, Wash. Miriam Gisele joined the Jake Warkentine family Feb. 7. The men of the church are finishing the furnace room. The Ferndale area Ministerial Association planned united pre-Easter services at a different church each evening, with the Easter evening service at the central grade school in Ferndale.—Mrs. Frank E. Fast, corr.

SPECIAL PROGRAMS

Bethany Church, Freeman, S. D.: The film *This My Son* was shown by the Junior C. E. at a program Jan. 12. *The Miracle of Love*, a Lenten film, was shown during the evening service March 2. The College Trio sang for us Sunday morning, Feb. 9. Marion Keeny spoke in our church on "Women In Church Vocations" the afternoon of March 2. The Freeman College A Cappella Choir sang for us Sunday morning, March 9. The Young People of the South Church gave a program here March 16. A Mother and Daughter Banquet was held March 27, and an all-church supper, followed by a program, March 30. The interior of our church received a new coat of paint. Our S.S. workers met for conference Jan. 30. World Day of Prayer was observed by our women together with others of the community in the Hutterthal Church. An adult membership training class meets one evening a week for instruction. The catechism class meets during S. S. Born: Jan. 8, a son to the Darrel Sieberts; Jan. 9, a son to the James Wipfs; and Jan. 31, a daughter to the Raymond Rieses. Marlene, daughter of Jacob L. Hofers, was married to Byron L. Schultz Jan. 25. Susie Ann, daughter of Jacob E. Wipfs, was married to Rheiny Hofmann Feb. 24. Jacob J. S. Tschetter, 79, passed away on March 18. Recently the following were received into the church: by letter, Pastor and Mrs. Wm. Unrau, Mr. and Mrs. Jack Wipf, Mr. and Mrs. Johnny Stahl, Mr. and Mrs. Marvin Goertz, Mrs. John Neufeld, Mrs. Melvin Koster, and Miss Mary Tschetter; by baptism, Howard Jacobs.—Ben J. Waltner, corr.

COUNTY SONG SERVICE

Swiss Church, Alsen, N. D.: Congratulations to Mr. and Mrs. Richard Spenst who welcomed a baby girl, Glenna Jean, born Oct. 24, and to Mr. and Mrs. Melvin Klein, to whom a baby boy, Lynn Ray, was born March 17. Our C. E. was held March 16. A large group from our church attended the program presented by Lakewood Bible School at the Munich Salem Church. We are meditating on 1 Timothy at our weekly service. March 29 a large group attended the program presented by the Ladies' Mission Society at the Swiss Church. March 30 singspiration was held at the Alsen Gym. Alsen was the host for the March singspiration in the county. —Mrs. F. Feil, corr.

SUMMER ASSISTANT

First Church, Beatrice, Neb.: In February the ladies of the church held a Birthday Banquet, with twelve tables decorated with a centerpiece of the month. Mrs. J. R. Duerksen, Henderson, Neb., was guest speaker. The Men's Brotherhood served a delicious meal. The Bethel College Chorale, under the direction of David Suderman, presented a musical program Sun. morning, March 2. Our summer assistant for the coming months is Nicholas Dick, a student at Mennonite Biblical Seminary. The adult choir of the church presented a musical program Easter Sunday evening.—Corr.

EVANGELISTIC MEETINGS

Zion Church, Elbing, Kan.: Ruth Bixel, instructor of organ at Tabor College, Hillsboro, Kan., played a program of sacred organ music on our new organ Jan. 19. On Feb. 2 the Berean Academy Gospel Team gave a program. Both of the above were evening meetings sponsored by our Christian Endeavor. Mrs. Bernard Thiessen, missionary on furlough from Japan, spoke and showed slides at the afternoon meeting of the Mission Friends Society on Feb. 4. Homer Andres, who is in Pax service in Greece, toured Palestime during the latter part of February. Mrs. Waldo Kaufman, our pastor's wife, was presented in a senior voice recital at the Bethel College chapel on Feb. 9. Our church co-operated in a World Day of Prayer service held at the Swiss Church, Whitewater, on Feb. 21. There were six other area churches included in the united prayer service. The March 2 Christian Endeavor sponsored the Alexanderwohl Male Chorus here. On March 4 the Zion Men's Brotherhood served a chili supper with their families as guests. A series of evangelistic meetings were held March 9-14 with Howard G. Nyce, Newton, Kan., as guest speaker; every morning an hour was spent studying the Epistle of Ephesians. Illness has visited many homes during the past few months. Our custodian, J. H. Klassen, is presently in the hospital. He has been very ill but is recovering.—Corr.

INTERN PASTOR

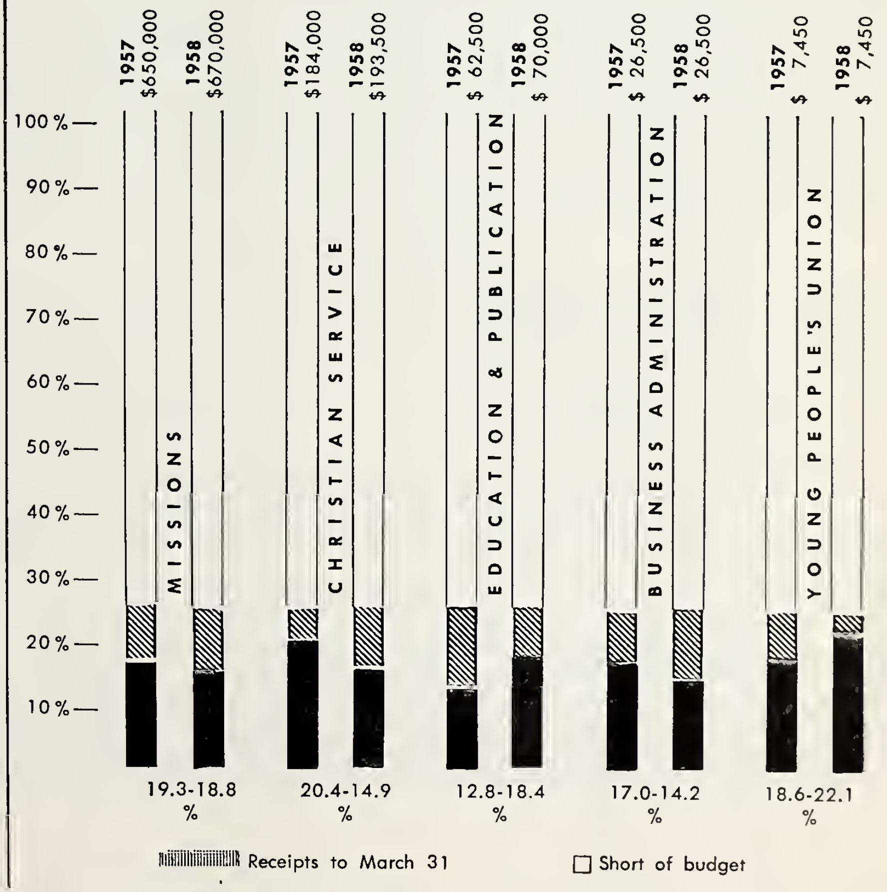
First Church, Aberdeen, Idaho: Mr. and Mrs. William Block of Steinbach, Manitoba, will spend the summer months with us. It will be an internship arrangement with the pastor which will give Mr. Block a variety of opportunities to gain experience in pastoral work. We are looking forward to this new experience on our part and seek God's guidance as we undertake this for the first time. During March the King's Daughters entertained their husbands at a potluck supper. All ladies and girls of the church were invited to a potluck supper on March 19. Several of the women's mission societies held all day workdays during the month. A. H. Schultz, pastor of the Gospel Church, Mountain Lake, Minn., was with us March 23-30 in a series of pre-Easter evangelistic meetings. A letter of invitation has gone out to those in our community who are not affiliated with or attending a church. Pastor Dyck attended the Board of Missions Executive Committee meeting in Newton, March 19-20. The Retreat Grounds Development and Retreat Program Planning Committees continue their work toward the use of our campgrounds for the coming summer and toward an adequate program for the different groups. A number of individuals have been appointed as potential counselors and are taking a counseling course.—Corr.

'SEVEN LAST WORDS' SUNG

First Church, Lehigh, Kan.: On Jan. 5 we conducted our annual church business meeting. Brother F. G. Unruh was re-elected to serve for another term as deacon. Jan. 12 we observed our regular pulpit exchange with Walter Neufeld of the Bruderthal Church bringing the message. The same evening our young people were invited to worship and fellowship with the Brudertal group. On Jan. 17 Clifford Martens ended his thirty day furlough and returned to Baumholder, Germany. We enjoyed the visit of former members, the Dan Janzen family of Warden, Wash. On Feb. 2 Vera Weyand of our church and Lloyd Plenert of the Johannestal Church were united in marriage. The annual sausage-pancake supper sponsored by the Men's Fellowship was served Feb. 6. The girls and women of the community observed World Day of Prayer in our church. The men attending the workshop at Goessel reported a very informative and inspirational experience. The Y.M.M. met with the Goessel ladies for a joint meeting on March 4. Malinda Penner of Hillsboro spoke to the group of experiences she had abroad. On March 18 thirteen women attended the Western District women's meeting at Buhler, Kan. March 30 John Bertsche, student at Bethel College, brought us the morning message in the absence of Pastor Goering. During Holy Week the five churches of this area again united in worship services, ending the week with the rendition of the cantata *Seven Last Words*, sung by the choirs of the area.—Mrs. William Hiebert, corr.

conference stewardship

March 31, 1958 as compared to March 31, 1957



Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

JORDAN MCC RELIEF WORKER WILL SPEAK TO CHURCHES

Mennonite congregations in fifteen congregations in fifteen states have scheduled meetings during April, May, and June with Ada Stoltzfus, veteran MCC relief worker. Miss Stoltzfus will speak on "The Christian Imperative to meet Human Needs in Today's World," presenting a challenging and inspirational message on our service and relief witness overseas.

Miss Stoltzfus spent 1947-50 in India relief work, teaching at Jagdeeshpur in a Mennonite mission school. During the next five-year term (1952-57) she served in Jordan, aiding refugees through the distribution of clothing and other material aid goods given to MCC.

During her service in Jordan Miss Stoltzfus and her twin sister Ida opened and operated a boys' orphanage at biblical Hebron. Here boys between the ages of four and twelve are given friendly Christian care and genuine love. The Hebron orphanage serves thirty-three boys; sister Ida is now in Jordan carrying on the work while Ada completes her furlough.

Jordan is only a small country. It began out of the post World War Two settlements. Yet even today one-third of Jordan's population of 500,000 are refugees with no means of livelihood or support. This means over 165,000 people are stranded between the impossibility of their present life and the futility of their future.

Today Jordan is one of the tense spots in our world where a Christian witness of love and compassion is most urgently needed. MCC in its service-outreach program carried on "in the name of Christ" is our opportunity to proclaim reconciliation through Christ.

Miss Stoltzfus' itinerary will bring her into a number of communities not often reached by our mission and service workers. Most of her tour will be made through the central, midwestern, and north-central states. Plan now to hear her inspiring message.

RETURN TO CANADA

The Henry P. Epp family recently returned to Canada following a short term in South America. Brother Epp's ministry to all the South American colonies was greatly appreciated by the colonists. He also taught in the Mennonite Biblical Seminary in Montevideo, Uruguay. The Epp family is presently residing in Virgil, Ontario.

NEW PAPERBACK

Do you like to read paperbacks? The first paperback book to be published by the Conference will be on sale for the first time at the Central District Conference, Bluffton, Ohio, on April 24. Titled *Studies in Church Discipline*, this attractively bound blue and green volume pays special attention to such problems as divorce, remarriage, race prejudice, alcohol, secret organizations, business ethics, ministerial ethics, and leisure time—all as seen with the perspective of prayer and understanding of the biblical vision for church discipline and discipleship. Cost of the 241-page book is $2.00.

ON FURLOUGH

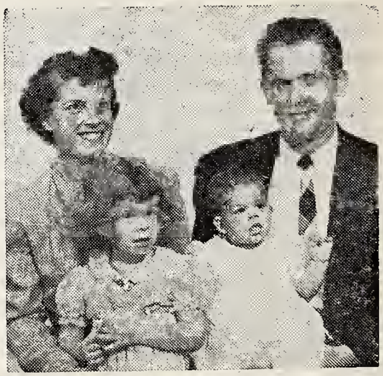
Pastor and Mrs. W. C. Voth are expected to arrive in the United States the middle of May. Since their last furlough in 1951 Brother and Sister Voth have been instrumental in helping to begin our work in Japan and Taiwan. The Voths traveled home from Taiwan via Korea, where they visited their son Leland and his wife, who are engaged in MCC work, and stopped over in Japan several days to view our mission work there. They will be making their home in Newton, Kansas.

The Voths first began missionary work in China in 1919 and remained in that field until 1950. In Taiwan they found that they again had use for Mandarin, the language they had learned on the China mission field.

Miss Mary Schrag, R.N., who served in the Champa Christian Hospital during her first term in India, has left for furlough in the United States. Miss Schrag's home is in Pretty Prairie, Kansas.

LEAVING FOR INDIA

Mr. and Mrs. Albert Bauman and children will be leaving for India the latter part of April, pending receipt of their visa. Mr. Bauman, a son of Drs. Harvey and Ella Bauman, is a registered pharmacist on loan from the Board of Missions to Vellore University in South India for the purpose of training young men in pharmacy. Having completed their training, these young men will be prepared to serve in Indian hospitals. Both Mr. and Mrs. Bauman are graduates of Bluffton College.



mutual aid placement

PERSONNEL WANTED

Housekeeper-Companion — Numerous inquiries indicate need for middle-aged single or married persons to live and work in the homes of elderly folks, as caretakers or housekeepers and companions. Room and board and small compensation usually offered; residence in the home often requested. Persons interested in helping in this way may contact Mutual Aid for suggestions on opportunities. (No P 224)

High School Graduate — Girl with one semester work in college commercial course interested in work in Mennonite office or home. Would be willing to consider work in other needs, provided in Christian atmosphere. Contact: Herbert M. Dalke, Clinton, Oklahoma. (No P 225)

APRIL 22, 1958

MENNONITE BIBLICAL SEMINARY LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

The new Bethesda Church, Henderson, Neb. (see page 256)

Aaron J. Epp—CHRISTIAN DRIVING

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of things to come

April 24-27—Central District Conference, Bluffton, Ohio
April 25-26—Oklahoma Church Workers' Conference, Enid, Oklahoma
April 28—Council of Committees, Western District, First Church, Halstead, Kan.
May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newtan
May 18—Baccalaureate service, Mennonite Biblical Seminary, Chicago
May 19—Cammencement exercises, Mennonite Biblical Seminary, Chicago
May 25—Baccalaureate, Bethel College
May 26—Commencement, Bethel College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 11-15—Pacific Dist. Conf., Mennc Church, Ritzville, Wash.
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskataon, Sask.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 16**

editorials

"COME AND DINE"

After the first several glorious appearances of our Lord following His resurrection, the disciples did not know what to expect next. At Peter's suggestion they decided to go back to fishing to relieve the strain of waiting. But their first night's adventure was wholly unsuccessful. However in the early dawn a stranger on shore called out to them, giving new instructions and new hope. Following directions, they made an almost unbelievable catch. After they landed, the stranger, who now was recognized as the Lord, invited them to "Come and dine." It was a never-to-be forgotten breakfast.

The story is more than just an incident of the long ago: it is relevant to our day.

Christ the Concerned. Not only in the great occasions of life is Christ concerned, but in all its small details. He knows where our dark moments and discouragements are. Too often we think of Him as interested only in the great crises or tragedies of life and not in all the minute details as well. But He is concerned about the daily events, problems, and concerns of each individual life. He is always on hand to encourage us and to anticipate our needs.

Christ the Supplier of Our Need. He knows the disciples' hunger and exhaustion and invites them to dine with Him in a prepared meal. If He was so eager to relieve their physical hunger we may be sure He is even more concerned about our spiritual hungers. We all have certain hungers of the soul: we long for peace, for happiness, for security, for love. How often we try to satisfy these hungers with that which does not really satisfy. We eat of pleasure to satisfy our hunger for happiness. We feed on bombs and nuclear weapons to satisfy the hunger for peace and security. We feed on wealth and possessions and are not really fed. Our hungers are not satisfied. Yet the Lord has prepared the proper food to meet all these inner needs. He, the Bread of Life and the Living Water, invites us to come and dine.

Christ the Personal Friend. In the Orient, to be invited to a meal is to be a friend of the host. Our Lord does not merely supply our needs, but He also grants us the privilege of His friendship. The consciousness of His presence banishes our fears. His presence in our lives inspires hope and faith, giving us a sense of victory over life and death.

The morning fishing experience assures us again that our Lord has a deep personal interest in all the things of life, small as well as great. He supplies all our need and satisfies our hungers. He draws us into His fellowship and proves himself a wondrous Friend. We humbly, gladly, accept His gracious invitation to join Him. His concern, His sufficiency, and His fellowship is just what we need.

"Come and dine."

Hindrances in Christian Work

EVERY sincere believer who has honestly undertaken to live for Jesus Christ has discovered that various kinds of obstacles confront him. At times when temptations and testings get so severe that one is weighted down almost to the breaking point, the question arises: Why must this be? What is the meaning of all these conflicts? Is this my appointed lot as long as I live? Soon the mind and heart become deeply troubled.

Christian workers who have given themselves unreservedly to God's service also find themselves beset by devious testings. They are thoroughly convinced of their spiritual calling. They know that they are in God's will—and yet they find themselves surrounded by seemingly insurmountable problems. In distress they too cry out: Why must these difficulties hinder our service? To this, various answers may be given.

Paul's Experience

In the account of Paul's labors for Christ as recorded in Acts there is the following pattern: Immediately after the Holy Spirit sent Barnabas and Paul forth on their first missionary journey (Acts 13), they encountered strong opposition. This experience reveals a very important truth and principle: *As soon as God's cause is promoted, Satan goes to work* to hinder, nullify, ruin, and destroy it. Let us recognize this! This is sure: The more an individual or a cause is in line with the redemptive purpose of God, the more the enemy of God will seek to hinder. Unless we grasp the full significance of this conflict, we will not realize how much we need to depend upon God's power, and claim Christ's victory over Satan in our service.

The nature of this spiritual conflict becomes increasingly clear when we observe how God's redemptive purposes drive deep into the enemy's territory. When the Lord Jesus met Paul on that Damascus road experience, He said: "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . to open their eyes, and to turn them from darkness to light, and *from the power of Satan unto God,* that they may receive forgiveness of sins, and inheritance" (Acts 26:16, 18). When Christ's church is engaged in turning people from Satan to the Saviour, there will be serious conflict! The more God's children seek to be Christ-centered and Spirit-controlled, the more Satan will try to put stumbling blocks into their way to produce turmoil and resistance to stop all progress.

Opposition Revealed

When Paul and Barnabas came to Paphos in Cyprus, they met the ruler of that island, Sergius Paulus, who desired to hear God's Word. But immediately Satan's emissary is there too. Bar-jesus, a renegade Jew, a false prophet and a sorcerer, "withstood them, seeking to turn away the deputy from the faith" (Acts 13:8). As long as little or no effort is made to make disciples for Christ, little or no opposition need be expected. But the moment Christ's church moves in soul-winning efforts—beware! Satan will be on the move too.

But the Spirit-filled Paul declared boldly: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul used strong language, but truth needs to be strong. God's power overcame the hindrance and Sergius Paulus was converted.

Manner of Opposition

We are not to be ignorant of Satan's devices (2 Cor. 2:11). But are we aware how he works? Do we recognize his subtle techniques? Observe that the Word says about him.

- He is our adversary. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith" (1 Pet. 5:8, 9a).
- Satan perverts true religion. "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). Yes, as a wolf in sheep's clothing he is very religious. He even has his own churches.
- He transforms himself and his ministers into angels of light in order to deceive. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:13-15). Are there any in existence today?
- Satan sows tares among the wheat, according to the parable Jesus told in Matt. 13, scattering evil among the good and hindering its fruitfulness.
- Satan tempts Christians in regard to their faith. Paul declares: "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain" (1 Thess. 3:5). He would destroy our faith if he could.
- He corrupts people's minds regarding their single-hearted devotion to Christ (2 Cor. 11:). How subtle! If he cannot rob us of our faith in Christ, he will seek to minimize our devotion to Him, and cause us to place our central emphasis on other things.
- He causes people to sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning" (1 John 3:8).
- He fills hearts to lie against the Holy Ghost, as illustrated by Ananias in Acts 5:3.
- He tempts Christians in their moral life (1 Cor. 7:5).
- Satan produces and stirs up an unforgiving spirit among God's people (2 Cor. 2:10, 11).

Let us claim the victory over evil that Christ has obtained for us. But only as we live and work in the strength of the Lord dare we face this foe. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

"Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

by A. H. Schultz, pastor
Gospel Church, Mountain Lake

The Prodigal Home

by C. Leslie Miller

THE American home is making headlines! But they are headlines of a sordid nature and feature homicide, juvenile delinquency, divorce, and alcoholism. A problem boy develops into America's second most notorious killer who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes beserk and murders his wife and four children. A fourteen year old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

PRODIGAL children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Too many fathers and mothers preach religion to their children and do not live it. Parents tell children what they should be but they themselves do not live that way. Fathers and mothers send their children to Sunday school but they never take them. They urge their children that *they* (the children) need religion, that *they* be good, that *they* read the Bible, and yet the parents themselves do not set an example.

Another reason why we have so many prodigal children is because of lack of discipline in the home. The children control the parents instead of the parents governing the children. The youngsters give the orders and say how much spending money they should get, how many evenings they should spend out, and what time they should come home. They establish the laws, the rules, and the regulations. And father and mother are so lacking even in common character that they yield to every wish and whim of the demanding child instead of establishing a code of ethics, rules, and regulations such as God expects should be established in a Christian home.

Some children become prodigals because there is entirely too much gossip and criticism in the home. Church members, pastors, and Sunday school leaders are discussed, torn apart, criticized, gossiped about; and thus children lose confidence in the church and the leaders of the church. Where respect for people has been lost there can be no respect for law and order and ethics.

Still another reason why children become prodigals is because there is too much materialism in the home. Because of economic pressures quite frequently both mother and father are too busy to take time to pray and to talk to and give advice to the children in the home. Few mothers take the time to read Bible stories to their youngsters. The television has been substituted for the midweek prayer service. In many homes both mother and dad are so engaged in the race for economic security and the securing of nicer furniture, cars, homes, and other physical assets that the spiritual needs of the children have been completely ignored and the claims of God upon the life have been entirely devaluated.

THE parable of the prodigal son as told by Jesus reveals that the father was indulgent to the point of weakness. The son actually became a prodigal long before he left home. Had his baser passions been subdued under discipline and had his will been brought into submission to the wise and kind will of his father he never would have become a prodigal.

We are part of a spoiled, selfish generation today. Selfishness is a habit and grows with alarming rapidity when discipline is not applied. Our economic system is built upon human greed and dissatisfaction and envy. Our home economy is founded upon the installment plan rather than upon the "Buy what you need and pay for it" system, which was the principle practiced by our forefathers.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted, and hearts broken unnecessarily, for there need never have been a prodigal son.

IT IS my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to-be-expected harvest of the sowing of evil.

Our educational system is undermining the faith of our youth in the Word of God. Our economic system is choking the life out of essential spiritual emphases. The elimination of old-fashioned gospel truths from our pulpits and Sunday schools is to blame for sending out into the world a generation with no spiritual foundation and no anchor to hold them firm in the storms of life. Our substitution of entertainment for rich and satisfying worship is certain to produce a baneful harvest in present and future generations.

PUT the blame where you will, . . . but an honest diagnosis of the situation will eventually point the finger to the home. We need godly mothers and fathers. We need to have the Bible put back into the home. We need time for family life: time to play and time to pray together. We need a revival of a vital living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home we have solved all other problems.

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The shadow of an atom bomb reaches over the years and into the future

The Shadow of Hiroshima

HIGH SCHOOL students in today's Japan were only babies at the time the A-bomb fell on Hiroshima and Nagasaki in 1945. Their memory of those black hours is vague, a dream-like impression rather than a scene vividly remembered in all its realistic agony. Yet these students, with the adult world before them and the brothers and sisters born after them, have lived for years in the shadow of those bombs. They have seen friends and relatives disfigured for life, have seen others die years after the bombs fell, victims of leukemia and the other dread aftereffects.

Esther Rhoads, Field Director of the American Friends Service Committee (Quakers) in Japan, has reported on reactions of some Japanese high school students after they viewed a film dealing with atomic weapons. The movie, *It Is Good To Be Alive* (American title: *Shadow of Hiroshima**) portrays the lives of some of the people living in Hiroshima in the years following the bomb.

In one essay on the movie an older student in the Friends Girls' School writes, "The people who spent their lives in making such a brutal weapon, the people who killed so many people by just testing it, no matter if they have to win a war—I want to shout at them and ask them what they really think of a human being's life. Twelve years have helped wash away the fears of war from people's hearts, but in contrast to this the atomic bombs and the H bombs are still being manufactured in many countries. We are all in the hands of danger. . . ."

Another student writes, "In some corner of the world there is always the sound of guns and someone being killed, nature being destroyed. The scientists are still studying the atoms. Improvement of the H bomb is still going on. What for? For whom? Dr. W. F. Libby, a committee member of the U. S. Atomic (Energy) Commission answers that they had to choose atomic testings to control danger for the sake of the safety of the free world. Some politicians are busy at War Strategy Conferences. What for? They answer to protect the freedom of the free world. Some people say that if the next World War arises, it will be the end of the world. The present H bombs are said to be two hundred times more powerful than those used on Hiroshima and Nagasaki.

"Others say that the A and H bombs are only instruments to be used for peaceful purposes. This is very wonderful. But people seem to be walking closer and closer to their own destruction. . . . We must realize what a great sin war is, and that by killing each other, human beings can never gain real happiness. Only those who do not know what it is to lose a loved one can continue war. Still, they must have mothers and fathers and children too. . . ."

Esther Rhoads wrote, "These reactions to the A and H bombs are very typical of the thinking of the people here in Japan. . . . There seems to be a very general feeling that people in America are not much concerned and that most church people and even pacifists are doing nothing about trying to stop the A and H bomb tests and the danger which seems to be involved."

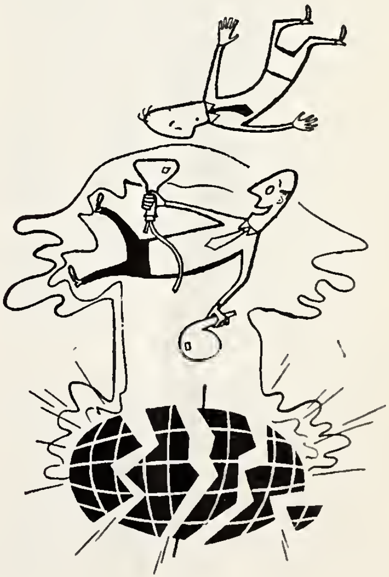
The responsibility for dropping the first atomic bomb lies solely on the shoulders of the United States. For that, no matter what rationalization we may offer for its use that day in August, 1945, we must answer to history. Bomb testing, however, has not been limited to our government. Today genetic dangers of fall-out are being disregarded not only by the United States, but by the Soviet Union and Great Britain as well.

The Japanese students have spoken to all nations responsible for the continuance of bomb tests. A Japanese newspaper commentator, in reporting the news of U. S. plans for nuclear tests in the Pacific this April, spoke specifically to the American people when he said, "Is the job of spreading fear and working havoc to mankind the job of a Christian country like America?"

Can we fail to listen to these voices? Can we, as Americans, with our Judaeo-Christian heritage of love and brotherhood, sit by calmly, unconcerned over the knowledge that unless we act to stop it ourselves, we may be responsible for other deaths, as horrible and tragic as those at Hiroshima?

The problem has been summed up in the words of one of the Japanese students, "What should we do? What is it we must do? We must think together, for there is certainly something."

**The film, SHADOW OF HIROSHIMA (16 mm., 30 minutes, black and white) which moved the Japanese students to speak sincerely and without bitterness to the conscience of the world in the essays quoted above, has been made available to American audiences. You may rent it from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa., for $3.50.*



"We're saving the free world. . . ."

Christian Driving

THE importance of driving is seen in the rigid laws of the state. One must reach a certain age and pass certain tests before one can even begin to drive. More than 4,000 schools in the U. S. now offer courses in driver education and training—both classroom and behind-the-wheel.

Our records show that for every mile driven, for every hour behind the wheel, young people have twice as many accidents as their fathers and mothers. A partial answer is the driving young people do between 12 and 3 in the morning. The teenage operator is quicker in his reactions and responses, but the unsatisfactory accident record proves that his ability to react quickly in emergencies is more than offset by his daring and willingness to take chances.

This by no means says that older people are good drivers. Since no one is immune to faulty driving, we all must be open to constructive criticism. Automobile driving is not irrelevant to our Christian witness and responsibility. It is only as we see that we have responsibility to others that we begin to have a Christian concept of driving.

An Old Testament story tells us that Jehu was quite a driver: ". . . and the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously" (2 Kings 9:20). Jehu was a murderer who drove with fury because there was fury in his spirit. He drove only a chariot. Today's vehicles have hundreds of horsepower. How responsible are we with so much power available to us?

There are modern Jehus who drive furiously and recklessly. These are the ones who entertain destruction and death and force others to face it. Since the day of the automobile began, we have killed a million Americans with it. Many of our people lost their lives in battle during World War Two, but during that period three times as many people lost their lives through automobile driving.

Driving and Our Theology

Our attitude to the Bible and our understanding of Jesus Christ has a direct bearing upon our automobile driving. If our concept of stewardship is such that we are responsible for man and his goods, we will avoid that which endangers life or is a misuse of property. If our concept of salvation is that faith must find its release in deeds, it will be expressed in everyday driving.

Sometimes it seems as though the ones who are most critical of others, who insist upon being theologically correct, are also those who insist for themselves and traffic officers that stop signs, speed limits, road courtesies, and care of property are all relative. Why shouldn't Christianity find adequate expression behind the steering wheel? I find that ministers are no exceptions. Where men have a good attitude to God and man, there one usually finds better responsible Christian driving. The fellow who disregards the personalities of individuals also tends to drive like Jehu. This is the spirit of Jehu and not Jesus. The Spirit of Christ is seen in man as he shows respect, kindness, meekness, and gentleness.

We need to realize that we are the children of God. This means that all we do on earth must be done in the light of this relationship. It is strange how I can be one person in the living room, walk outside, get into the car, and become quite another person. How can I be one person in the church pew and quite another on the road? These things speak of emotional and spiritual immaturity and instability. The saddest words we find unprinted on many tombstones are "It didn't have to happen."

Too often we fail to realize that the instrument we are driving is loaded with power. We try to drive and read the mail at the same time, look for airplanes, control the conversation in the back seat, have two sit behind the steering wheel, or in a fit of temper give vent to feelings via this loaded vehicle.

Purpose of the Automobile

The purpose for having a car is basically the same as the purpose for owning any property. It is to be used by man for his own good and for the good of others. This concept settles the question of whether a car ought to be driven or aimed.

We speak against war and its evils. We speak against smoking and drinking and the evils thereof. It is high time that we speak of what the Christian church can do to make the conscience sensitive to unchristian driving. We have learned to realize that Christian driving is part of a way of life. This must be a part of the teaching of nonresistance. "By their driving ye shall know them." The injunction not to kill does not refer only to killing with the sword or gun, but includes carelessness and recklessness with the car. In 1956, 40,000 were killed through auto accidents and 2,368,000 were injured. By far the most accidents were caused by exceeding the speed limit.

When the Highway Patrol speaks of "driving faster than conditions allow" it is simply reminding us that we have been irresponsible with power. As Christian drivers we must not allow the verdict to read that we contributed to the accident through discourtesy. We have performed a real mission for God and man if we can go behind that steering wheel and before we insert the key, say to ourselves, "I am a Christian and I want to drive as a Christian."

by Aaron Epp, pastor
First Church, Reedley, Calif.

Revival in Latin America

The churches in South America can say, "The Lord hath done great things for us." It is a great joy to report that the Oswald Smith evangelistic campaign in Buenos Aires has brought us even greater blessings than what were expected.

Naturally an evangelistic campaign develops differently in different lands and cities. Its development depends primarily on the spiritual level and the growth of churches and missions, and on how far it is possible to get them all to unite, both outwardly and inwardly. The churches in South America are comparatively young, and up to the present each individual church has worked under the leadership of the denomination or group to which it belongs; but now we are coming to a new phase—that of united effort through close co-operation with other churches.

The greatest miracle we witnessed was not the large multitudes attending the meetings, but the harmony established among all the churches supporting the campaign. Practically all the evangelical groups worked together in one way or another. A few months before many thought that such a thing would be impossible.

The place selected for holding the meeting was the Luna Park Stadium, ideally situated and large enough to hold 12,000 seated or 30,000 standing. The first night we had about 9,000; the second night, in spite of a general strike that practically paralyzed all transportation, there were some 7,000 people; since then attendance increased more and more until the last evening we had a record 27,000. Never before had we seen such a thing out here, and it made a tremendous impression on all of us.

The instrument God used for the occasion was Oswald J. Smith from Toronto, Canada. His messages were very simple and therefore easy to grasp, but they were at the same time powerful and incisive. During all the twelve nights 1,533 came forward to take Christ as their Saviour. The follow-up work is being continued at present by faithful workers, but we are sorry to say that many who made profession have not gone on faithfully, although, thank the Lord, quite a few have. Let us continue in prayer for this particular side of the work, which requires great patience and wisdom. —Martin Duerksen

Association of Mennonite Aid Societies

The Association of Mennonite Aid Societies held its fourth annual conference in Chicago, Illinois, March 13-14. The increased interest was manifested by a large attendance. Twenty-nine organizations were represented by fifty-eight men.

One of the highlights of the conference was the devotional series give by J. W. Fretz of Bethel College, North Newton, Kansas, on the topics "Mutual Aid Is a Universal Principle of God's Moral Law" "Mutual Aid Is an Essential Truth of Christian Religion" "Mutual Aid Is an Essential Quality of Brotherhood" and "Mutual Aid Is Religiously Motivated."

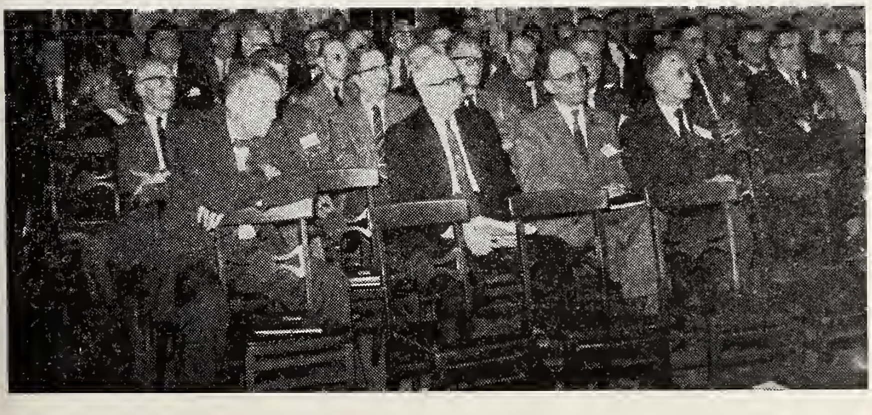
Another highlight of the conference was the completion of the report on the incorporation of Mennonite Indemnity, Inc., given by Samuel Wenger, Wayne W. Martin, and Edgar Stoesz.

An interesting discussion of the evaluation of property risks was led by Maurice Klopfenstein of the Brotherhood Mutual Insurance Company of Fort Wayne, Indiana. Another interesting panel was led by Harold J. Schmidt on the adjusting of losses. Both of these discussions stressed the importance of dealing with one another in Christian love so that the work might be truly Mennonite mutual aid.

Howard Raid presented a report based on a survey of Mennonite burial aid plans, pointing out the everpresent need to re-evaluate the methods of operation of these organizations. Thursday evening he also presented a report and slide pictures of his summer trip in which he visited about forty Mennonite mutual aid societies in western Canada and the United States.

William Snyder, executive secretary of MCC, presented the Findings Committee report which suggested, among other things, that next year's conference theme be "New Horizons in Mutual Aid." This conference will be held March 5-6, 1959, at the Atlantic Hotel in Chicago.

Anyone who is interested in securing a copy of the devotional series presented by Dr. Fretz or additional information about the work of the Association of Mennonite Aid Societies is asked to contact the chairman, H. L. Swartzendruber, 1202 South Eighth Street, Goshen, Indiana, or the secretary-treasurer, Howard Raid, Bluffton College, Bluffton, Ohio.



I can put my faith in God—but who can trust man?

I Am Afraid!

Terror taunts my life. I am afraid; not just a half humorous tingling apprehension about some distant unknown, but a penetrating haunting fear that permeates my very solitude. I have no choice; there seems to be no way out, no avenue of escape. I find no peace in retreat from the masses and no consolation in the friendly coldness of crowds. Everywhere and all around, this specter of dark terror haunts my world.

It is not God that I fear. He is good, just, and loving. It is His creature man that causes me to cringe in a world of night. My world is a world of deep and hideous evil. I am afraid of men who by their lives make a mockery of their shallow confessions of peace. Men who in their pursuits demonstrate a trust in easy compromise rather than in seeking the right.

My own brothers are little better. While we worship in self-righteous smugness, our apathy in seeking the right becomes a soft resignation to the inescapable evil which surrounds us. Christian faith has become an easy way out of responsibility: the simple transformation of men created in God's image into lumps in the pews. I have reason to fear when today's Christian is simply a quietistic spectator as the world around us races madly into the maelstrom of oblivion. Christians no longer believe in reform; we believe only in lives of "respectability." And so we live lives of ill-fated, damned resignation, undisturbed and unaware of a society of Christless men around us.

I am afraid because Christian brothers around me, to whom I would look for fellowship and encouragement, have become content to hide in their shell of self-centered righteousness and I find empty air to nourish my soul. Because my brothers will not dare to speak against the evils of our day, I find no trust in man. By silence we encourage flights of B-47s carrying A-bombs to be dropped at moment's notice on God's children across the world. We meekly consent to filling the atmosphere above us with radioactive materials to doom our fellow men by the thousands to an untimely death and maim the generations not yet born. We race madly in a panic for bigger and better tools of death while we inwardly know that "defence" is a mockery and war is our end. We speak of peace to the hollow shell of our souls and train our men for the bloody damnation of methodical scientific extermination of the human race.

You speak of faith for perilous times! You say one "must" trust God. Yes, 'tis so. But how shall I find this trust when those who have called themselves the children of God serve the Devil? "Why do you call me 'Lord, Lord' and not do what I tell you?" (Luke 6:46).

Wilfred Unruh

Flashes of Thought: *Casting the Net*

It was not the fact that he was fishing that interested us so much. After all, this was a public dock open to any who would care to use it. What could be more normal than the sight of a fisherman casting his nets? Our interest was in the way he brought in his catch.

Never before had we seen the kind of net which he displayed. As he held it up in his hands it measured approximately seven feet in length. All along the edges were little weights—the secret to the net. Whirling around his head like a sling of ancient biblical times, the net gained momentum. Released from his cunning fingers it flew out across the water for a considerable distance.

But in the process it began to open up like a mighty umbrella sailing through the air, fifteen feet in diameter. Striking the water, it slowly sank from view.

Then came a tug at the slender rope in the fisherman's hand. With experienced touch he began to make the draw. A few moments later we stood in wonder gazing upon the catch as he loosened the folds of the net and removed the fish one by one.

The thought that lingered in memory was expressed by our fisherman friend as he explained this process of casting the net. Quietly he stands on the dock gazing out into the waters. He has learned that the fish travel in schools; a careful eye soon learns to discern them in the unusually clear waters of the gulf. Having seen them, he casts his net out over the spot where they are feeding, knowing full well that they probably will not be coming in any closer.

I thought of the early disciples. While mending their nets they had been challenged with the words: "Follow me and I wil make you to become fishers of men." They followed. Then came the official commission: "Go ye therefore into all the world." With those words ringing in their ears they went forth casting their nets.

Then I thought of the proverbial word "Welcome" which so often appears in our church bulletin boards and announcements. Maybe that is part of our trouble in casting the net. We fling wide the doors and wait for the multitudes to appear. Our fisherman friend and teacher did otherwise. He anxiously scanned the waters, saw where the fish were feeding, and went out after them, bringing them in from the shallow waters of the gulf.

The command is still the same: "Go."

Walter Gering

The present total consumption of alcoholic beverages in America is twenty gallons per capita. The goal of the brewers and distillers is sixty gallons. To accomplish this goal, they are spending $250,000,000 a year in advertising.—Dr. Harold R. Husted

Mennonite Youth

In a world of tension

facing service like a *man*

Dwight Wiebe

"WHEN I WAS A CHILD . . . I thought as a child: but when I became a man. . . ."

That's right. Service needs Christian young men, not boys. In order for us to serve like men we need to think like men, talk like men, and act like men. Our government has said that every young man approaching his 18th birthday must be willing to give two years of his life—often his most valuable years—for the military purposes of our government or accept two years of Alternative Service.

Why Military Service?

Within our lifetime the world has seen the worst war in its history. Why? Because countries were unwilling to consider each other's problems. International tension is always the starting point. When two governments cannot agree on a peaceful settlement they begin using threat and force to secure that which common sense and consideration will not allow them.

This means that both countries must be prepared to destroy the other in the event of war—a modern war which will most certainly include the atomic bomb, the hydrogen bomb, guided missiles, and new scientific methods of destruction which are beyond our imagination. For this purpose our government must have a military force ready for action at all times.

Why Alternative Service?

In this day of East-West tension, how can we as young men continue to be Christian in the threat of war? The apostle Paul in his 13th chapter of Corinthians spells out for us the effective formula of Christian living for each day. For Paul "Love" was the starting point, the middle, and concluding point of all decisions.

However, the way of "Love" is neither easy nor without sacrifice. It does require humility. It does require consistent living. It does mean absorbing the evils of hatred and injustice. All this is part of facing service as a Christian young man.

So You Have the Answer?

That's right, you've decided how you are going to serve because you have found the right answer. But wait! What questions have you asked yourself? Any of the following?

1. What can I get out of it?
2. Where can I get the biggest pay?
3. How soon can I get it over with?
4. How often can I get home?
5. What will my friends think of me?

Now let's go back and read the above five questions again and then, let's read the next five questions.

1. What can I put into my two years of service?
2. Where can I make my greatest contribution?
3. How will I make the most out of these two years?
4. Does my choice of service include sacrifice?
5. Will Christ be satisfied with my decision?

There you have it. Two sets of simple questions. Which set of questions expresses the concerns of a Christian young man? If you can answer the last set of questions positively, you can be certain that your government is receiving the service of a Christian young man and not a boy.

As you go into service, think of yourself as a Christian young man walking through a door with a sign on it, "For Men Only." When you open this door of service you will see before you two years of unlimited opportunity.

Right now there are about 140 General Conference young men in 1-W Service representing Christ and His Church. These young men are each day demonstrating the power of "Love" which heals, comforts, helps, encourages, and builds. Yes, this is the peace churches' answer to our present age of international tension. It is based on faith in the power of "Love" rather than fear which finds a false hope in the power of destructive retaliation.

1-W men guided by the will of God are our answer to the guided-missile age. Through divine guidance in our lives, it will be possible for us to find the right place for us to serve our God, our church, our conscience, and at the same time receive government recognition for our two years of service.

YOU ARE LEAVING
THE AMERICAN SECTOR
ВЫ ВЫЕЗЖАЕТЕ ИЗ
АМЕРИКАНСКОГО СЕКТОРА
VOUS SORTEZ
DU SECTEUR AMÉRICAIN
SIE VERLASSEN DEN AMERIKANISCHEN SEKTOR

Sign in the heart of Berlin signifies East-West tension.

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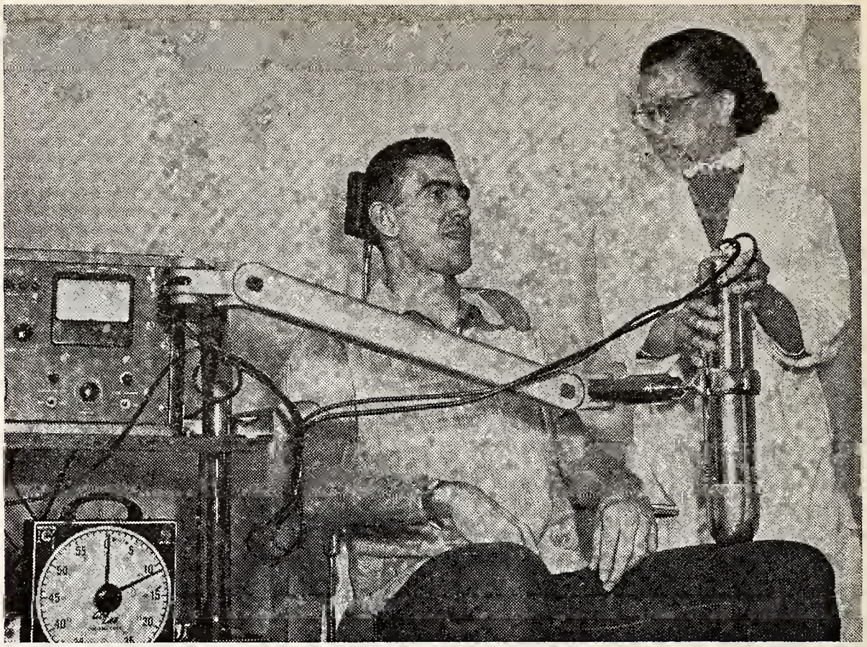
*Director, MCC Voluntary Service and 1-W

In a world of tension

service choices for *men*

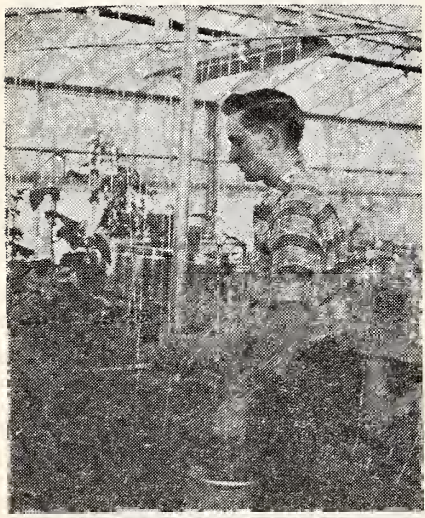


Serving mankind, 1-W Jonathan Willems participates in test for radioactive iodine at National Institutes of Health, Bethesda, Md.

CHRIST CALLS YOUNG MEN to 1-W service as His ambassadors for peace. Right now openings for service exceed the number of men available to serve. Consider some of these possibilities for your Alternative Service. Men are needed in each of these ways of serving.

Overseas Pax

Pax is a program of overseas service open to single young men between the ages of eighteen and thirty. Pax fellows serve in assignments under both the Mennonite Central Committee or our General Conference Mission Board; most of the Pax men presently are serving their 1-W.



Under the "1-W Missions" plan, Sanford Christophel helps support Pax farming projects in Greece and Indonesia by giving his earnings as agricultural researcher at Michigan State.

Overseas service in Pax is an enriching and wonderful way to give quiet expression through each day's work of our concern and love in serving needy and underprivileged people. Fellows qualifying for Pax service must be sincerely Christian, willing and physically able to do a full day's work, and eager to witness to Christ with their lives.

Pax needs young men, trained or untrained, for two year's service in Europe, South America, the Middle East, and the Congo, Africa; or for three year's work in the Far East. Assignments in Pax include construction work in Germany, agricultural demonstration units in Greece, road building crews in Paraguay and Peru, missionary assistants in Africa, India, Japan, Formosa, and special assignments in Jordan, Korea, Holland, Germany, etc.

Pax fellows are given room and board, transportation, medical expenses and $10 per month maintenance. Pax costs $75 to $100 per month per man. This is supplied partly by the Pax man himself, the churches, and the Conference. If you wish to serve and feel God's call to Pax, arrangements can be worked out for you.

Voluntary Service in 1-W

Many one or two year Voluntary Service opportunities are open to 1-W men. Witnessing in love to persons in places of racial tension, to juvenile delinquents, to the emotionally ill, to children from broken homes, and to needs of migrant labor gives you the chance to serve Christ today. It is one of the preferred ways of 1-W service.

God calls you to VS—1-W if you are interested in a warm experience in group living, Christian fellowship, and serving others in *His* name. The 1-W volunteer must have a genuine liking for people, both the lovely and unlovely. Above all he must be willing to give of himself unselfishly.

There are many opportunities for men (and women) to serve; 1-W couples may participate in some units. Financial arrangements include maintenance, travel, orientation and $10.00 a month the first year; $20 a month the second year.

1-W Mission

Consecrated Christian living is the

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

key to the 1-W mission emphasis program. Men and couples serving in this manner commit themselves to contribute monthly their total net earnings toward an ongoing mission or service program of their choice. Similar to participation in Voluntary Service, the 1-W mission supporter turns over his whole pay check to MCC or a sponsoring Conference Board. In return, MCC or the Conference Board furnishes the 1-W's travel expenses, room and board, and an additional $25 per month for personal maintenance.

1-W mission service is designed for those fellows and couples who feel called to serve in 1-W earning work but who wish to give an additional "plus service" through personal commitment. By supporting a missionary on some chosen field, or a Pax fellow working overseas, or possibly a home mission and service project of special interest, the 1-W mission supporter helps personally to build the work of the kingdom as well as present a witness on the job. Christ calls for more 1-Ws to accept the challenge of 1-W mission.

1-W Earning Service

God calls some men with strong personal faith and character to serve Him in 1-W units in public and private agencies in earning service. In earning service, the 1-W man or couple personally locates a work opening and makes arrangements with the employer for work assignments, housing, transportation, maintenance, and room and board.

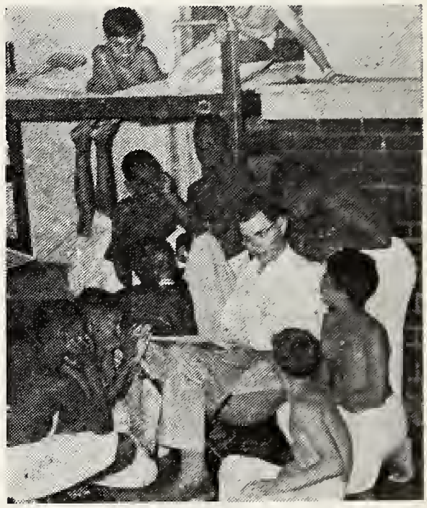
Men in earning service have much direct responsibility for their own welfare. Since men often serve in small or scattered units, it is important that assignments are found near an active church. Men in earning service often have unique opportunities to serve in locations near mission churches where they can assist in the new church. Because men are more "on their own" in earning service, deep personal commitment and strength of character are very essential.

Information Service

If you feel called to enter 1-W service, why not let us help you by providing further information and suggestions. Plan now to speak with your pastor about your service. H. B. Schmidt, youth service and peace counselor, would gladly help you consider service choices in the light of your interest and abilities.

Further information or applications for service in any of the above ways may be obtained by writing to the Board of Christian Service, 722 Main, Newton, Kansas.

Impoverished Greek farmers, shown with newly-acquired heifers, learn better farming from John Hiebert and other Mennonite Pax men.



Reading Bible stories for youngsters who need Christian love is part of VS life at Wiltwyck School for Boys, Esopus, N. Y.

Service in mental and general hospitals is given by 1-W's like Gilbert Fast and Marles Preheim, orderlies at Lincoln (Neb.) General Hospital.

Pax men are building a 250-mile road in the Paraguayan Chaco, which will mean a better life for Mennonite colonists and others.

RUTA TRANS-CHACO

our schools

GIFT FROM SENNER ESTATE

Freeman Junior College recently received a gift of $6,278.27 from the estate of the late Jacob J. Senner. Mr. Senner, who died recently, was a life long resident of the Freeman community, where he was engaged in farming. He bequeathed his entire estate to religious, educational, and charitable institutions, naming Freeman Junior College, the Salem-Zion Mennonite Church, the Salem Mennonite Home for the Aged, and the Freeman Community Hospital as equal beneficiaries.

The gift to the college was designated for scholarships to be used as a revolving loan fund for worthy and needy students.

YOUTH RALLY

Approximately 44 students from Canadian Mennonite Bible College made the trip to Altona to attend three sessions of the youth rally March 30. Dr. Waltner's messages on Paul's second letter to Timothy stimulated much thought and discussion. We were indeed grateful to the many local families who invited us into their homes for the periods between sessions. A number of students had opportunity to visit such places as the radio station, printery, Co-op Vegetable Oils Plant, Elim Bible School, and Mennonite Collegiate Institute.

A total of 69 students registered for the third and final term of the C.M.B.C. school year.

TEACHER PLACEMENT

Through the Bethel College teacher's placement bureau students are rapidly securing teaching positions for the next school year. According to Dr. M. S. Harder, director of the bureau, the following have secured elementary teaching positions: Elsie Flaming, Heimbaugh in Marion Co.; Luella Goosen, Sandcreek in Marion Co.; Emmalyn Duerksen and Mrs. Maurice Miller, Countryside in Marion Co.; Marlene Kopper, Meadowlark near Hesston; Eleanor L. Sawatzky, rural school, Harvey Co.; Franklin Goertzen and Jeanette Weinbrenner, Hillsboro; Mrs. Ethel Kaufman, Elbing.

Helen Schroeder, Pueblo, Colo.; Lowell Wolfer, Indian school, New Mexico-Arizona; Anne Andres and Mathilda Klassen, Mulvane; Lois Sommerfeld, Ulysses; Mrs. Delores Rhodes, Burns; Rosella Wiens Regier, Ekhart, Ind.; Shirley Schmidt, Hesston; Ben Duerksen, Yoder, and Vernon Frey, Park City.

Placed in secondary teaching positions are Mrs. Jean Wedel, junior high school, Newton; Marvin Smith science, Goessel high school; Paul Toews, junior high, Liberal; Cleofas Muci, Spanish, Wichita; Arlo Buller, industrial arts and football, Hillsboro; Robert Peters, industrial arts, St. Louis.

F. Floyd Herr, director of certification and college accreditation of the Kansas state department of education, spent April 8 on the Bethel campus. Dr. Herr spoke to the faculty on some trends in teacher certification.

50TH ANNIVERSARY

Plans are being made for the fiftieth anniversary observance of Bethel Deaconess Hospital and School of Nursing on June 11. The festivities will be held at the hospital and the First Mennonite Church of Newton.

An all day program will recall the founding of the hospital to train deaconesses, leading to the development of the school of nursing. It will also recount the health services which have been provided to the community during these years. Plans call for a fiftieth anniversary banquet to be held in the evening as a climax to the celebration.

In connection with the anniversary observance the alumnae of the school of nursing are planning their spring meeting for June 10. An ordination service for Sisters Esther Schmidt and Dorothy Albrecht, who have been with the hospital for some years on a probationary status, is planned for Sunday evening, June 8.

UNION CATALOG PREPARED

The Mennonite Biblical Seminary library is a beehive of activity as duplicate cards are being prepared for the union catalog which is to contain the holdings of the Mennonite Biblical Seminary library, Goshen College Biblical Seminary library, and the Mennonite Historical Library of the Goshen Seminary. The Goshen libraries are reciprocating by furnishing Mennonite Biblical Seminary with cards representing holdings not duplicated in our library.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

FOR RENT

HOME—Two bedroom home in Wichita, Kansas, for rent during the summer. House is furnished. Fenced back yard. Located 822 South Ash, near Lorraine Avenue Mennonite Church. Available June 1 to August 20. Contact Pete Bartel; ph. AM 7-4767. (No. P 226)

HELP WANTED

RETIRED COUPLE—Couple with farm experience to take care of chores and feed thirty head of cattle. Small modern house provided. **Ideal for older couple wishing to** do light work and continue to build social security. Contact: Mutual Aid. (No. P 227)

HOUSEKEEPER—Opening in Wichita, Kansas, home for young woman for full time house work. Arrangement for free time and quarters explained upon contact. Write: Mutual Aid. (No. P 228)

Common sense means more to some people without an education than learning means to others who substitute it for common sense.

into the beyond

PETER C. ANDRES, born in Newton, Kansas, January 15, 1895, was called to be with the Lord on March 3, 1958. He was an active member of First Mennonite Church, Newton, Kansas.

MARSHA GWEN KOEHN, born February 25, 1947, and daughter of Mr. and Mrs. Ernest Koehn, who are members of First Menn. Church, Newton, Kansas, was called home on March 9, 1958.

MRS. KATHERINE SCHIMDT, member of the Bergthal Mennonite Church of Pawnee Rock, Kansas, was born October 4, 1879, and departed this life March 18, 1958.

MCC news and notes

THREAT OF STARVATION

HAITI — Many Haitans are near starvation all the time and one crop failure could be very disastrous, says Charles Suderman (Newton, Kan.), one of the MCC volunteers helping with an agricultural rehabilitation project at Petit-Goave.

He says the methods of farming are very primitive and even the steep mountain slopes must be farmed because of the density of population. "We have seen beans and potatoes grow on slopes as steep as 45 degrees, but these spuds aren't quite the Idaho quality" (his parents serve a church in Aberdeen, Idaho).

"About 95 per cent of the Haitans are Negroes and only a minority read or write," he reports. "This illiteracy makes it difficult for the people to change some of their ways, many of which are so impractical."

Soil conservation methods are being introduced, he notes. "Simple methods shown to the farmers can be very effective in trying to preserve their agricultural production. We hope to be able to help them in some way."

'BURY ME WITH IT'

HONG KONG—Huddled in a little hut on the hillside in Hong Kong is an old woman, 83, alone and without family or friends. The paper-thin walls of her little hut are poor protection against the chill of the winds.

The woman, Chan Sum, has been a widow 14 years. In all this time she has had to beg for most of her food. Now with age she is becomming deaf and her memory is dimmed. Her son died "during the big strike, which was long before you were born," she tells a case worker. Her neighbors say she moved into the hut about five years ago with a nephew, now also dead.

She was cooking her evening meal when the case worker arrived—a few boiled potatoes given her by a kind-hearted stranger. During the last typhoon her little hut nearly collapsed and it will never stand another typhoon, her neighbors say. "Let it collapse and bury me with it," the old woman responds.

This story of pathos, shared by the National Lutheran Council, is repeated over and over in Hong Kong. It is for such a person that Mennonite-contributed food and clothing are being given in the newly-established relief project there directed by Norman Wingert (Upland, California).

INTERPRETER IS IMPORTANT

GREECE—One of the two Greek interpreters hired by MCC in the agricultural rehabilitation projects in northern Greece has been with the unit since it started in 1952.

He is Alex Mavrides, 50. His home is in Salonika, about two and a half hours by auto from the units at Panayitsa and Tsakones in northern Greece. Mr. Mavrides has a wife and two daughters, but his work as an interpreter requires that he stay with the MCC unit most of the time, so he is with his family only about twice a month.

By this time Mr. Mavrides knows the spirit and technicalities of the agricultural program so well that he orients new Paxmen as they arrive on the project. He felt greatly rewarded last summer when a group of Paxmen took him with them on a trip to Germany to attend the Mennonite World Conference. It was his first trip to western Europe as well as his first association with Mennonites outside the MCC program in Greece.

UNUSUAL GUESTS

KOREA—Seven youngsters in the children's charity Hospital at Seoul, Korea, got a special treat one day from their nurses, Katherine Friesen (Marquette, Man.) and Anna Klassen (Winnipeg). These children had been in the hospital for more than a year and had seen little of the outside world. So the nurses bundled them and took them to their apartment for a Korean meal and play.

One is a boy without feet, amputated after severe frostbite caused from lack of shoes and warm clothing.

Kim Ma Da was recovering from surgery made possible by special donations. She can now walk erectly instead of needing to keep her hands on her knees.

Another boy was found by Miss Klassen in a shed of an orphanage where he was being punished for crying. He has gained weight but is still very sad.

Two guests were boys hospitalized for surgery.

A little girl was badly malnourished, so thin and weak she could hardly raise herself from her bed when she arrived in the hospital.

Kim Ki Hong performed special exercises for a year to strengthen muscles in his paralyzed legs. He is ready to begin walking with braces.

jottings

TEACHER TRAINING

Waters Mennonite Fellowship, Copper Cliff, Ont.: March 16 Wilfred Ulrich led in a service of Communion; in the morning he spoke briefly to the Sunday school. Sunday school attendance for the first quarter of 1958 averaged 59, the record being 70. The Sunday school is sponsoring a series of filmstrips on teacher training, to which all interested are invited. In order to meet financial obligations and to expand our outreach, the Fellowship has initiated a tithing program as minimum giving to the Lord's work. A constitution has been drawn up and is being studied toward adoption. The Ladies' Group entertained the ladies of the Baptist Church, Lively, in February. Recently they netted some $32 from a bake sale, to be used for kitchen furnishings. Some recent speakers have been Henry Schroeder, former pastor, and Arthur Gingrich, Markstay, Ont.—Corr.

RATZLAFFS SPEAK ON INDIA

Walton Church, Walton, Kan.: Members of our Youth Fellowship and their sponsors attended the annual Easter pageant held in the Wichita Mountains near Lawton, Okla. Charles Strickler, pastor of First Church of Newton, was the speaker at union Easter sunrise services in Walton. Pastor C. D. Boese and P. A. Wedel of the Alexanderwohl Church exchanged pulpits on Good Friday. The Alexanderwohl Men's Chorus presented our March C. E. Program. Mr. and Mrs. Lewis Tieszen, Mr. and Mrs. Isaac Graves, and Eugene, Virgil, and Mary Graves were received as new members March 2. Judith Evon was born to Mr. and Mrs. Loren D. Reusser March 10. Delores Esau, daughter of Mr. and Mrs. Walter Esau, was married Feb. 16 to Donald Yoder, son of Mr. and Mrs. John Yoder Sr. H. T. Unruh preached in our church March 9. Missionary Harold Ratzlaff brought the morning message Feb. 2. In the evening the Ratzlaffs showed pictures of India.—Harold Peters, corr.

JOINT MEETINGS

CARLOCK CHURCH, CARLOCK, ILL.: March 10 the Fellowship Class was host to the Come Join Us Class. Judge Robert Underwood of Bloomington, Ill., spoke on "Parent and Child Relationship." March 16 the young people of our church were host to the young people of the Normal, Ill., Mennonite Church. H. N. Harder gave the evening message, following the group meetings. At the close of the service the young people enjoyed a time of fellowship and refreshments. March 18 Wilfred Unruh spoke in the interests of the Christian Service Board of the General Conf. and also explained the Hospital Plan. Members of the Normal, Ill., church met with us in this service. Pre-Easter services were held the week before Easter. The messages on Mon., Tues,. and Wed. evenings were given by R. L. Hartzler of Bloomington, Ill.; Heinz Janzen of Washington, Ill., and S. T. Moyer of Pekin, Ill., spoke Thurs. evening at the annual candlelight Communion service. Fri. evening was Good Friday union service with the Carlock Christian Church, and Sun. evening, the Easter program.—Corr.

PANEL DISCUSSION

FIRST CHURCH, MOUNTAIN LAKE, MINN.: Young people from all churches in the community met in our church for a singspiration Feb. 16. Our Relief Committee reports a total of 72 quilts prepared by the following groups: Oakleaf Mission Society, 50; First Menn. Mission Society, 10; and Relief Com., 12. A Primary C. E. (first grade and under), and a Junior C. E. (second grade and above) were added to our C. E. program. The church board and trustees led in a panel discussion based on "Our Church in Action," discussing such subjects as "Are We Growing Spiritually as a Church?" "A Good Balance Between Evangelism and Teaching" "How to Improve S. S. and Church Attendance" and "Ways to Strengthen Christian Fellowship." The film *I Saw Petra* was shown to the adult Bible class to fit into the study of the O. T. Minor Prophets. Mrs. Alvin Fast, missionary to Cuba, was guest speaker to our Mission Society. D. L. Multemeier of the Assembly of God Church spoke in our church March 16 during pulpit exchange. Our pastor spoke in the Presbyterian Churches of Mountain Lake and Butterfield. All pastors spoke on the general theme, "The Lordship of Christ." Dr. Vincent Ryding showed colored slides to the Men's Fellowship of an unusual trip to the Hudson Bay area. Special services began on Palm Sunday. Walter McDowell spoke on Sun., Noah Landis on Mon., George Hoffman on Tues., Walter Gering on Wed., and Erland Waltner on Thurs., Fri., and Sun. Mrs. Wesley Buller was received by letter Easter morning. The young people presented the play "Challenge of the Cross" on Easter Sun. evening. The Christmas bundles will be dedicated April 13. The Senior C. E. sponsored the Hesston College Choir program the evening of April 13.—Mrs. Sam Quiring, corr.

UNION SERVICE

APOSTOLIC CHURCH, TRENTON, OHIO: The Good Friday union service at the Nazarene Church was well attended. Three ministers spoke on "Words from the Cross." Choral selections were given by high school vocal students. A baptismal service followed the Good Friday evening service in our church. Martha Augsburger, Jack Hawkins, Sheryl Wineberg, and Sue Ellen Stretcher were received by baptism, and Rudolph Schiebert and Mrs. Wilda Augspurger were received by letter. Mr. Scheibert made a copper cross for the window back of the pulpit. This gift is greatly appreciated. Easter Sun. morning worship service was followed by Holy Communion. The Sr. Choir's number was "The Resurrection" from *The Story of Easter*. There was a good attendance. Charles Mesmer, Larry Gingrich, and Melvin Gingrich were home from Bluffton College for Easter vacation.—Mrs. Orlan Gingerich, corr.

PEACE PROGRAM DISCUSSED

FIRST CHURCH, UPLAND, CALIF.: Orlando Waltner, promotion secretary of our Board of Missions, spoke at the Serving Others Circle to all women of the church. To a church-night smorgasbord dinner we invited the Claremont Friends Meeting. The speaker was Walt Riatt of the American Friends Service Committee regional office in Pasadena, Calif. He discussed the Quaker program for peace, which includes U. N. observer teams and conferences for diplomats. Our congregation was host to the community Good Friday service. During four Sundays, beginning April 13, our adult S. S. classes will combine for discussion of problems facing us as individual Christians and as a church. Study material will be distributed in advance for the following topics: "What Is a Believers' Church?" by Peter Ediger of Fresno; "How, Why, and When Should One Become a Member?" by Mary Ellen Mertz and Gordon Kaufman; "What Is Lay Responsibility in the Church?" by Pearl Hadley and Herman Remple; and "What Kind of Church Discipline Should be Practiced?" by D. D. Eitzen. We are planning an evening Summer Bible School, from 6:30 to 8:30 o'clock. On March 1 Paula, a daughter, came to live with Pastor and Mrs. Paul Goering.—Corr.

CHURCH BUILDING PROGRESSES

FIRST CHURCH, CLINTON, OKLA.: Our church is on its way: the foundation and floor are done. Feb. 9 our young people gave a play at the Christian Endeavor meeting. They also sang the song, "Beneath the Cross of Jesus." Feb. 13 the men of our church had their first Men's Fellowship class. We had a week of special revival meetings March 2-7 with Henry Goossen, who brought many good thoughts. Feb. 27 Brother Gomez, director from the Mexican Militant Mission, was with us and told some interesting things about his work in Mexico; he also showed colored pictures. March 14 B. Charles Hostetler was with us; he is a wonderful speaker and may be heard on the radio Sun. mornings. We welcome Irvin and Pauline Schmidt and their two daughters back into our midst. Mrs. A. P. Schmidt passed away March 12. She went through much suffering, but is now with the Lord. Funeral services were held March 15.—Corr.

MISSIONARY CONFERENCE

IMMANUEL CHURCH, DOWNEY, CAL.: We have welcomed into our church fellowship Mr. and Mrs. Jacob Epp and Nancy, Mr. and Mrs. Bill Fast and Marilyn, and Mr. and Mrs. Leonard Kliewer. In one of our evening services we were privileged to have the Teen Tones of Downey. On another Sun. evening the Biola Coronation Choir presented a musical and spiritual treat. The S. S. teachers and workers had a dinner after church March 9. A film, *No Vacant Chair,* was shown and a business meeting followed. A C. E.

spring banquet of the southern divisions was held in our fellowship hall. A Missionary Conference was held March 16-19 with the following missionary speakers: Frank Manning, East Africa; Lorraine Schroeder, India; Orlando Waltner, India; William Pnotier, Belgian Congo; J. Stuart Mill, Solomon Islands; Gordon Hedderly Smith, Vietnam; Mary Gibson, Ethiopia; John Wiebe, Nigeria, West Africa. We were indeed challenged and blessed by the messages and pictures presented by these missionaries. Walter Lepp of Winona Lake, Ind., was with us for a week of evangelism Feb. 2-9. We had "Fill the Church Night" "Visitor's Night" "Neighbor Night" "Music Night" "Sunday School Night" and "Family Night." The Young Adult S. S. class is beginning a new C. E. group. Good Friday services sponsored by the Downey Ministerial Assoc. were held in our church. Seven ministers spoke on the "Seven Last Words." Our pastor spoke on the sixth word, "It Is Finished."—Corr.

MEMORIAL GIFTS

Summerfield Church, Summerfield, Ill.: The picture *Martin Luther* was shown in our church on Sunday evening, March 16, to an appreciative audience. The members of our church spent considerable time in the past few weeks making some necessary improvements in the parsonage and church lots. The picture, "Jesus, The Light of the World," a memorial to Mrs. Barbara Koebel given by her family, was dedicated in the service on March 23rd. In the same service four trees were planted on the church lot, a memorial to Adolph Pletscher given by his family, and were dedicated. Baptismal service was held on March 30 when six young persons made their confession of faith in Christ as their Saviour and made their vows of consecration to Him and His service. John T. Neufeld, pastor of the Grace Mennonite Church in Chicago and the father of our pastor, was with us for a series of Easter week services. He gave interesting and helpful messages on Palm Sunday morning and evening, Monday, Tuesday and Wednesday evenings. He used the following subjects: "The Meaning of Baptism" "The Downward Round and Jacob's Ladder" "Missing the Mark and Doors" "It's All Over Now" "The End Is Not Yet" and "The Victory of the Cross." He used visual illustrations for some of these sermons. Our church joined with the St. John's United Church of Christ in the annual union Good Friday service. Howard Poetter preached the sermon. We observed Holy Communion in the Easter morning service. The engagement of Lila Penner, daughter of Mr. and Mrs. Peter Penner of Mountain Lake, Minn., to our pastor, Ernest Neufeld, was announced in our Easter morning church bulletin. A late August wedding is planned. Miss Penner is in Voluntary Service in Gulfport, Miss., at present. Open house was held in the parsonage in honor of the engagement Easter Sunday afternoon. Our pastor is taking some of his senior year seminary work at our seminary in Chicago.—Corr.

NEW MEMBERS RECEIVED

Upper Milford Church, Zionsville, Pa.: We have enjoyed a fine Lenten season with inspiring services, and different ministers and missionaries as speakers. Eleven new members were received into our congregation: four young people and seven adults. Our prayer is that God will bless them and us in their fellowship with us. Sunday evening, March 30, we enjoyed the John Purves family. John, Christine, and their children are excellent singers. James and Esther Miller have asked for a letter of transfer to the Eden Congregation, Schwenksville. Our prayers go with them.—Mrs. John Rheinhart, corr.

MENTAL HEALTH SUNDAY

Grace Church, Lansdale, Pa.: March 9 was observed as Mental Health Sunday. At the evening service the administrator of Brook Lane Farm, D. C. Kauffman, and a deputation team presented the entire service. There were quartet numbers, a short talk on the services to the mentally ill of Brook Lane, and a set of slides depicting Brook Lane and its activities. Our Missionary Conference was held March 23, 24, 25, and 30. The speakers were Raymond Saxe, professor of Missions, Philadelphia Bible Institute; Ward Shelly, chairman of the Eastern District Missions Committee; Pastor and Mrs. David Whittermore, missionaries to Trinidad; and Pastor and Mrs. Arthur Keiser, missionaries to Colombia. Union Good Friday Services were held in the United Church of Christ, Lansdale, from 12:00 to 3:00 p.m. Ministers of the community participated. There is available for those who care to use it a nursery during the morning service for children up to and including three years of age. Parents of young children who have not been coming to church are encouraged to use the nursery.—Ruth P. Arn, corr.

CONFERENCE NOTES

(*Continued from page* 256)

MEXICO WORKER RETURNS

Mr. and Mrs. Harold Voth and family returned to Goessel, Kansas, this month after completing almost seven years of service in Cuauhtemoc, Chihuahua, Mexico, under MCC and the Board of Christian Service. The objective of agricultural mission work is to help people help themselves in developing better methods of making a livelihood. This also presents a worthwhile opportunity for witnessing by word and deed to the love which Christ has for all men. The Willard Stuckys from McPherson, Kansas, will be taking the place of the Harold Voths in agricultural work in Mexico beginning in June. A registered nurse is needed to work in the regional hospital where we have four nurses.

Churches in the Kansas vicinity wishing to have Harold Voth come for an evening of informal discussion at youth or men's groups may contact the Board of Christian Service, 722 Main, Newton, Kansas.

$36,500 GIVEN TO MCC CROP

Final tabulation of contributions by Kansas General Conference churches to the 1957 MCC CROP drive totaled $35,593.26, reports the Board of Christian Service. This represents nearly 65 per cent of all Kansas contributions. Gifts to MCC-CROP in 1957 ranged from $10.00 to $8,831.43 from a single congregation. The total amount given to Kansas MCC-CROP in 1957 by all Mennonite and Brethren in Christ congregations totaled $56,050.89, about $2,000.00 less than in 1956. The Kansas MCC-CROP drive for 1958 will begin soon after harvest this summer.

HOW LONG RELIEF WORK?

This is the question answered in a new MCC published folder explaining world-wide needs for foreign relief and service work. Today, when the immediate emergencies of war have ceased, MCC is called to new and equally urgent fields of relief and rehabilitation aid. In the Near and Far Eastern countries, poverty, disease, and suffering run rampant over the lives of millions of people. We as Christians cannot disregard these cries for help while we live in a world of unparalleled prosperity and surpluses.

conference notes

CHRISTMAS BUNDLES OPEN NEW DOORS OF SERVICE

Peter Dyck, MCC worker

Whether material relief such as these Christmas bundles is going to individuals who are not in need is indeed a good question and one that we ask ourselves often. With the general economic up-swing of Germany one is inclined to conclude that every one is better off than ever before. That, of course, is false.

There is still great need, and especially among the refugees there is hardship continuously. If we remember for only a moment that the daily flow of refugees who leave everything behind in the East Zone and come to the West through Berlin is around 350 people, then we already have, at least in part, the answer. Obviously these people have to start from the bottom. They bring nothing with them and they come into the West where they have neither a house nor a job nor Santa Claus waiting for them. The largest percentage of our Christmas bundles were distributed among such people. We need to remember, of course, that especially around Christmas time they put on the only good shirt and pants; they seem happy because it is Christmas and expectancy is in the air, and yet underneath there is unhappiness, and in their small room in some refugee camp or home they have hardly the barest necessities of daily life.

In my eight years of relief experience with MCC I have seen a good bit of real need. When I think of Holland immediately after the war and of our food distribution and clothing distribution there, I also raise the question of whether it is still needed in Germany today. My answer is an unqualified yes, for two reasons: (1) National prosperity does not assure universal and individual prosperity. There are always pockets of needs and individual families who have an extremely hard time of making ends meet. (2) The Christmas bundle program is one of our best programs because it does more than just clothe the poor children of Germany. The fact that we send it at Christmas, definitely associated with the message of God's love to us, is an indication that we had originally thought of it as something more than mere distribution of material aid. It is this plus service, this extra witness, this message of love from one person to another, this assurance that God cares and God's people care, that is often so much appreciated and is the area in which real service for Christ is being rendered.

Our missionaries often complain that they do not find the entreé, the open door. The same is, of course, true in MCC. We do not always find the open door through which we can enter into a meaningful program of service. It would seem to me that the Christmas bundle program is precisely such a door opener to a fuller and richer spiritual ministry.

The Christmas bundle program, of all programs, seems to me to be one that most definitely tries to build the bridge from the material to the spiritual, from our gift to God's gift. For that reason the donor encloses his name and address in the Christmas bundle so that the receiver may respond and the donor in letter writing help the recipient beyond the material gift. That it is often thus interpreted and understood I witnessed again in Berlin when a mother came with her seven year old boy after the distribution and asked whether I would kindly exchange her bundle. The one she had received did not have a name and address in it, "and I would so much like my boy to write to some Christian boy who has love enough in his heart to send the bundle."

ON FURLOUGH

Pastor and Mrs. Jake Giesbrecht are returning from Jagdeeshpur, M. P., India, on their first furlough. His home is in Waldheim, Sask., and hers in Meadow Lake, Sask. On their way home they will visit Jake's sister Martha, who is a missionary in Miyakonojo City, Japan.

DEDICATION OF NEW SANCTUARY

The Bethesda Church congregation of Henderson, Nebraska, extends a cordial invitation to come and worship with them at the dedication of the new sanctuary at two o'clock in the afternoon, Sunday, May 4, 1958.

ARRIVES IN CONGO

Hulda Banman, R.N., has arrived in the Belgian Congo following completion of a year of language study in Belgium and a course in midwifery in London, England. Now certified as a midwife, she will find the additional training of great help in her medical program in the Congo.

NEW TEACHERS

Mary Warkentin, Munson, Alberta, began teaching in the Neuland Colony, Chaco, Paraguay, in March, and Anna Isaac of Niagara-on-the-Lake, Ontario, is now teaching in the Gnadenthal school, Neuland Colony.

Vernelle Yoder has returned to duties as principal of the mission school, Cachipay, Colombia, after a busy furlough which included extensive itineration and school work at Bethel College. New on the school teaching staff is Calvin Flickinger, who with his wife Sidonnia and their two small boys recently received a residential visa to enter Colombia as missionaries. They are houseparents to the girls' dormitory, and Sidonnia, who is a nurse, assists in the medical program.

1-W PICTURE CHANGES

It is becoming increasingly difficult to find satisfactory service locations for our 1-W men. For those wishing to serve in earning projects in the U. S. the recession and accompanying unemployment have curtailed the earlier demand for 1-W fellows. Men who are contemplating entering 1-W service this year should make contact now with someone who will assist them in finding service placement. H. B. Schmidt, service and peace counselor, Box 132, North Newton, Kan., is available for assistance.

MENNONITE
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APRIL 29, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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John Gaeddert—THAT WE MIGHT SING FOR JOY

in this issue

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Photo by Waltner
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of things to come

May 1-4—Eastern District Conference, Deep Run, Bedminster, Pa.
May 4—Western District Mennonite Song Festival, Memorial Hall, Bethel College, North Newton
May 18—Baccalaureate service, Mennonite Biblical Seminary, Chicago
May 19—Commencement exercises, Mennonite Biblical Seminary, Chicago
May 25—Baccalaureate, Bethel College
May 25—Baccalaureate, Freeman Junior College
May 26—Commencement, Bethel College
May 30—Commencement exercises, Freeman Junior College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 17**

editorials

LOVE'S PROOF

In the postresurrection appearance of our Lord to the disciples on the shore of Lake Galilee, He invited them to dine with Him. After the morning meal He turned to Peter with the startling question, "Lovest thou me?" Peter protested that he did. Thrice the question was repeated and after each answer the Lord asked for proof: "Feed my sheep."

There may be several levels of professed devotion. There is a shallow and superficial level where our profession of love to the Master is a passing sentiment with no depth of intellect and will. It is easy to profess love with words but not back it up with deeds. To say that we love the Lord is good but not good enough.

On a second level of devotion our profession of love may be more genuine, but may be content with reaping the benefits of love for ourselves only. It may be selfish and seclusive, trying to enjoy the benefits of love without sharing its blessings.

The highest level of devotion is when love is so strong a motive in our life that it breaks through into deeds. Now love is more than mere sentiment or selfish emotion; it becomes a mighty motive for Christian service.

"Lovest thou me?" Prove it: "Feed my sheep."

NATIONAL FAMILY WEEK

The National Sunday School Association designates the week of May 4-11 as National Family Week with the theme of Christ in your child's future.

The atmosphere of the home will largely determine the future of the world. Family table talk may be more important and result in higher solutions than the much publicized summit talks among nations. For what the family discusses in the home will mold the character of the leaders of tomorrow.

The home is challenged today with tremendous responsibilities and opportunities. It needs to keep high its moral tone and stand as a bulwark against the common tendency to low morals in the nation. It must be a citadel of holiness and purity.

The home can solve the grave problem of war and determine whether we will enter into a Third World War, or into the period of the Great Peace. Future leaders are even now being produced who will point the way to peace or plan the destruction of the world in atomic warfare.

The home can solve the race problem by proper Christian teaching. Christian homes can condition their members to recognize that all nations are alike important to God, who has no favorite race.

The Christian home can do something about materialism, teaching that life is more than things and gadgets. It can emphasize God instead of nuclear weapons.

The home must be Christian to meet these great needs. Religion must not be merely taught to the children; it must be caught by them as they see how effectively it operates in the lives of the parents.

A United Church at Work

Central District
conference sermon
condensed,
*by Lotus Troyer**

IT IS appropriate that the theme of this conference should be "A United Church At Work" as this is the first annual meeting of the Central District Conference since the union of the former Central and Middle Districts a year ago at Normal, Illinois. It is also fitting that the motto chosen from Ephesians 3:10 should be used for this conference: "That through the church . . . the wisdom of God might be made known." These together with the conference hymn "The Church's One Foundation" should give us a solid basis for our conferring together in these sessions and for doing the business at hand.

"The Church's One Foundation Is Jesus Christ Her Lord" are the familiar words of our conference hymn. We come together with the Easter message still speaking strongly to us in our religious experience, proclaiming the fact of a resurrected Christ. The cross of a living Saviour is the center of apostolic preaching. It is the story of the Living Christ that stirs us most from the pages of the New Testament.

The heritage that has come to us through the achievement and challenge of Jesus' life has been most precious to us. When other writings grow old, the Book of His words which has guided men for over nineteen centuries increases in authority with each new generation. When our faith grows weak, we look again and we see not man but God, "the light of the knowledge of the glory of God in the face of Jesus Christ."

Besides His teaching and life Jesus left behind a group of trained men who went out and preached the Good News. They became the rock upon which He built His church. Jesus left behind His own spirit in the lives of others, and when they went forth to preach they knew no better way than to tell the story of His life. They used His words in presenting the gospel of salvation to others.

And Jesus left behind a fellowship. They had a common faith in Christ and they were joined together by a common spirit of love. That fellowship spread in a few short years throughout the Roman world. It overcame barriers of race and rank and ancient prejudice, and it has outlasted the centuries until today it spans the whole earth.

It is through the church that the wisdom of God has made known to all nations and tribes that they stand equally before God. Paul tells us in Ephesians 3 that God never designed that only one race should partake in the redemption which He planned and provided in Christ. We stand united in this mission and have undertaken our part in bringing it to pass.

Jesus Christ is the foundation of "A United Church At Work." It is because we have taken seriously the matter of discipleship and dedication to Christ that we find ourselves at work in the many and various avenues which the church has provided for us. History shows only too clearly that differences have existed in the Mennonite Church, but history has also shown us that there have been many points of common interest in which we have united as a church to proclaim our witness to the world. This has been a thrilling chapter written through the Mennonite Central Committee these past thirty years and more. We have been drawn together by agreement on certain fundamentals which are basic to a united church at work.

Harold S. Bender in his message to the Mennonite World Conference at Amsterdam in 1936 outlined these basic fundamental agreements as being: the divine authority and adequacy of the Word of God; the necessity of a holy life in obedience to that Word of God; the high calling and place of the church as distinct from the state; separation between the church and the world; and the abandonment of all carnal warfare and force and the actual practice of the gospel of peace.

The program for this conference tells where our efforts are taking us: "A United Church at Work"—united in our efforts to make Christ known through evangelism, education, publication, peace and service, hospitals, homes for the aged, retreats, auxiliary organizations embracing the youngest to the oldest, the cause of missions at our own doorstep and in the farthest recesses of the earth. About these we shall be hearing and making decisions for their most effective continuance. May all of our decisions and deliberations be tempered and guided "according to the eternal purpose which he purposed in Christ Jesus our Lord."

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*Pastor, Meadows Church, Meadows, Ill.; Pres., Central District Conference

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that we might SING for joy

*John Gaeddert**

THE Bible and the hymnbook have gone together in Christian history as the chief sources from which people have drawn Christian faith for their devotional life. If we would picture the Christian going to church, we would see him eagerly looking toward the church carrying the Bible in one hand and a hymnbook in the other. Then as he returns from church we see him still carrying his Bible and hymnbook, but now he is singing a hymn because he has experienced new joy.

Christianity possesses the secret of putting music in the heart of a person. It has that quality to inspire men to sing and to sing always. A Christian sings when he is joyful and he sings also when he is troubled. When the church has lost its capacity to sing, then it has begun to lose its power.

As we look at church history we find that when a great resurgence of interest in Christ and the church has come to a people—call it revival if you like—great hymn singing has accompanied such a time. The faith of Paul is a supreme example of how hymns accompanied the spread of the gospel. His letters contain hymns (Eph. 5:14; I Tim. 6:15, 16; II Tim. 2:11-13; I Cor. 13) that express the faith of the early believers. His letters also reflect the Psalms that were used in the early church.

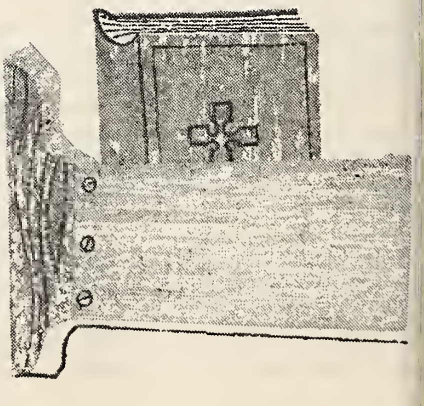
Out of the Reformation came a great number of hymns and chorales that are sung in our day and reveal hymn singing at its best. In the Anabaptist revival, when it appeared that most of central Europe might follow this Anabaptist group, a great many hymns came out of that resurgence of Christianity. However, very few of these hymns have lived because they were hymns of lamentation describing the persecutions and hardships as their lives were sought. They have not lived because they did not contain that essential note of triumph. But even though they did not live, a great number of hymns came out of that zealous group as they are recorded in *Die Ausbund.*

The whole atmosphere of the church must ring with that note of triumphant praise, otherwise there will be just the terrible sound of grinding wheels. And the church of today with its organization is always in danger of being just a huge grinding wheel that has not the note of triumphant praise to God.

We need to test our church and congregations to see if we still know how to make men sing. We have not fully realized the part that music plays in our worship. We have not fully realized the part that music played in the lives of the Israelites. The influence of music in the life of the Jew was the highlight of his worship experience. Hymns can do that for us. Think of the many qualities that hymns and hymnsinging have.

First of all, the hymn has the quality to help us *see the goodness of God.* It calls us to worship. A hymn rightly used will center our attention and our thoughts on God and on Christ. This is why we worship, because we have a trust in God that He and He alone is worthy of praise and worship. When we center our thoughts on God while we sing the hymn, we begin to experience the empowering presence of God.

A Scottish evangelist once rebuked a reticent, gloomy congrega-



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*Pastor, Bethesda Church, Henderson, Neb.

tion for the way they sang their hymns, by saying, "If David heard you singing the Psalms like that, he would take them from you." We all realize that at times we sing only because the order of service calls for a hymn and we respond automatically; the way we sing is evidence of our halfhearted response. We miss the empowering quality of the hymn unless we sing with the spirit and with the mind also (I Cor. 14:15). Paul is saying that we need both the spirit (emotion) and the mind. Intelligence and understanding are necessary in the worship of God. God does not accept empty phrases. He does not want our words only—*He wants us.*

The second quality of the hymn is that it *expresses our personal experience.* Christianity is very personal. Our singing should express our personal experience in such a way that it points to God as the Deliverer. As the Psalmist said, "Sing to the Lord, bless his name; tell of his salvation from day to day" (Ps. 96:2). We sing because we are renewed men with replenished spirits.

Thirdly, our hymns are a wonderful *means to express our faith.* Have you not at some time sung a hymn and found that a thought was so well expressed that it was just what you had tried to say? Hymns are great teachers of theology, great exhortations of faith. Someone has said that you can test theology by its power to get men singing. When our faith, our theology, is full of the triumph of God, then it can perform its rightful duty. Our faith, when it possesses us to the point where it will express itself in life, word, and song, has become alive in us. Christianity has that power, that secret of putting music in the hearts of people. Remember when Paul and Silas were in prison singing hymns (Acts 16:19-34), the prisoners and the jailer listened; when the life of the jailer was in danger because of the freed prisoners, he turned to Paul and sought salvation. Such a singing faith the jailer had not experienced before, and he wanted to experience this quality that Paul and Silas possessed.

The fourth quality that hymnsinging has is that it *gives us a sense of belonging* to a continuing fellowship—the church. The fellowship of Christ can be a great experience in congregational hymnsinging. When every worshiper participates with heart and mind, then the experience of worship can be ours and we can share with our brother the joys of belonging to the fellowship of Christ.

May our hymns so possess us that we might feel with the hymn writer who wrote:

O that I had a thousand voices
And with a thousand tongues could tell
Of Him in whom the earth rejoices
Who all things wisely does and well!
My grateful heart would then be free
To tell what God has done for me.
—Mennonite Hymnary

The Family Fortune

Victor Trimmer

EVERY father wants to be able to take care of the physical needs of his family. He has ambitions to give the family the extra things that make life a little more pleasant and enjoyable. It gives him satisfaction and pride to be able to leave financial assistance that will continue to show his love and concern for his family.

Not all are able to see these desires realized. Sometimes lack of ability and opportunity have so limited a father's and family's financial ability that he has not been able to provide and to get and give to his family the things that he wanted. Sickness, many times, has taken the family fortune, and many pleasures of life had to be foregone.

I have seen families of whom you would say that their fortune was very meager, but in associations with them I found they had a fortune that was of more value than the things that finances can provide.

A family that has love one for another, a family that is filled with happiness and joy; a family which has a real sense of peace and confidence, with faith in God, and trust as a part of everyday living—these families have security. This is a security even stronger than that which comes from a sense of financial strength. It is a security that comes from a knowledge of God and His Word, a security that is more than for this time and life, a security that reaches beyond the veil and promises hope of reunion with loved ones gone on before.

Here is a treasure moth and rust cannot corrupt, a fortune that thieves cannot steal. It is a spiritual heritage that provides a family a wealth of worthwhile things. This is a fortune that every family can enjoy, for all parents regardless of station in life can provide this really fine family fortune.

Where is this fortune found? First of all, of course, each mother and father must find this fortune for themselves. It has been provided from the unsearchable riches of God himself when He gave His Son. In accepting Jesus there comes the rich experience of salvation and the accompanying treasures of peace, joy, security, and faith.

You cannot leave or give that which you do not have, however great your desire may be. Some families have lost the art and the joy of family worship, but here is where fortune is found. Worship and Bible reading can become as much a part of the family life as eating and playing. Just as a parent cannot give to the society in which he lives the financial responsibility of taking care of his family, neither can he give the spiritual responsibility of providing this real family fortune to the church or the Sunday school or the pastor. He himself is first of all responsible to God and to his family to point out by example, pattern, and practice where the true riches are found.

Material made available by the National Sunday School Association.

The Importance of a CHRISTIAN HOME

Kenneth Taylor

IF YOU were brought up in a Christian home you will know why a Christian home is even more important than the Sunday school.

And that doesn't discount Sunday schools at all. They are the Lord's wonderful second best for children from nonchristian homes, and a powerful supplementary diet for children from homes where the Lord Jesus is loved. No movement within the organized church has had such results in conversions and in life building, despite the hour-a-week limitation.

But there lies the secret of the Christian home. It has a round-the-clock daily opportunity and is able to nurture young plants and bring them on to sound, balanced living and loving total commitment to Jesus Christ.

Therein lies also its great danger. For out of Christian homes have come children who have grown up permanently warped, deformed, hardened, and spiritually brutalized.

What a Christian Home Can Do

A Christian home can give a child a happily receptive attitude to gospel truth. After all, a child believes what his parents do. If he is brought up in a strong Roman Catholic home he will be a strong Roman Catholic. If he is brought up in a strong Moslem home he will be a fanatical Moslem. And if he is brought up in a strong evangelical protestant home he will be a strong evangelical protestant. There are few exceptions.

To a superficial observer it may seem that therefore there is no solid basis for decisions and that we are merely products of our environment. Actually, this is pretty much true. We do not decide these things as children because of logic or truth, but are "victims" of our emotional environment and of our strong and natural approval of whatever our parents believe. So the child brought up in the Christian home is blessed beyond all others, since he adopts the Christian point of view, the truth. This is why the Christian home is so important. It brings about an automatic favorable response to the gospel and the proper attitude in Christian living.

The statistical results can be enormous. Canada, for instance, is now said to be Catholic for the majority of its population. That was not so a few years ago, but is today because of large Catholic families and small protestant ones; year by year and generation by generation the proportion in the population grows in geometric proportion.

That casts some light on the great importance of the Christian home in America. Our homes must continue to send out well-trained young people in increasing numbers to live for Jesus Christ. The average Christian parent in America probably nets more souls for the Lord in his home than he does in all of his lifetime in personal work outside the home.

How Are Homes Failing?

Some Christian homes do not produce strong Christian lives in their young people. I think there are two main reasons

The first is that some of our Christian homes are not truly Christian. The name of Christ is honored in word but not in deed. Uncomfortable family relations make plain to the children that Christ is not real, and as a result many a child has come to the place of mocking that holy Name. The solution here is of course that the parents themselves should decide to live for Christ rather than for themselves, and learn how to work out this decision in their everyday living before their children.

The second reason concerns homes where the parents truly love Christ but do not understand that children need negative guidance as well as positive, and need the stick as well as the carrot. A child's dear little heart is a garden where weeds spring up easily. A parent who neglects this God-given responsibility can build disaster into a child's life before he is five years old.

I feel that a major key to the solution of both of these problems lies in family togetherness, the parents taking time to work with the children and especially taking time for family devotions when the whole family can be together around the Word of God, listening to the admonitions of the Scriptures and discussing together what it means and how to put it into effect.

Material made available by the National Sunday School Association.

Books For Families

ANYTHING worthwhile takes effort, and achieving a Christian family life is no exception. Here are suggestions for family devotions and parental reading which will benefit both parents and children.

OUR FAMILY WORSHIPS AT HOME by Anna Laura and Edward Gebhard. 128 *pp., Abingdon Press,* $2.50

Have you ever wished for a book which would give interesting and down-to-earth suggestions for family worship? This is such a book and should help fill a long felt need in many families for specific guidance in family worship.

An interesting thing about the book is that it has been written by an entire family, the Gebhards of Excelsior, Minnesota. Mr. Gebhard is pastor of the First Methodist Church and Mrs. Gebhard, besides being a busy mother of four children and a minister's wife, has written several other books.

Designed especially for families with children over nine, it contains over forty daily devotional discussions which demonstrate how family worship can be made real and vital. The discussions in the book are often opened by a child's informal questions and wonderings. These include such questions as "What would you do if someone were rude or resentful toward you?" "What should you do when your classmates are cheating on a test?" or such questions as "Why war?" "Why suffering?" "Why the crucifixion?" Scriptures, poems, and hymns are also part of each day's worship period. Although at places the discussions seem somewhat planned and not spontaneous as intended, the book contains many helpful ideas to make the family worship more meaningful.

Mrs. Ernest Goertzen

HURLBUT'S STORY OF THE BIBLE by Dr. Jesse Lyman Hurlbut. 655 *pp., John C. Winston Co.,* $3.95

It is no accident that *Hurlbut's Story of the Bible* has been one of America's best-sellers for over fifty years. The book deserves its place beside the family Bible in your home too.

Hurlbut's receives daily usage in a home where there are children. This usage is love, but after one or two generations, most families notice the beloved *Hurlbut's* begins to fall apart. New printings and sometimes new editions are constantly forthcoming to fill this need. The most recent is truly a treasure. The same loved 168 stories, covering the principal events of the Old and New Testaments; clear simple language for the child's immediate and complete understanding; freedom from denominational bias; self-pronunciation of all proper names in the text itself: these characteristics are brought from the old favorite to this new edition.

The crowning achievement of the latest edition is the contribution of Ralph Pallen Coleman. Hailed as a modern master, his forty-eight superb paintings illustrate and enrich forever the Bible stories. Art critics and children alike appreciate the beautiful full page, full color paintings. In addition, 160 two-color illustrations serve to explain the text.

Dr. Hurlbut, himself an ordained minister, became the master storyteller by actual experience with children. His unexcelled compilation makes *Hurlbut's* truly a necessity in every Christian home.

Happily, this new edition is available in English and many translations.

E. Groth

HELP YOUR BOY OR GIRL TO BE CHRISTIAN by Edmund W. Janss. 188 *pp., W. A. Wilde Co.,* $2.50

In writing this book the author has shown not only his understanding of boys and girls but also an earnest desire to help parents bring up their children to become Christian men and women who will have a healthy outlook on life and a firm faith in Christ. The interesting way in which the problems facing boys and girls have been presented and the skillful use of illustrations which the author has taken from everyday experiences of his own family and friends, gives this book a personal touch; and the reader feels that he is seeking the solution of his problems in the company and help of friends.

The book deals with such daily problems as settling quarrels, overcoming prejudice, learning sportsmanship, making friends, good manners, good behavior, sharing responsibility, and learning good sex attitudes. A child's spiritual life is important, and involves his conquest of fears and understanding of death. The author stresses the need of helping your child be Christian, mentally and spiritually. Help your child to be creative, help him choose a vocation, and above all teach him that Christ is concerned about all his needs and doings.

Edmund Janss has given much study and thought to questions facing boys and girls, and although some of the problems could have been more detailed he has supplemented each chapter by a list of books that provide additional information.

M. Sawatzky

THE FAMILY AND MENTAL ILLNESS by Samuel Southard. 54 *pp., Westminster Press,* $1.50

Here is Christian counseling, new and distinctive in its approach to causes and treatment for mental illness, and the family involvement with both. Samuel Southard tries to build healthy attitudes rather than merely to discuss them. The book is not meant to replace counsel for individuals or families in deep trouble. It is primarily for the individual or family searching for answers, suspecting emotional causes to rising tensions.

Dr. Southard's survey of family attitudes, reactions, and needs, and the resources for help, is comprehensive and quite understandable to the layman. He describes the family involvement in and readjustment to *all* types of illnesses and then relates it most helpfully to the specific problems that create or attend mental illness. He stresses the need for professional assistance and then proceeds to help the family accept it in the face of a cultural aversion to psychiatry.

Recognizing also the dearth and variety of professional resources available and the limitations of some psychiatrists in relating to certain types of need, he suggests other counselors such as pastor, teacher, neighbor, friend, or family physician, *depending* on the individuals involved and the circumstances.

The Family and Mental Illness does not replace the staple article *Mental Illness, a Guide for the Family* by Edith Mae Stern. This often revised text is recommended by most experts, including Dr. Southard, to be read in parts as needed while in trouble. Both books are very effective in describing available resources and making them acceptable.

The final chapter on "New Faith for the Family" can be used alone and is particularly reassuring to a family approaching a hospitalization or seeking resources to adjust to a period of rehabilitation, chronic illness, or other limitations that we usually face with misgivings or outright fear. Delmar Stahly

Home Builders

In his book, *Memories of a Happy Life,* William Lawrence says of his parents: "Father did not *tell* us to go to church; he went, and we went with him. Our parents never asked us to do what they did not gladly do themselves. Prayer and religion at home were as natural as meals and sleep."

No wonder he could write about *Memories of a Happy Life!* We can safely agree that the happiest homes in America are those that are Christian.

"The hand that rocks the cradle rules the world" is a favorite way of saying that the influence of the home is far-reaching. Training in the home has more to do with the destiny of the individual than does any other influence. Here the small child receives his first impressions, his first knowledge concerning God and Christ, his first experiences in prayer, his first inculcation of Christian love and devotion.

And in the home, also, lies the greatest danger. Statistics show that of the persons killed by falls, more than half fell in their own homes. This is because at home we are off our guard; we are not watching for stumbling blocks. Is not all this true of spiritual disasters? Our homes are the most frequent witnesses of bad temper, selfishness, cruelty, neglect, jealousy, poor faith, slander, falsehood.

We are guilty of neglecting our homes. A real estate salesman was trying to sell a house to a newly married couple. Said the bride: "Why buy a house? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile, and married in the office of a justice of the peace. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge; in the evening we dance or go to the movies; when I am sick I go to a hospital, and when I die I shall be buried from an undertaker's. All we need is a garage!"

We need to lift the home back to its place of influence in Christian education. As church members and workers, we can help by answering the following questions "Yes" or "No":

Do I set an example in my home by attending all services of the church regularly?

Do I read the Bible daily in my home?

Do I take time in my home to pray and meditate daily?

Is there a Bible in my home, always ready for reading?

Is there a Christian picture or other evidence in my home that a Christian lives there?

Is grace returned regularly at table?

Do we entertain Christian groups in my home for cottage prayer meetings, business gatherings, committees, etc.?

Is every person in my home a Christian?

Guy P. Leavitt

Material made available by the National Sunday School Association.

Flashes of Thought: *Strange Language*

Why did he do it? Why not put it into simple everyday language which could easily be understood? He had not even taken the time to sign his name. Had it not been for the printed heading on the top of the card I would not even have known where it came from. As it was, I at least knew that it was a message from the editor of *The Mennonite.*

But why be so mysterious about it? All that appeared on the card was a question mark with four jagged red lines streaking out toward the four corners of the card—nothing else.

It did not take too long for the light began to dawn. You see, I was behind in my home work. Having been snowed under with added responsibilities I had begun to cut corners on my writings. The material for the editor was one of those things laid aside for later attention. Those four red lines streaking across the card like flashes of lightning with a question mark at the center had but one message: Where are those "Flashes of Thought"? With such a startling reminder there was nothing left to do but to take up the pen and proceed to write.

The card with its graphic strokes intrigued me. It has gone into my files as a reminder of the way in which an impressive message was made to speak loudly. Mere words, easily discerned, would never have made such an impression, might even have been easily shaken off. But these flashing streaks of red shall linger on in memory.

Strange, is it not, that often it takes the unusual, the out-of-the-ordinary to catch our attention? Maybe that is why the Lord sometimes comes to us in striking ways. We hear His message in the usual form for years. The written Word read daily, the spoken Word as we sit under the sound of the gospel—somehow it does not speak to our soul.

Then suddenly, like a flash, comes the unusual. An hour of sickness, some gripping experience, a heart-rending tragedy breaks in upon us. We begin to understand what He has been trying to say all the time. The light begins to dawn upon our soul. And humbly we take up our pen and begin to write upon the pages of life. We have learned our lesson.

"Speak, for thy servant heareth."

—Walter Gering

As in ancient times,
God still calls volunteers

A Long Procession

Leola Schultz

MANY YEARS AGO in the ancient city of Ur in Chaldea God called for a volunteer. Answering this call was an adventurous yet ominous task. It meant leaving one's family, friends, and familiar surroundings and setting out to follow one's Faith, which would lead who knows where. Yet there was one who answered this call and became a volunteer for God. Abraham went out from his kindred not knowing whither he went, out to serve God.

From that ancient time God has continued to call volunteers into His service. He has called them from among the rich and the poor, the young and the old. For each He has a special task. Remember David, the sheepherder; Amos, the dresser of sycamore trees; Ezekiel, the priest.

When Jesus, the Son of God, came to earth He continued this calling for volunteers. One day by the Sea of Galilee He called four fishermen to leave their nets and go with Him to be fishers of men. On another day he called a tax collector, and on still another a maiden who had seven demons.

As in days of old He found men and women willing to become volunteers performing their service unto God. These volunteers also left their homes and friends to take up tasks of healing, teaching, preaching, writing, and building the Kingdom of God. After Jesus' ministry was finished these volunteers were left to continue the work He had begun.

In our own church we have carried on this tradition of becoming volunteers for God. The early leaders of the Anabaptists were men who left home and friends to follow the call of God more fully. Some like Conrad Grebel, the layman; Wilhelm Reublin, the preacher; and Andreas Castelberger, the cripple, suffered much because of their willingness to be volunteers for God.

Such voluntary serving became a more explicit part of our church in the 1920's when Mennonite volunteers went to the Near East to give physical and spiritual aid to our own brethren and others suffering from war and famine.

During the Second World War when Mennonite young men were serving in CPS, the call of God came to the young women of the church. They obeyed the call and served as volunteers, giving their witness along with that of the young men. By the mid-1940's "voluntary service" was becoming a familiar term in our churches and among our young people.

About this time the General Conference opened units in Chicago, where the volunteers helped with teaching Bible school and taking city children day-camping; in Montana, where they assisted the missionaries to the Cheyennes with various summer activities; and in Saskatchewan, where they served as volunteers in the Invalid Home, caring for the needs of the aged and crippled.

From such small beginnings, our Voluntary Service program has grown to include nineteen different summer service projects, five long-term opportunities, work camp openings for high school age young people, and opportunities for adult service. These include only the projects sponsored by the General Conference. Add to these the openings provided by the MCC, and you will find the call of God for volunteers is not a limited call.

In these service opportunities there are needs for teachers, carpenters, nurses, aides, cooks, maintenance men, recreational leaders, and many other types of skills. The opportunities for service are almost unlimited.

However, the historical procession of volunteers for God is always in danger of faltering and fading out completely. This is not because God ceases to call and not because the opportunities are lacking, but because there are too few Abrahams, Davids, and Peters who are willing to say, "Here am I; send me." Each year the Director of Voluntary Service faces the unpleasant task of writing to missionaries, institutional officials, directors of church camps, and others to say, "We are sorry but we cannot supply all the volunteers you have requested. Perhaps next year we will be able to do better." What is God's call to you? Is He calling you to join this procession of volunteers to carry out His tasks to serve those in need? Do not fail to answer His call.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Water, Next Summer and You

Pools of Bethesda

THERE is in Jerusalem by the sheep gate a pool, in Hebrew called Bethesda, which has five porticos. In these lay a multitude of invalids, blind, lame, paralyzed.

One man was there who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him,

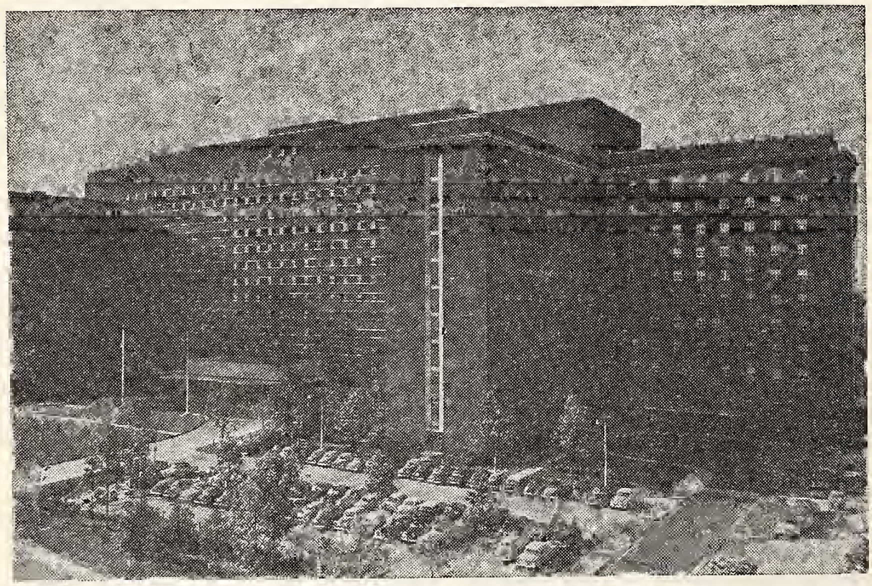
"Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me."

Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

—The Gospel According to John

The Pool of Bethesda in ancient Jerusalem was believed to bring healing to the sick. The Hebrew word "bethesda" was the word for "house of mercy."

There are two pools in another Bethesda which have present-day significance to the world . . . and a challenge to Christian young people.



Ultra-modern Clinical Center of National Institutes of Health, Bethesda, Md.

These two pools are in Bethesda, Maryland, on either side of the entrance to the Clinical Center of the National Institutes of Health—the leading medical research center of the U.S. Public Health Service.

The pools symbolize the purpose and spirit of NIH: to make important discoveries in stamping out diseases and chronic illnesses. These discoveries are made by careful research . . . you may help.

To discover, for instance, to what degree various parts and processes of the body are affected by disease it is necessary to find out what takes place in the normal healthy person.

It is in this way that Christian young people (over 18) may express and demonstrate their convictions through service, a testimony to helping and not destroying humanity. A unit of volunteers, who become normal controls in these studies, will again be sponsored this summer by Mennonite Central Committee.

Volunteers may be assigned to one of the seven Institutes: Cancer, Heart, Arthritis and Metabolic Diseases, Microbiological, Neurological diseases and Blindness, Mental Health, and Dental Research. The tests are not harmful.

In addition to the medical studies, this year's summer unit has opportunity to earn two or three hours of college credit in psychology. The course will be taught by Laban Peachy, professor at Eastern Mennonite College, who will be leader of the unit.

Volunteers receive $92 a month. Lectures, book reviews, and language classes are also available through the educational department of NIH. Excellent religious and recreational facilities are also available which lend to a well-rounded experience while the volunteer has a meaningful summer in helping in the conquest of disease.

Further information on this project and any of the other summer projects in children's work, migrant ministries, or hospital service may be received by writing MCC Summer Service, Akron. Pa.

A soft answer turns away wrath, but a harsh word stirs up anger. Proverbs 15:1, RSV.

Eye Opener to Missions

When people found out that I was going to Arizona for VS, some thought I was foolish for going to the desert. But they would be amazed at the endless beauty of the country, for the changing colors of the sand, the beautiful canyons, and the cliff rose were great attractions.

On the first day of Bible school we drove through the village of Old Oraibi and started honking the horn. From behind walls and out of houses, children came to greet us. They ran to the house where Bible school was to be held.

Some highlights of teaching were the hearty singing of the Hopi children, the thrill of hearing them enthusiastically memorizing their Bible verses, and realizing that in many cases it was only through the children that the Word of God would ever reach their homes.

The experience of spending a month on a real mission field has been a great eye opener and blessing to me. We saw how hard it is for the Hopi people to give up their ceremonial customs, but we were thrilled to see those who have become Christians helping in the church work, teaching Bible school, and working with the missionaries.

Are we satisfied with just being saved and going to church every Sunday, or do we, like the Hopi Christians, have a real desire to serve our Lord after He has done so much for us?

—Doris Enns

PENCIL POINTS! *A Stoning Role*

I'll always remember the first girl who stuck her tongue out at me. As I look back upon my schoolboy life, I should have been more flattered than scorned, more amused than disturbed.

Frankly, it was a case of mistaken identity. She was the girl who lived on the top of the hill and when I meandered past her home on the way to the store she mistook me for one of the rowdies who lived at the foot of the mountain. But I was innocent, I tell you. And besides, I lived on the other side of the hill.

Now, what do you do when a young lady protrudes her tongue, making moist sounds in the meanwhile? My reading of the experiences of mankind through centuries of culture and civilization told me, "Never mess with a contrary female," so I passed on.

But now that time has passed, I wonder what has happened to the dear old girl. Does she still meet strangers with the same abrupt salutation—"psst, bubble, flub"?

No, I hardly think she is that crude. For all of us, as we grow older, put away childish methods, not because we want to, but because we must conform. At least, she put away the exterior forms of the tongue-protruder's trade. But since the interior forms hang on so much longer, I wonder how she is doing now.

How does she meet a new idea that may seem strange to her? Does she say, "They took the clock off the church wall, so I couldn't watch it. I told them I wanted it to stay, but they wouldn't listen. That's what happens when a bunch of busybodies takes over"?

This being roughly translated is "Psst, bubble, flub."

And when there comes that threat to a way of life, how does she act? Does she mumble, "They're talking about using new books in Sunday school. Why all the fuss? If it was good enough for grandmother, it is sure good enough for us. But you just can't do anything with these people when they want to show off their education"?

Ready with your towels? All right, all together then, "Psst, bubble, flub."

This is what might be called a stoning role. It's the easiest part in the world to play. It is always so easy to criticize—to cast stones with tongue and pen.

Note that most tongue-protruding has a personal target—the motives of other people. It's really an inhuman thing to do—to stamp on the toes of other people's convictions—but then it only shows that we are shaky about our own motives and convictions.

With no tongue in my cheek, I say that we should all try to be as human as we can. Jesus Christ who was the most human of men can help us.

Maynard Shelly

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful Christian steward when I not only give every aspect of what my life is or shall be to God, but also commit myself to sharing with others the Christ-force which prompted my gift.

James Juhnke, First Church, Lehigh, Kansas, Third Prize, 19-30

A WINNER! A WINNER! A WINNER!

our schools

NEW PASTORS

Three more Mennonite Biblical Seminary seniors have indicated their plans following graduation. Arthur D. Dick, Waterloo, Ontario, will become the pastor of the Mission Church in Edmonton, Alberta. Arthur Isaak, Aberdeen, Idaho, will serve as religious education worker in the Zion Church, Souderton, Pennsylvania. Ernest Porzelius, Gridley, Ill., has accepted the call as pastor to the Bethel Church, Fortuna, Missouri.

VENTURE OF FAITH

Dr. Erland Waltner visited Canadian Mennonite Bible College recently. In speaking on the relocation of the Seminary he used as a basis for his chapel message two passages from Psalms 126 and 127: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3) and "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). He presented some basic convictions underlying the seminary project, calling the whole a venture of faith.

GUEST CHAPEL SPEAKERS

Each week brings chapel periods at Freeman Junior College that are of special interest or inspiration. Recent guest speakers were Pastor and Mrs. Olin Krehbiel of the Salem-Zion church near Freeman and Dr. J. E. Hartzler of Goshen, Indiana, who conducted a series of meetings at the Bethany Church in Freeman. Mrs. Krehbiel gave an inspirational biographical report on the life and works of Luther Brigges. Her husband sang some of the hymns composed by this minister.

HONOR ROLL

A total of 40 names are listed on the honor roll of winter quarter students at Bethel College as released by Dean P. E. Schellenberg.

Among the freshmen on the honor roll are Ronald Friesen, Harry Neufeld, Vicki Hayes, Carol Jones, Dorothy Harms, Doris Jansen, Janice Reimer, Janet Schmidt, LeRoy Schmidt, Arnold E. Wiens, George Dick, Nabil Khabbiz, Vesta Wicki, and Arvalda Nickel.

Included among the sophomores are Dorothy Galle, Bonita McGaugh, Geneva Nachtigal, Delores Schmidt, Jeanette Weinbrenner, Anita Fast, and Paul Wiebe.

Juniors on the list are Alvin Dalke Jr., Omer Galle, Beverly Miller, Eldon Schmidt, John D. Unruh Jr., and Felice Ann Voth.

The seniors listed include Jacqueline Goering, Mrs. Jean Wedel, Lawrence Penner, A. Wayne Wiens, Hilda M. Regier, Wallace Seibel, John Bertsche, Arlan Ortman, Mrs. Ellen Ortman, Winona Waltner, and Barbara Preheim.

ECUMENICAL SEMINAR

Eight students have completed an Ecumenical Seminar which met for 11 consecutive Tuesday evenings at McCormick Theological Seminary under the direction of Wm. Kirkland, professor of ethics at McCormick. Among outstanding visiting lecturers were Reginald H. Fuller, Joseph Sitler, and Samuel Laeuchli.

A number of students attended the National Association of Evangelicals convention held recently in Chicago. They heard such well-known men as Wilbur M. Smith, Harold J. Ockenga, and Billy Graham.

MONTEVIDEO SEMINARY OPENING

On Monday, March 31, Mennonite Biblical Seminary of Montevideo, Uruguay, began its third year of academic work. Eleven new students were enrolled: Buenos Aires 3, Brazil 2, Menno Colony 3, Fernheim 1, Uruguay 2. Spanish speaking Uruguayan believers are also enrolled for the day classes. The total number of day students is 26. Evening classes will begin on April 14.

Emilio Castro, pastor of the Spanish speaking Methodist church, gave the opening address at the official opening in the evening. W. T. Snyder, executive secretary of MCC, and Robert W. Miller, associate director of foreign relief and services, were present.

ANNUAL MUSIC FESTIVAL

The annual Easter Monday Music Festival, for many years sponsored co-operatively by Freeman Junior College and the Mennonite Ministerium, was again held in Pioneer Hall April 7. Nearly a dozen churches representing four Mennonite conferences participated in this event.

the reader says

Dear Editor:

In regard to the article, "The Minister and His Study" (*The Mennonite,* April 8 issue), we agree. The minister needs time and a place and books for his work. The congregation should pay him an adequate salary to cover these items. Now will someone make a study of the other side of the question:

(1) Suppose these tools are abundantly supplied and his sermons still are not scholarly, inspirational, oratorical, or even informative?

(2) Suppose salary is provided that would allow a minister's family a standard of living like that of the average family in the congregation, and he has to curtail the use of the above tools because his family's clothing purchases are too heavy?

(3) Suppose his health is below par but he is a good man?

In the above cases do we still have to pay and pay and like it? Is there really no reason for ministers to remind themselves, "For value received, I promise to pay. . ."?

Now don't think we have any one preacher in mind. We laymen sometimes visit over a cup of coffee. . .

Dear Editor:

On page 232 in "These Things Are Happening" (April 15 issue of *The Mennonite*) there is a paragraph on Financing. Possibly whoever wrote the article did some careful checking. However it has been my impression that during the past ten years financial support for educational institutions has increased proportionately as fast or faster than the financial support for the four boards. I am not sure about local church proportions. Almost every school has had some major developments.

I have been rejoicing (and in some discussions pointing out) that our tremendous expansion has been somewhat balanced. Actually a very major concern always has been the need for enlargement of the Education and Publication division. This is partly happening now too.

Andrew R. Shelly

MCC news and notes

THE UNSMILING ORPHAN

KOREA—"Of Korea's many heartbreaking sights, perhaps the one which twists the heart most painfully is the face of the emaciated child." James Claypool, director of Korea Church World Service through which MCC operates in Korea, continues the picture:

"You see the face repeated in almost every bed at the Pusan Children's Charity Hospital. The pitiful little child looking up at you is not aware that the smile you give him is backed by a heart-full of tears—tears which you manage to hold until you are out of sight of the unsmiling orphan.

"And this child is one of the fortunate ones! Though his body may be twisted and full of sores or disease, he has a roof over his head and a tin food-cup in his hand. There are thousands of children, emaciated and sick, who are never found by someone who cares enough or is able to give them food and shelter."

SEALING PART OF SERVICE

NEWFOUNDLAND—The sealing season has been a major event for Mennonite volunteers in Twillingate, Newfoundland, as they seek to share life with Newfoundland people by teaching and nursing.

Many of the nurses, who serve in the Notre Dame Bay Memorial Hospital, were taken by plane to Lower Head on North Island at the northern peninsula of Newfoundland to see the thousands of seals on ice-pans (cakes of ice) before the wind swept them out into the ocean again.

Many Newfoundland people with whom the volunteers live and work, go sealing annually. Seal hunting is one of the most risky occupations in the world, the volunteers have been told, yet the number of persons applying each year is more than can go.

The heavy Arctic ice may close in on a boat under the pressure of wind, threatening the boat until a change of wind loosens the prisoning ice. The air is intensely cold at this time too.

MCC nurses were at the hospital radio when one of the sealing captains radioed that a crew member was sick and the boat was jammed with ice. The hospital physician dispatched a helicopter which rescued the sealer and took him to St. Anthony (location of another MCC unit of medical volunteers) where he underwent an appendectomy.

PROJECT FOR RETARDED

MARYLAND — A new Voluntary Service project has been initiated by MCC at Laurel, Md., in the Children's Center which cares for more than 1400 mentally retarded.

The institution, staffed by 600 persons, is operated by the Department of Public Welfare of the District of Columbia. All the guests, both children and adults, are from the District.

The unit's charter members, who serve in various ways as staff assistants, are Mr. and Mrs. Owen Coblentz of Hartville, O., Elaine Landes of Lansdale, Pa., and Lucille Detweiler of Fairview, Mich.

MENNONITES CONTRIBUTE FOOD FOR RELIEF

Midwestern Mennonites provided 59,410 cans of beef, pork, chicken, and turkey this season, which will be shipped overseas for distribution to needy people. The meat was processed in the MCC mobile canner which visited communities in Kansas, Iowa, Nebraska, South Dakota, Minnesota, Missouri, and Indiana. Operators were Leonard Steider (Schickley, Neb.) and John Ruebke (Pretty Prairie, Kan.)

Other midwestern communities, which have their own canning facilities, contributed meat. Eastern Mennonites processed meat for the second year in their plant in Akron, Pa., built specifically for that purpose. West Coast Mennonites again contributed fruit for overseas distribution.

into the beyond

Mrs. J. N. Wiebe was born December 10, 1899, and passed away November 19, 1957. She lived in the Corn and the Clinton communities and was a charter member of the First Mennonite Church of Clinton, Oklahoma.

Mrs. A. P. Schmidt was born October 21, 1907, in Deslow, Ohio, and passed away March 12, 1958. She was a charter member of the First Mennonite Church of Clinton, Oklahoma. The last 16 months of her life were given to her as grace from God.

Peter J. Flaming was born March 10, 1888, in McPherson, Kansas, and passed away April 2, 1958, from a heart attack. His parents were Pastor and Mrs. John Flaming who served the Bergtal Mennonite Church near Corn for many years. Mr. Flaming attended the Clinton Mennonite Church since its beginning in 1950, and was a member for about a year.

Henry Herman Ensz of Beatrice, Nebraska, and a member of the Beatrice Mennonite Church, was born on August 4, 1895, and died March 8, 1958.

The Lord reproves him whom he loves, as a father the son in whom he delights. Proverbs 3:12. RSV.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

FOR RENT

Home—Two bedroom home in Wichita, Kansas, for rent during the summer. House is furnished. Fenced back yard. Located 822 South Ash, near Lorraine Avenue Mennonite Church. Available June 1 to August 20. Contact Pete Bartel; ph. AM 7-4767. (No. P 226)

HELP WANTED

Retired Couple—Couple with farm experience to take care of chores and feed thirty head of cattle. Small modern house provided. Ideal for older couple wishing to do light work and continue to build social security. Contact: Mutual Aid. (No. P 227)

Housekeeper—Opening in Wichita, Kansas, home for young woman for full time house work. Arrangement for free time and quarters explained upon contact. Write: Mutual Aid. (No. P 228)

PERSONNEL WANTED

Teachers—Christian principal and teachers needed for our four year accredited Lustre Bible Academy. State qualifications. Apply to: Frank Toavs, Wolf Point, Montana. Ph. Lustre EXport 2-4166. (No. P 229)

jottings

CHRISTIAN SERVICE

Hutterthal Church, Carpenter, S. D.: Our church was host to an interesting and profitable Christian Service Conference March 29-30. The theme was divided into four subtopics, each one introduced with a timely and practical message by Henry B. Schmidt from Newton, Kan., field man for the Board of Christian Service of the Gen. Conf. The messages were followed by panel discussions by laymen and ministers of co-operating churches and questions from the audience. Subtopics were "Christian Service Opportunities" "Christian Peace Principles" "Alternative Service to War" and "Biblical Peace Position." It is well for churches to be reminded of their witness to the lost world in the various opportunities God has given her members. We thank God for this conference and all who had part. May God bless Brother Schmidt as he promotes this phase of Christian service.

PEACE INSTITUTE

Eden Church, Moundridge, Kan.: After several months' delay, Robert and Myrtle Unruh left by plane for South America, arriving at Asuncion March 29. Recent funeral services were held for Wesley Juhnke Jan. 2; for John D. G. Stucky Jan. 6; for Mrs. John P. Kaufman March 17. Nelson Litwiller, president of the Inter-Mennonite Seminary at Montevideo, Uruguay, spoke in our church Sun. eve., Jan. 19. Henry Hitt Crane was the speaker at the annual Peace Institute held in our church Sun., Jan. 26. The eve of Feb. 13 Vincent Harding, associate pastor of the Woodlawn Mennonite Church, Chicago, spoke to us on "The Race Problem" and "The Future of the Woodlawn Church." *Souls in Conflict*, a film depicting Billy Graham's London Crusade, was shown the eve of Feb. 23. The Moundridge Ministerial Alliance sponsored this program. Pastor Arnold Nickel visited the 1-W young people in Evanston, Ill., March 3, and attended the Seminary Board meeting March 4-5. The Choral Society presented Handel's *Messiah* March 23. This was the 23rd annual rendition of this oratorio at Eden.—Corr.

MISSION SPEAKERS

Hoffnungsau Church, Inman, Kan.: Willard Kaufman showed pictures of the Holy Land Feb. 19 and told of his work in the Near East. Melvin Gingerich, who spent two years in Japan, gave a report in our church. We participated in World Day of Prayer Feb. 21 at Buhler. The week of March 9 our pastor was speaker on the Faith and Life radio program. March 23 was Men's Chorus Song Festival. Our men sang two numbers. The same eve the film *Home Front* was shown in our church, sponsored by the Men's Brotherhood. Week of March 23 Pastor Gaeddert went to Archbold, Ohio, to bring a series of messages. March 30 the Ferd Edigers, returned missionaries from Japan, were in our church. Brother Ediger brought the message. That same evening our pre-Easter services began with Leo Miller, pastor of Goessel Church, as speaker.—Kathryn Klassen, corr.

JOINT MEETINGS

First Church, of Christian, Moundridge, Kan.: Our church participated in Holy Week services, which were unitedly held with community churches in the high school auditorium and in our church. Communion services were observed Thurs. eve. An Easter sunrise service, sponsored jointly with the young people of the West Zion Church, was held in our church. In Feb. our annual business meeting was held. Pastor Miller was the speaker for Universal Prayer Week at the newly organized church of Newton, with meetings held in Sister Frieda Chapel. An informal hour of fellowship was held Jan. 26 with Missionary Desters, who are home on furlough from India. Morning and afternoon services were held in our church in observance of community World Day of Prayer, with Orlando Waltner as guest speaker. The ladies of the Tabor Church were guests of the Mission Study Workers April 8. Pastor Lind from Hesston spoke on church budgets, finances, and systematic giving.—Mrs. Eli Stucky, corr.

THE 'HOLY CITY' SUNG

Lorraine Ave. Church, Wichita, Kan.: The youth of our church were well represented at the Easter sunrise service, sponsored by the U. C. Y. M., which was held outdoors at Wichita University. There were two worship services Easter morning. *The Holy City* was presented Palm Sun. under the direction of Hugo Reimer. It was given again at the regular service April 13. Eight young people joined the church by baptism. Mr. and Mrs. Jake Ennz, formerly of the Hutchinson Church, joined by letter. The Bethel Choir was with us April 20. Pastor and Mrs. Stoneback and son Eddie brought Mrs. Stoneback's father back with them from Penna., where they had gone to attend the funeral of Mrs. Stoneback's mother, Mrs. Henry Kulp. Preparations are under way for Summer Vacation Bible School June 9-20.—Mrs. Art Plenert, corr.

WMA REPORT

Friedensfeld Church, Turpin, Okla:. Mrs. Koehn gave a brief report of the Women's Missionary Association meeting which she attended recently at Buhler, Kan. March 23 Albert Unruh visited our evening services, and March 30 George Regier visited our church for the morning service. Easter Sun. morning Pastor Koehn's message was "He is not here; He is risen." Our junior choir brought the worship music. In the evening we had our C. E. Easter program.—Mrs. Paul Ediger, corr.

SPONSOR EXCHANGE WORKER

Zion Church, Donnellson, Iowa.: In Jan. the film *God's Word in Man's Language* was presented at a Sun. eve. service. The MCC has given our church the opportunity to sponsor a young Dutch engineer, Jacob Brandenberg, who came to this country on an exchange basis for six months. John W. Boehr presented "Sermon in Song and Scripture" at the Union World Day of Prayer service held in our church. Pre-Easter services were held Sun. evenings in the four churches of Donnellson. The annual activity day of the Women's Mission Society was March 20. March 13 a number of our men attended the Men's Brotherhood banquet at Pulaski. March 24 the work of the Seminary was presented by Andrew Shelly. He showed pictures of the new seminary buildings going up in Elkhart, Ind. Holy Communion was observed Thurs. eve, April 3. Union Good Friday services were held at the E. and R. Church. Our pastor was the speaker. In the evening the Bluffton College Choir presented a sacred concert. Easter sunrise service was held at the E. and R. Church with J. Sherrill Gohde as speaker. Freeman Jr. College presented a sacred concert on Easter Sun. afternoon in our church.—Corr.

SACRED CONCERTS

Topeka Church, Topeka, Ind.: The Mennosingers presented a program of sacred music Sun. evening, Feb. 16. The Lambright brothers of near LaGrange presented the Pax story by word and colored slides Feb. 2. A number attended a Sunday school demonstration at Eighth Street Church, Goshen, Sun. afternoon, March 2. The Topeka High School chorus presented a sacred concert that evening. Evangelist Esau gave a message March 20. Sun. evening Lenten messages were given by Earl Salzman, Elmer Wall, Robert

Hartzler, and Daniel Graber. A Bluffton College Gospel Team gave a program for the morning worship service March 16. Youth of the five area churches held a workshop and youth rally here March 16. Leader and speaker were Dan West of Middlebury and Henry Epp of Canada. Holy Week services were held at this church with churches of the community participating. J. N. Smucker of Goshen brought the messages at all services. Easter Sunday evening the choir presented the Easter cantata *Hail the Victor*. Choir members appeared in new choir robes. The Sunday evening service April 13 was on church camping. Daniel Graber of Goshen spoke and slides were shown of Camp Friedenswald. Those recently received into our fellowship are Pastor and Mrs. Roy Henry and Mrs. David Yoder. Those recently hospitalized are Mr. and Mrs. Schuyler Pletcher, Mrs. Cora Hostetler, Mrs. David Yoder, and Mrs. Howard Heffner. Recent arrivals were Wayne Edward to Mr. and Mrs. William Oesch; a daughter, Rebecca Sue, to Mr. and Mrs. Larry Beaty; a son, David Owen, to Mr. and Mrs. David Yoder.—Corr.

PULPIT EXCHANGE

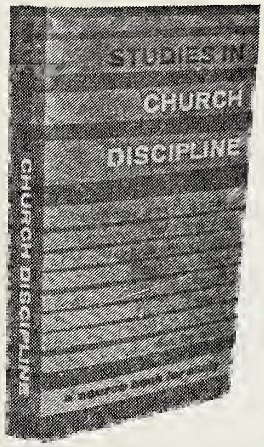
GOSPEL CHURCH, MOUNTAIN LAKE, MINN.: Joseph W. Schmidt of Omaha, Neb., concluded a week of evangelistic meetings on March 2. That evening the Lightbearers had their meeting with Brother Schmidt as speaker. Charles Tame, representative of United World Missions, spoke at the C. E. program March 9. G. S. Warkentine of the Carson M. B. Church of Delft, spoke Sun. morning, March 16, in connection with the community-wide pulpit exchange sponsored by the Ministerial Association. Our pastor spoke at the Darfur Lutheran Church. Evangelistic meetings were conducted by Pastor A. H. Schultz at Aberdeen, Idaho, March 23-30. During his absence H. E. Wiens preached March 23 and Ben J. Nickel brought the Palm Sunday message. A number of our young people attended the Midwest Bible Conference at Grace Bible Institute the weekend of Mar. 23.—Mrs. Waldo Stoesz, corr.

NEW CLASSROOMS

BETHEL LUSTRE CHURCH, FRAZER, MONT.: Three new S. S. classrooms have been completed, including individual heaters and tables with chairs. Mr. and Mrs. J. F. Huebert observed their 50th wedding anniversary March 9. Many friends attended the afternoon program held in their honor. Our missionary, Anna Baerg, was able to return to Oraibi, Ariz., in Jan. after a four month absence because of illness. A son was born to Mr. and Mrs. Walter Pankratz March 4. On March 9 we were privileged to have Abe Wiebe, president of Northern District Conference, give the morning message. The Youth Fellowship is making book racks for a set of new hymnaries which were donated by various members for use in the balcony.—Mrs. Alvin D. Eitzen, corr.

DEEPER LIFE MEETINGS

UNITED CHURCH, WOLF POINT, MONT.: We had Elmer Reimer of Springfield, S. D., as our speaker for our Deeper Life Meetings held March 3-9. The Spirit of God moved in our midst and we feel many experienced a refreshing in their spiritual life. Ronald Von Riesen of Freeman, S. D., who with Abe Wiebe was visiting General Conference churches in N. D. and Mont., spoke in our church March 9. The Helping Hand Mission Society has been making bandages and cutting quilt blocks for mission fields. Also some old clothing was packed. Good Friday was observed with a candlelight



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conference notes

CALVES INTO CANS

Here's a suggestion for a project that will meet a real need in relief. Canned meat is one of today's most highly prized food items. Of all major relief agencies, only MCC distributes meat in countries where emergency feeding programs are provided. Enough meat supplies, unfortunately, are not available; we need more for our food distribution.

We suggest that youth and men's groups consider raising one, two, or more calves this summer especially for relief canning the coming winter. The project would not cost much to start, and with good participation of all members would not cost too much to finish. Why not plan for a "Lord's relief livestock" project this summer?

'FROZEN FUND' MELTING

The bill to release from the United States Treasury for war rehabilitation and refugee relief $1,407,996.96 earned by conscientious objectors during World War Two recently received a powerful forward push. The bill, H. R. 9882, introduced by Congressman A. S. J. Carnahan of Missouri, has received official clearance by the Bureau of the Budget; the Departments of State, Agriculture, and Labor; and the Selective Service System. It is now pending in the House Judiciary subcommittee on Claims.

DEDICATION OF NEW SANCTUARY

The Bethesda Church congregation of Henderson, Nebraska, extends a cordial invitation to come and worship with them at the dedication of the new sanctuary at two o'clock in the afternoon, Sunday, May 4, 1958.

MISSION PUBLICATIONS

The following are available on request: *Pray For Us to the Lord,* a concise list of those things which our missionaries wish us to remember; a set of four flyers on Taiwan, Japan, Congo, and India with maps and information on the work; the April issue of *Colombian News* just off the press; *The Gospel to Nations Through Missions of our Church,* a geographic presentation of areas of our mission work in the world.

JOTTINGS (Cont. from page 271)

Communion service around the table in the church basement. Frank Loewen, pastor of the Bethel Lustre Church, officiated at this service. Over 90 people gathered Easter Sunday morning for sunrise services held on a hillside about one mile east of Wolf Point on Highway 2. The 5:30 morning service was sponsored by the United Mennonite and Gospel Fellowship churches. A church breakfast and special music followed. Mrs. Dollie Frederick was taken to the Trinity Hospital but is improving nicely at this writing. At present we are studying the Old Testament tabernacle in our Wednesday night Bible study. A model tabernacle is being erected as we study.—Mrs. Frank Huebert, corr.

PARSONAGE DEDICATED

TOPEKA CHURCH, TOPEKA, KAN.: Dedication services were conducted Sun. afternoon, April 13, for the new parsonage located at 2833 Indiana Street. Appropriate comments were offered by W. J. Unruh, representing the Board of Trustees, and Mrs. Floyd Bartel, the pastor's wife. Words of dedication and the dedicatory prayer were given by Roland Duerksen, church moderator. There was special music by the choir and a vocal solo. Ladies of the Friendly Hour Circle were in charge of the fellowship hour which followed. There was also an open house so that all could inspect the new parsonage. A series of Sunday evening programs on missions was held during March. The series was climaxed with a stirring missionary challenge by Wm. N. Blair, Presbyterian missionary retired after more than 40 years of service in North Korea where he helped to establish more than 50 native churches.—Hubert Loewen, corr.

EVANGELISM STUDIED

FIRST CHURCH, WADSWORTH, OHIO.: The congregation has again experienced a high point in its church year during the Lenten and Easter season. Special meetings began with the cottage prayer meetings arranged for five homes on three Sunday evenings to study the Conference booklet *Emphases in Evangelism.* From March 31 through April 2 James Reusser of Dalton brought us well-received evangelistic messages. During the first days of Holy Week, union services were held at First Church each noon, Good Friday service being held at the Methodist Church. This congregation also held a Good Friday service in the evening, at which time five new members were received into the fellowship: Mr. and Mrs. Walter Mumaw, Mr. and Mrs. Ernest Kelleman, and Mrs. Raymond Shelly. Two services were held on Easter, with Communion observed at 8:30 and at 10:30. These services were preceded by the traditional Easter sunrise service, arranged this year by the Loyal Workers S. S. Class, and the Easter breakfast, served by the Fidelity Class. A number of Mennonites were in the Community Chorus which presented Stainer's *Crucifixion* on Palm Sunday. As with the *Messiah,* Pastor Neuenschwander was again instrumental in bringing this fine music to Wadsworth and was in charge of arrangements for its rendition. First Church was actively supporting a union sponsorship of conferences, conducted in Wadsworth April 13-18 by Charles Wells, noted editor and illustrator.—Corr.

S. S. AND C. E. CONVENTION

COMMUNITY CHURCH, FRESNO, CAL.: On March 30 we welcomed eight members into our church by letter. They were Mr. and Mrs. Alfred Hinz, Mr. and Mrs. Allen Linscheid, Mr. and Mrs. David Lepp, Irma Lepp, and Dora Reimer. April 2-4 we had pre-Easter services in our church with Raymon Janz from Shafter as speaker; messages were on "Unlimited Power" and "Response Rewarded." Good Friday evening we saw the inspiring film *King of Kings.* Our junior high school group presented a pageant on Easter evening entitled "The Cross Triumphant," with music by the choir. We were glad to have missionary Mrs. Alfred Habegger April 13 to tell us about the mission work among the American Indians in Montana, with slides in the evening on the work there. Our congregation was busy planning for the S. S. and C. E. Convention in our church April 25-27. A special feature of the convention this year was a demonstration Sunday school. Elmer Ediger was the convention speaker. There were two banquets Sat. evening, one for the young people and a general banquet.—Corr.

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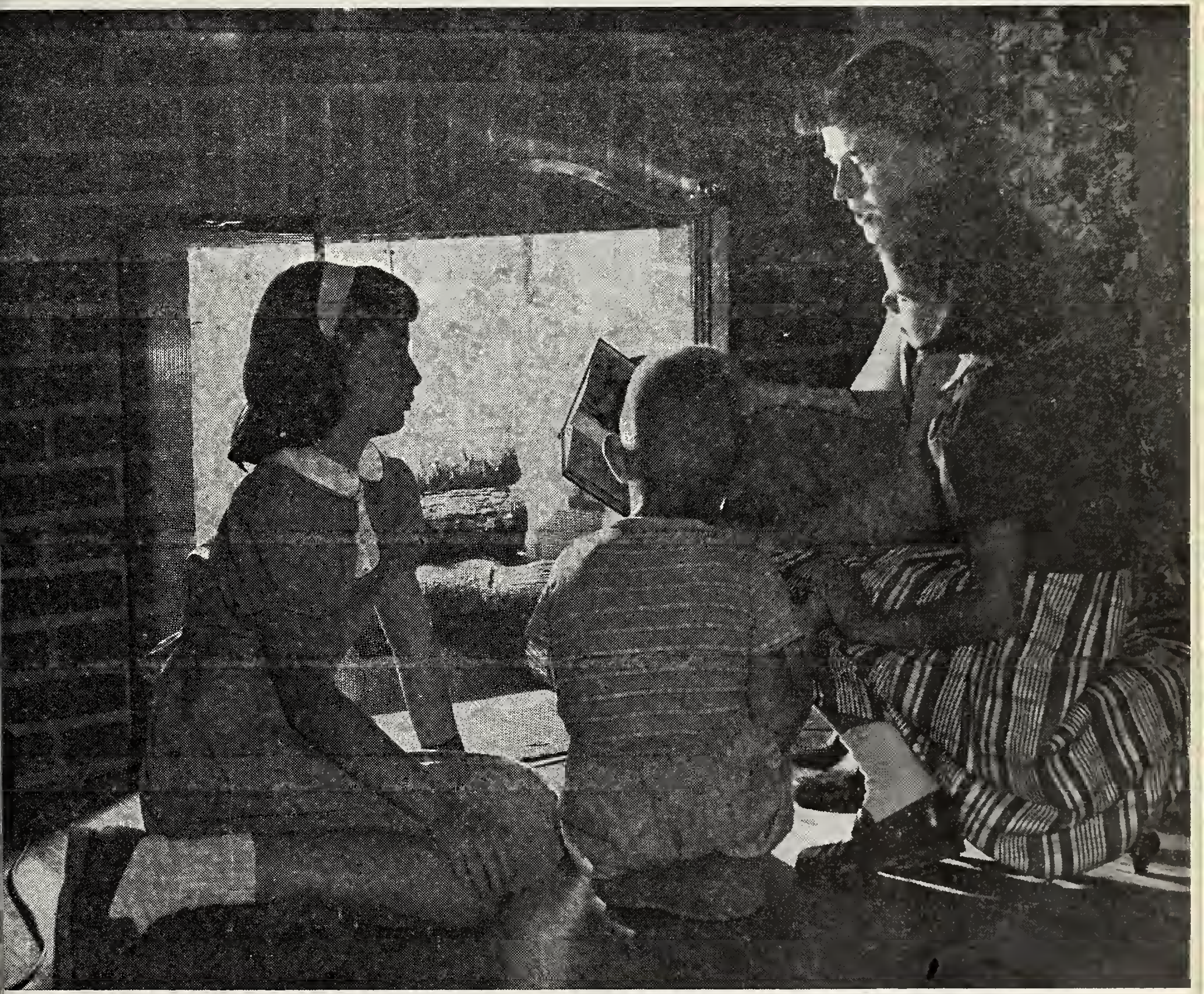
MAY 6, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Grant us, Lord, pure hearts and patient, that in all we do or say
Little ones our deeds may copy and be never led astray;
Little feet our steps may follow in a safe and narrow way.

in this issue

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of things to come

May 18—Baccalaureate service, Mennonite Biblical Seminary, Chicago
May 19—Commencement exercises, Mennonite Biblical Seminary, Chicago
May 25—Baccalaureate, Bethel College
May 25—Baccalaureate, Freeman Junior College
May 26—Commencement, Bethel College
May 30—Commencement exercises, Freeman Junior College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 18**

editorials

CONFERENCE GOALS FOR THIS YEAR: 1. *Fifteen new congregations by 1959.* 2. *Every congregation seeking a mission outpost.* 3. *A Voluntary Service worker from every congregation.* 4. *Every pastor prayerfully seeking a new recruit for the ministry.* 5. *Trained personnel and adequate facilities for the teaching program.*

THE GREAT COMMISSION—UNLIMITED

Before leaving the disciples, Jesus gave a final commission to them in the familiar words "Go . . . make disciples . . . teach." This charge is not limited to His handful of disciples but is a challenge to all His followers. Certainly not everyone can go into other lands in person, but all can have a part in the great work of making disciples.

Each church can make clear to its young people the possibilities and opportunities now open to youth in various types of Christian service through the Voluntary Service program. Note that the third objective above calls for every congregation to have at least one representative in this important work. Young people in this program can make the gospel so real by their life and teaching that they will be making disciples of the children or adults with whom they work, in various ways teaching the great truths of Christ's gospel.

If any should hesitate, feeling this would be too great an undertaking, be sure to note the closing words of assurance, "I am with you." You are not asked to go on your own, you have a companion to assist you. With His help and direction you cannot fail.

A new interest in missions and Christian service in general can come to a congregation when some of their own number become Voluntary Service workers—which certainly can be a form of mission work. It is hoped that both the worker and the congregation will grow in enthusiasm for the great task, that the Great Commission will meet a full response.

NO SUBSTITUTE FOR MOTHERS

Mother's Day should do more than heap honor and praise on mothers, however much true mothers may deserve it. It should be a time to take a new appraisal of the place of the mother in the home, to note whether she is fulfilling her largest trust. In the many instances where the mother feels it necessary to work outside the home and have someone else care for the children, the whole problem should be carefully weighed. Perhaps the extra money is earned at too great a cost to the children.

Baby-sitting may be a growing institution and can often prove valuable and convenient, but too much baby-sitter and not enough mother can ruin a home and be unfair to the children. There is no substitute for the loving care of a devoted mother who takes her responsibility of motherhood as a special gift from God. To be sure the father should assume his full responsibility in the home, yet it is largely the mother who influences and molds the character of her children.

There may be danger of wanting too many things in the home and missing the most important part of the home—the love and influence of a Christian mother.

The Priceless Pearl

*Henry W. Goosen**

JESUS gave many pertinent parables of the kingdom. One of these is briefly stated thus: "The kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it" (Matt. 13:45, 46). This man had a definite purpose in mind: fine pearls. His outlook on life was focused; he had a goal for which to strive.

It has been said, "The person without a goal or destination in life is sure to reach it." Life without purpose is life without power. The life with a worthy purpose God will use. Daniel is an outstanding example of the power of God working through man, and of Daniel we read, "He purposed in his heart." Through this man God could work miracles. The life with purpose was useful to God.

The merchant of our parable is depicted not only as having a purpose but as having a high and worthy purpose. He was not content with seeking for something good; he was searching for the best. His ambition was to find more than just some jewel. He was set upon finding a pearl, the most priceless jewel of his day.

To be engaged in searching for that which is of supreme value is a most noble ambition. To be satisfied with anything less than the best is to accept a sub-Christian standard. It has been said that the condition known as "good enough" actually does not exist. Only the very best will suffice.

Yet not all people strive always for the highest and best in life. Too many are content with second best. Some are even willing to pursue the worthless, and the most extreme have degraded to a pursuit of the harmful. What is our goal in life? Are we pursuing that which is of the highest character? Or are we content with something of lesser value? If you should win the prize for which you are spending your life, what will you have? If you attain the goal for which you are striving, what will your reward be?

> *"Ony one life, 'twill soon be past;*
> *Only what's done for Christ will last."*

The merchant recognized value. He could tell pearls from pebbles, what was genuine from what was imitation. Scripture sheds light upon how we can recognize what has true value for us. "Seek first the kingdom of God." The kingdom of heaven is more to be desired than gold.

Jesus one time confronted His hearers with this question: "For what shall it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?" (Matt: 16:26) By implication Jesus is saying that the whole world is not equal in value to one's own life. The prophet Isaiah asked this question: "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?" (Is. 55:2a)

In answer to the Pharisees' question as to when the kingdom of God was coming, Jesus said, "The kingdom of God is within you." His kingdom is a spiritual kingdom and is of more value than all the world.

Do we recognize it? If so, are we willing to possess it? Are we willing to do for God's kingdom what the pearl merchant did to acquire the priceless pearl? He sold all that he had, possibly even pearls of lesser value, and bought the "pearl of great price."

Jesus shows us here a man who is willing to dispossess himself of everything in order to possess the best of earthly goods. How much more must you and I be willing to forsake all to follow Christ! Jesus stressed the importance of giving up all for His kingdom when He said, "And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life" (Matt. 19:29).

A Christian minister tells of how on one occasion an old gentleman rose at a church service to tell of his conversion experience. This was not merely the repeating of a memorized verse of Scripture (though that may have been included) nor the glib recital of a premeditated speech. This was sharing from the inner depths of his compassionate and loving heart in stirring words that related an experience which had resulted in a life of serene and steadfast faith in Jesus Christ. The words rang with a note of reality, convincing every listener that the old gentleman had complete possession of that which is eternal. When the old man sat down, a young fellow rose to his feet and said, "I would give the world for that man's experience." To this the old saint quietly replied, "That is exactly what it cost me."

The saintly old gentleman had found the "pearl of great value." He had discovered that fruit of the Spirit (Gal. 5:22, 23) is a prized possession, but to possess this the works of the flesh (Gal. 5:19-21) must be sold. That price he willingly paid, and in doing so acquired the most valuable of all possessions—the Kingdom. He had come into the possession of the peace of God, which passes all understanding.

Do you possess this priceless pearl?

---

*Pastor, First Church, McPherson, Kan.

God gives responsibility to those who ask for it

Second Mile Mother

H. H. Smith Sr.

DEBORAH MILLETT TAYLOR was such a broad-minded, big-hearted mother that she was called Mother Taylor. For more than forty years (1829-1871) her husband, Edward T. Taylor, was chaplain of the Seamen's Bethel in Boston, and because of his fatherly interest in the seamen was familiarly known as Father Taylor. Deborah Taylor was in hearty sympathy with her husband's work, and her biographer says "she adopted the 'sons of the ocean' as her sons."

She was the mother of five children, who were reared "in the nurture and admonition of the Lord." When her children had grown up and no longer required her care, she found great happiness in ministering to the sailors, who were the special charge of her husband. She knew the temptations of these young men—many of them mere boys—who landed in Boston after having been at sea for months. They faced the temptations of barrooms, brothels, and gambling joints, and many of them lost all the year's savings before they had been ashore 24 hours.

A paragraph from her diary, when she was 63 years of age (1860), reads: "An eventful day! A ship-of-war reached our Boston shore and a number of young men entered our house of worship. I was affected to tears again and again as I looked at them. . . . I wept and prayed for these young men. I felt almost agony of spirit. I knew their temptations: from home three or four years, believing all those friends who profess to be, they will be led into snares from which they cannot escape, by those who want their hard earnings, and would ruin them. . . . Oh, to have them ruined in our city, after they have escaped the danger of the sea and evil of foreign lands, before they have reached their homes, led me to cry to God, that if possible the evil might be remedied."

This devoted mother felt an urge to do more besides praying for these tempted young men; she took a step that required no little courage. During those days it was not regarded as proper for women to speak in public, and she knew that her daughter, who was present at the service, would think her mother had disgraced the family if she spoke in church; but feeling that she was moved by the Holy Spirit, she asked that she might be allowed to speak for five minutes after the sermon. Here is her account of it:

"I felt that I must speak. No *mother* had addressed these boys. I walked from my pew to the front and delivered my message. Strength was given me in the time of need. I first welcomed them to the house of God after their long absence; spoke of the expectations of mothers, wives, and children, then of their own dangers; begged them to fear God, in the words of the text to love and obey Him, and all would be well; and then turning to the congregation enforced their duties as keepers of their brethren. I felt that each of us had an awful responsibility, and no father or mother before me was to say: 'Oh, never mind, these are only poor man-of-war's men,' but to remember we are our brother's keeper. Take him by the hand, lead him to his boarding-house, persuade him to do right. He has a soul, a noble soul, to be saved. May the Lord help us to do what we can, that the blood of their souls may not rest upon us."

There have been few mothers of a more magnanimous, Christlike spirit than Deborah Taylor. She was not content to live at ease after having seen her own children grow up. No sacrifice was too great for her to make in behalf of some mother's child in need of help. Thorough-going, magnanimous Christians are sometimes called second-mile Christians; by that test Deborah Taylor is entitled to be called a second-mile mother.

The great mothers of the world have been great Christians, and Deborah Taylor was no exception to this. "Her lofty Christian character was not acquired in a day, neither was it molded in an atmosphere of ease and luxury. Her parents were not wealthy, and this enabled the daughter, through discipline of necessity of self-action, to bring to fulness her native nobility of character." In her 74th year she passed to her eternal reward, and near the close of her life said: "I have but one desire—to do the will of God, honor Him in laboring for souls, and hoping yet to see many of Ocean's children coming home to God."

"Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things." —William L. Stidger

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Infant Dedication

*William Klassen**

WITH the approach of Mother's Day, many of our churches are planning for the annual infant dedication services. Not all churches of our brotherhood practice this ceremony; some are openly suspicious of it, fearing that it will inevitably lead to infant baptism. Others, perhaps, desire that it should be a substitute for infant baptism, for they seek a measure of security in a rite which resembles infant baptism practiced in other denominations.

It is encouraging to see some people question the practice of infant dedication occasionally, because in the church all its practices ask for a periodic and systematic review. We must repeatedly ask ourselves the searching question: What does this practice of the church mean? Beyond that we will want to ask: What is its basis in Scripture, and how does it relate to our view of the church? Only when this question is posed with untiring repetition will we be able to keep the practices of the church from being exalted to sacramental rites which operate apart from the attitude and maturity of the participants (inherently efficacious), or allowing them to degenerate into mere symbols.

The practice of infant dedication began in the time of the Reformation when the Anabaptists were accused of cruelty because they withheld baptism from their infants. Since infant baptism arose in the early church out of concern for children who might die without having received the rites of the church, it is not surprising to see this same argument appear during the Reformation. While the Anabaptists repeatedly stressed the absurdity of infant baptism, the Reformers insisted that the Anabaptists were cruel.

Out of this situation the practice of dedicating infants arose. Anabaptist parents refused to force their infants into the church by baptism, but they did wish to bring their infants to the church and there, before the Lord and His people, they praised God for this new life, thanking Him for His fatherly goodness which He has shown in Christ Jesus. They also wished to thank Him for the mercy He had shown to innocent children when He took them into His care without distinction, promising them the Kingdom of Heaven. This was meant to serve as token of the perpetual thanks which we owe to God for all His gifts, in particular for the infants being brought.

Further, the practice of infant dedication was meant to be a service of prayer for everyone, and particularly for the child that it might become and remain a part of Christ's Church if it be God's will. In addition there was also the admonition to the parents that they purify their consciences with respect to the child, and commit it into the hands of God until it is evident what God intends to work through the child, whether faith or unbelief.[1]

You will notice that the stress in this ceremony is not upon the consecration of infants, or even their dedication for a specific task. This is understandable, since we believe that service for God can only be undertaken by those who consecrate themselves to God's service as a freewill act. The stress is on recognition by parents and church that we are in the presence of a newborn life, which must be treated as a gift from God. The parents realize the greatness of their joy; but also the magnitude of their responsibility. They wish to share this joy with the congregation as they join in a prayer of thanks; but they also wish to join in prayer for the health and spiritual future of the child. The dedication of infants can be a most meaningful experience for all involved. The joy and responsibility of parenthood must go beyond the confines of the home into the church, and here both must be shared.

If these things are remembered, then the service will mean vastly more to the new parents than simply a time for the debut of their newly born infant. It should be a moving experience for them and for all, and it can be if we prepare our hearts for it, and if already in the home the child is viewed as God's great gift to us—a gift for which we thank and praise Him; but one also which we know demands of us loving and unceasing stewardship.

---

*Joining teaching staff of Mennonite Biblical Seminary

[1] As far as I can tell, there is only one place in the earliest Anabaptist sources where mention is made of infant dedication, and that is in South Germany. The above description is taken from that source, published in MENNONITE QUARTERLY REVIEW 1938, p. 197.

high fidelity revival

*Maynard Shelly**

NOT so long ago, the following scene took place in a little room of the Last Mennonite Church where the High Fidelity Class was meeting:

CLARENCE (*speaking slowly*): Since our teacher is out of town, and I couldn't get anyone else to teach the class, I guess I'm stuck. That's one of the disadvantages of being class president. (*Laughter from the members of the class; weak, very weak.*) Well, let's look at today's lesson which is about the church and world evangelism. Now you can see that this is about mission work. I think the first thing we should discuss is the reason we send out missionaries. Does anyone have an idea on that?

ROG (*brightly*): You weren't expecting me to say this, but I think the reason we send out missionaries is because it's good for the missionaries.

ERNIE (*agitated*): You mean to say that the main purpose of our mission program is to help the missionaries? I thought we took offerings to save the heathen and to build churches.

ROG (*calmly*): I know it sounds a little crude, but when I read the letters from my son in Pax, I begin to wonder whether the experience that he is having isn't more important than any help he is giving the European refugees.

ERNIE (*agitation in second gear*): Sure, that can be true for your boy. He's just a kid and he has a lot to learn. But our missionaries are the best and most consecrated people in the church. They're at the place where they can ladle it out from their experience.

ROG (*not being pushed*): Maybe that's so, but I'm getting old enough so that I can remember missionaries from one furlough to the next. I think I can see them growing and bringing new ideas into the church, some of which are pretty good. Not that some of our leaders here at home don't have good ideas, but some of the most sensible discussions I have had on interdenominational relations and the work of the church, for example, have been with missionaries.

CLARENCE (*the peacemaker*): Maybe we've batted this question around long enough. What I would like to know now is why some churches send out so many missionaries and relief workers and others don't have any? Look at our church. Except for Rog's son, no one has gone to the mission field or to Voluntary Service since I can remember. What's wrong with us?

RAY (*with fervent fervor*): What this church needs is a good old-fashioned revival. That's what it needs. Then we'd see plenty of changes around here. Prayer meetings would be crowded just like Sunday school, and this church would really grow.

ROG (*looks alive*): This question interests me. Ray says that if the church is a good live church and a strong church, it will send out missionaries. Maybe it's the other way around. Maybe a church becomes a strong church because it has sent out missionaries. This means we don't have to wait for a revival. Let's push Voluntary Service among all our folks, young folks especially, and let the revival take care of itself.

CLARENCE (*sees the light*): Just like being a missionary is good for the person, you think that sending a missionary is good for the church.

Ray (*no hurras*): The heathen sure is the forgotten man with you, Rog. Don't you care anything about lost souls and the Great Commission?

ROG (*not cornered yet*): Well, sure, the church is more than a help-yourself-to-the-blessings society. But it is strange how the Holy Spirit works. Whenever you forget about yourself and think about others, that's when things really happen. Let's say it this way: When you set out to help somebody, remember that you need just as much aid as the one you're trying to save. If we're going to send out Voluntary Service workers, God is not only working through us on other people. He is also working on us too. We need it.

CLARENCE (*as the closing bell rings*): What would be your suggestion for action in our church?

ROG (*talking fast, as the Hi Fi's stuff quarterlies into their pockets*: I think we should see that there is always at least one person from our church every year—two would be better — going into Voluntary Service. Each person we send will be worth more for reviving our church than a month of revival meetings.

Paxman applies first aid to foot of Greek boy as friends watch.

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*Assoc. exec. sec., Board of Education and Publication

Our earth, on which and by which we live, is not ours -- it is

Holy Ground

*Walter Bode**

THE first sentence in the Bible reads, "In the beginning God created the heaven and the earth." The soil is not only primary in God's order of creation; it is fundamental and primary in all life, human and otherwise. It is essential in every activity that we know as human beings. It is God's means of supporting life on earth. There is no other means whereby life can be maintained other than through some direct or indirect use of the soil.

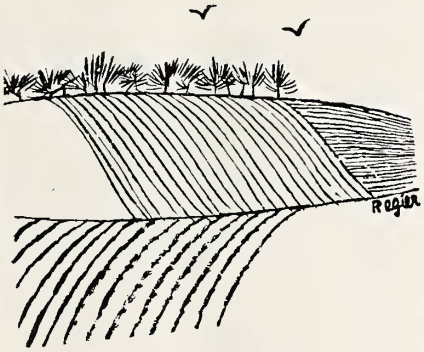
In Genesis we read, "The Lord God took the man, and put him into the garden . . . to dress it and to keep it," with instructions to "Be fruitful, and multiply, and replenish the earth." Thus by divine order, man is a guardian and steward of the holy earth.

God has placed in us a trust: that we use the soil efficiently and permanently. Failure to do so through abuse or misuse is mocking God. As stewards of the soil we are creative co-workers with God. When we use this heritage carefully we are honoring God and preserving His earliest creation.

As custodians of the soil, whether owners or tenants, we are morally obligated to pass on the soil to posterity with its fertility and fruitfulness undiminished. Failure to do so is stealing from and cheating unborn generations as well as the present generation. This is a direct violation of the eighth commandment, "Thou shalt not steal."

We do not own land. We may purchase a legal document, which says that it is ours, but actually that is only a permit to use it during the time we possess that document. The real ownership never changes. In Psalms we read, "The earth is the Lord's and the fulness thereof." We are merely stewards holding it in trust for God and future generations.

Our care of the soil is a religious and moral matter. We cannot exploit it for our own desires, for we dare not take advantage of that which is holy nor lower it to serve our own selfish desires.



The church has done a lot of preaching against sin: against vice, crime, divorce, dishonesty, unkindness, etc. But I doubt if we have fully recognized one of the greatest sins against the human race, which is the destruction of soil.

The mismanagement and destruction of our soil is eating away the foundations of our communities. It is immoral to take a piece of land and ruin it when we know better. If the earth is the Lord's and the fulness thereof, then certainly our care of it is a religious and moral matter calling for stewardship of the highest order.

We pray, "Give us this day our daily bread" and take for granted the soil and resources which provide our bread. Here in America we have established a record for destroying our soil faster than any nation at any time in history. If this is kept up, our children's grandchildren may really be hungry when they pray, "Give us this day our daily bread."

Stewardship of the soil is not new. Many so-called Christians knowingly or unknowingly are guilty of wasting the soil. "To him that knoweth to do good, and doeth it not, to him it is sin."

As a nation we have grasped the mystery of the atom bomb but rejected the Sermon on the Mount. We know more about war than about peace, more about killing than about living. Men with impoverished souls neglect their responsibility to the soil and to others. In our rush to build bigger barns and to raise more bushels per acre, we have lost sight of the things that count most in life. Jesus said, "Man shall not live by bread alone." Unless we conserve the spiritual values of life, all is lost. The soil, soul, and physical self are all important to the church community.

A church can live only where people live, and will be rooted in a soil which will remain and sustain them.

God gave us the soil to use. May we as custodians have the intelligence to respect our soil and the will to use it according to the principles of Christian stewardship, so that when our period of stewardship is done we may pass on the soil to posterity with its fertility and fruitfulness at a high level.

And the Lord spoke to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This ground was fundamentally no different from any other ground. God chose this moment to reveal a great and eternal truth: All ground is holy ground.

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*North Danvers Church, Danvers, Illinois. Member, Board of Supervisors of the Soil Conservation Dist. in McClean Co., Ill.

Flashes of Thought: *Waiting!*

For years we had wanted to do this, but somehow we never did. This year with the approach of the spring season we decided that this was a must upon our schedule of activities, so we responded to the advertisement in the catalog. The descriptive paragraph gave every evidence of its being exactly what we wanted.

Several days later I found myself spending a few moments in assembling the parts. The ad was right; it was a simple matter which any one with a small hammer could do. The pieces were all cut to size, the nails and screws were furnished, a picture diagram of directions was included. A few strokes of the hammer and the job was complete.

The spring time of the year is always a time of inspiration. It is then that the whole world begins to stir itself like a mighty giant stretching himself as he rouses out of his slumbers. Tiny little shoots appear above the ground giving promise of new life. The budding of the trees, the air of expectancy which seems to hover over the earth as the early dawn breaks forth—all of these have a strange way of renewing the inner spirit. The cold, bleak winter days are gone and the warmth of the rising sun brings forth new hope.

But it is those messengers of joy and happiness—the little wrens—which always thrill the soul. They flit about from one shady bough to another, singing as though the whole world was but one glad song. The beauty of their song inspires even the most discouraged to take on new hope.

That is why we wanted this bird house. We too wanted to be inspired by their song; we wanted them to make themselves at home in that tree near the kitchen window where we might enjoy them. The newly assembled wren house was placed in full view of the window. Now we are waiting, hoping that it will catch their fancy and become their home.

It was some days later as I looked out of the window and saw the house gently swaying in the breeze that I thought of the words of Jesus: "In my Father's house are many mansions. . . . I go to prepare a place for you." Maybe it was because we were in the Easter season with our thoughts centered upon the glorious resurrection, but that little wren house took on new meaning. We were eagerly waiting for the arrival of our little song birds; the house had been prepared and was ready. Was it too much to believe that our Lord, having gone to prepare a place, is now waiting in anticipation? Did not He pray: "Father, I will that they also, whom thou hast given me, be with me where I am"?

—Walter Gering

film review

SERMONS FOR YOUNG PEOPLE, a set of 16 filmstrips in color with 33 1/3 *rpm record and guide,* $94.50; *Eye Gate House.*

These story-sermons treat a number of crucial ethical and moral issues that young people face including honesty, stealing, marriage, stewardship, and loyalty. Having possible use with junior high and high schoolers as discussion starters, this set's usefulness could have been improved if the approach had been less moralistic.

What Is Christianity?

In the home it is kindness; in business it is honesty; in society it is helpfulness; in work it is fairness; toward the unfortunate it is the helpful hand; toward the weak it is burden bearing; toward the wicked it is evangelism; toward the strong it is trust; toward the penitent it is forgiveness; toward the unfortunate it is joy; toward ourselves it is self-control; toward God it is reverence, worship, and love. And the foundation stone, the undergirding motive in all these motives, is the spirit of Christ.

—*Watchman-Examiner*

No one is responsible for all the things that happen to him, but he is responsible for the way he acts when they do happen.

audio visual library

Broken Mask is a 16mm., black and white sound film, 28½ minutes in length, dealing with Christ, the church, and race. The dramatic story tells how Paul Brannon, meeting Negro George Tower at a summer interracial workcamp, was at first openly hostile. Finally he realizes that George is an intelligent person with ideas similar to his own, and the two become friends. While cutting a hardened plaster mask from George's face during some tense moments in the film, Paul sees that he himself had been wearing a black mask of prejudice on his own "white" skin.

But friendship between the two young men does not solve all future problems. When George enrolls in Paul's university and receives an invitation to church, many people, including Paul's girl friend, are critical. Can Paul meet this criticism? What will the pastor, who faces a possible split in the church over this crisis, decide to do? And will George take upon himself also responsibility for reconciliation? These are the questions suggested and answered in the conclusion of the film.

Rental of the film is $8.00. Order from Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas. Give first, second, and third choice of dates.

Exiles in the Holy Land is a 79 frame color filmstrip with 33 1/3 record or script. Over a million Arab refugees are still exiles in their own land. The filmstrip portrays their existence, tells how the situation came about, and shows the many different kinds of assistance which are needed and being given to the refugees by Church World Service, through which the Mennonite Central Committee does relief work. Rental: freewill offering or contribution for relief.

Views on Vocational Questions

The Patients of Jobs

by Riley Munday

"WHAT kind of vocation am I cut out for?" asked the frustrated freshman as he glibly picked the petals off a daisy and ended his proposition with a preposition.

"Papa wants me to be a banker and follow in his steps. That's number one. Mama wants me to go on television and be an entertainer. That's number two. My sweetheart, Myrtle Wishwash, wants me to be a preacher. That's number three. The guidance counselor here at dear ole Upjut University just told me that I was a natural to be an undertaker. That's number four. Hmmm, let me see. . . .

"One for the money
Two for the show,
Three to make ready,
And . . . four . . . to go!

"Sir, I am a *patient*. A *patient of jobs*. Will you help me? You are a retired youth director who surely should have one secret to share with all of us who bear the name freshman. And, sir, as you may know, there are many vocational minded frustrated freshmen who are Women!"

So spake Freshman Willie Wednesday who has been in the middle of the vocational week, looking both ways for Sunday. And what he spake stirred the embers in the bald old sycamore fig grower from Tekoa, Mississippi, and spreading the bramble bushes from the front of his humble hogshead, the ancient scribe emerged, squinted into the unaccustomed sunlight, and said:

"What I say to you is said with mingled and mangled emotions. There is some subtle satire stranded in this soothsaying. Take that lightly. But there is some succinct and shattering trust also contained herein.

"What are you looking for—a paying vocation or a paid vacation? Do you want to do some difficult task such as ringing a bell in a florist shop every time a century plant blooms, or had you rather be commander in chief of the Swiss navy? (Remember, the Swiss have no navy.) What do you want to become? Do you want to be a millionaire . . . or just live like one? Are you willing to live largely by invisible or visible means of support . . . which?

"Three bits of counsel, prithee, I would leave with thee.

"Don't let someone else bend the oar of your own vocational destiny. The world is replete with persons who dreamed a dream and had that dream thwarted for themselves. In turn, they superimpose that dream upon a child, who becomes a freshman, and the unsuspecting student becomes a permanent cripple. You do not want to be a round snuff in a square bottle!

"Don't discount any facet of your vocational makeup. God has never led anyone down a dead-end street. You may plan to be an English major, but you may wind up being a coal miner. Either way you must *dig!* So, get your two years of broad undergraduate foundation work. Abe Lincoln might have split rails in Illinois, but an English professor can go broke in Hoboken for the infinitives he split in Kansas, or the participles whence he dangled in Duluth.

"Don't dogmatically say, 'I'll be a glue maker.' You may get stuck to it! I know a fella who said while he was in college that before he would teach school he would starve to death. Now he's doing both.

"What is your divining intent? Are you going to be a missionary or mercenary? Do you place a high premium on intrinsic values? Are you sure that the Horatio Alger virus is completely out of your vocational system? It reoccurs, you know. What do you plan to get *out of life?*

"What do you plan to contribute to life? You should let the tail gate down in your vocational wagon before you hitch it to a star. What may appear to be a star in your

freshman year may prove to be a going comet by the time you become a senior. Imagine the chagrin of the man who built a factory in 1935 to make top dressing kits for automobiles, when all-steel-topped cars came into being the next year.

"I know a former youth director who taught school, pastored country churches, taught Bible in college, was an educational director, and also an insurance stock salesman. All of this was preparatory to personnel management and industrial chaplaincy. You never know what you'll be doing a year from now, not only in college, but for life. How do I know, son? He that speaketh of this former director is he. Many vocations have things in common, just as mine have had. And nowhere has God given primacy to any of many tasks. Remember what William Carey said when someone asked him about his profession. He said, 'I'm a minister by profession, but I cobble shoes to make a living.'

"Paul reminds all vocational minded people of all time, 'I have become all things to all men, that I might by all means save some' (1 Cor. 9:22 RSV).

"Finally, my frustrated freshman brother, or sister, *don't take your vocational growing pains too seriously*. You are still in the final spasm of adolescent metamorphosis. The world still has a snuff-bottle-green-hue cast over it, and the shattering realities of life are just beginning to rock your boat. Sit in the bottom of your rocking canoe. Lift up your face to your Heavenly Father, who loves you and understands you just as you are, and say to him, 'O Lord, this great sea of jobs is so vast and my bark is so small, help me!' Having prayed such a prayer, look inward. Accept your limitations without a sense of inferiority and your abilities without egotism. Develop every facet of your personality, and when your role emerges beyond the horizon of your senior year, get out of your outgrown canoe and throw yourself toward the sun."

Thus spake Zoroaster Miley Grundy, the ancient head of Hogshead Unlimited, and dutifully withdrew to the pale shade.

From *The Baptist Student*, used by permission.

What the Church Means to Me

*Jerry Lee Hoffman**

SOME PEOPLE say, "Yes, I believe that Christ is the Son of God; that He is an example, a Saviour, and a guide. But I cannot see why it is necessary for me to join the church. I can live a good life outside it." Because of this prevalent attitude, I would like to tell what the church means to me.

The church is not perfect. It has been guilty of persecution, tyranny, and superstition. The church has often stood in the way of scientific progress and social justice. There are some men outside it who are living better lives than some inside. But the church of Christ was never intended to be an association of perfect individuals. Its very mission is to deal with weak human nature and to strengthen it.

Having your name on a church roll is not a guarantee of happiness either here or hereafter. I do not believe that every church member will get to heaven, and one would have to be blind to everyday experiences to believe that church membership means a path of roses on earth. Just as we have no promise in God's Word of salvation for those who have not confessed Christ as their Saviour, we also know that the mere formal writing of a name on the church roll is not the final requirement either.

MY MEMBERSHIP in the Christian church is one of the most important relationships of my life. These are my reasons for this conviction.

I like the people of the church. In spite of the shortcomings of church members, if we could divide humanity into two parts, and place on the right those who are members of the Christian church, and on the left, those who are not members, I would have no trouble deciding which group to enter.

It is obvious that the racketeers, gangsters, kidnappers, drunkards, and the spoilers of life and happiness are not to be found within the church. On the other hand the unselfish, sacrificial leaders of society are not, as a group, to be found outside the church.

I am proud of the history of the church. I know that most of the great movements that have brought an enduring blessing to the ages have sprung directly or indirectly from the church. Many of our generally accepted ideals of justice and fair play were born in the heart of Christ.

Many of the finest paintings have dealt with religious subjects. Outstanding examples of architecture are found in ancient and modern churches. The church has always been the first institution to build schools, establish colleges and universities. It has supplied the motivation for our hospitals and institutions of helpfulness.

There are other organizations that furnish choice friendships, and there are other groups which have helped society. But the church has its roots in the divine will and is guided by the Holy Spirit. It appeals to all races and all ages. No man-made

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*Member, Youth Fellowship, of Carlock Church, Illinois

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Moin Street, Newton, Konsos.

organization can approach its growth, its service, and its power.

I would not want to live in a community without a church. Real estate agencies are always eager to report the proximity of a church to a prospective purchaser of a home. The folder of the Chamber of Commerce does not list the number of breweries in a community, but is always careful to mention the number of churches. Men who have no interest in supporting a church still admit its helpful effect in community life.

Today old standards are crumbling. Men are losing faith in their fellow men and the institutions of society. Many are disillusioned and disheartened. The supreme task of the hour is the rebuilding of faith. The church is unquestionably the greatest faith-building institution in the world, and a man's faith in God and in Christ is a fundamental requirement for happiness and peace.

HERE is the heart of the question. Throughout the Gospels, Christ insisted that men should confess Him before others. Who are the confessed Christians today? They are church members. I know that there are those who say that they can be Christians and yet stand aloof from the obligations of the church. But they can find no promise in God's Word which compares to the promise made to those who are willing to accept Christ publicly and allow themselves to be counted on His side. If we want to enter a spiritual realm and share in the glories of divine power, it is perfectly logical that we should be asked to give a simple expression of loyalty.

We need the human and divine fellowship which we can find in the church. In the church service, good friends extend a hearty greeting and a warm handclasp. We join with others in the singing of hymns of faith and courage. We join others in prayer. In this fellowship there comes a new courage and a new happiness as we realize that we are part of a great army of fellow beings striving onward together. We need the help of others, and in the human fellowship of the family of Christ there is help.

Above that human fellowship there is the consciousness of divine companionship. The service of worship, the triumphant singing of a hymn, a challenging message, the participation in a divine sacrament —these are all avenues by which we approach our Heavenly Father.

We all need it. We can well understand how a man who thinks he is living his life in his own human strength gives up and quits. But if he lives in the consciousness of the love of God and the presence of Christ, living has a new splendor, and everyday experiences bring a new thrill.

As church members we have obligations. We should support the church by our presence and our gifts of money and service. We should take every opportunity of sharing in this fellowship and we should urge others to share in these same blessings.

The decision is in our hands. Will you accept Christ as your Example, your Saviour, and your Friend? Will you enroll in His Church, share in the fellowship of its people, glory in its history, co-operate in its program, and participate in its triumph?

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful Christian steward when I decide to serve the Lord, dedicating to Him any valuable traits which He has given to me, and take up His yoke, not merely as a donor seeking praise, but as a humble servant seeking my Lord's calling.

Karen Bye, First Church, Upland, Calif., third prize, 13-18

A WINNER! A WINNER! A WINNER!

Interim Youth Workers

Peter Letkeman, Swift Current, Saskatchewan, recently accepted the call to become interim youth worker for the Young People's Union during the coming summer. He will be working primarily in Canada and tentatively plans to assume this responsibility in June. He presently serves on the YPU Cabinet as Fellowship Area Chairman.

William Gering, who has served as youth worker for several years, will terminate his YPU duties at the end of May in order to begin graduate studies at the University of Indiana.

Opportunity for Growth In H. S. Workcamp

Having attended the high school workcamp last summer, I feel that one of the outstanding factors involved in carrying out a successful workcamp program is the family-like closeness of a workcamp unit. Living together as the campers do, sharing each other's hopes, joys, sorrows, and despairs, the campers develop a closeness and understanding of each other which would doubtless never have come to be, without their workcamp experience.

As is common in any family, many disagreements, problems, and misunderstandings naturally arise. However, upon looking back on these occasions, we realize that they all contributed to the workcamp experience, giving the campers an even better appreciation and understanding of each other.

Whatever arguments may be presented against the VS plan for high school young people, I feel that the new ideas gained, lasting friendships formed and other general camp relationships outweigh all oppositions. Opportunities such as this, through which new friends are made and opinions and thoughts shared, are greatly needed by our youth as we grow in love and service to God and our fellow men.

—Judy Hilty

You have not lived a perfect day, even though you have earned your money, unless you have done something for someone who will never be able to repay you.

—Ruth Smeltzer

our schools

OPERA TO BE GIVEN

Mozart's ever popular light opera, *The Magic Flute,* will be a commencement week feature at Bethel College. Through the medium of enchanting music and colorful drama Mozart would portray man's search for wisdom and enlightenment.

The leading role, Tamino, is sung by Don Peters, who will be remembered for his role in *Cosi Fan Tutti,* the opera given last year.

Papageno, who is content with this world, is sung by Eldred Thierstein. The Queen of the Nights is played by Judy Enns, while Pamina, her daughter, is played by Rozella Schmidt. The Old Woman, or Papagena, will be Vinette Graber.

Sarasoro, the High Priest of the Night, is played by Harvey Hiebert, and Monostratos, his servant, by Randy Schmidt. The three temptresses are played by Rosalie Voth, Emmalyn Duerksen, and Mrs. Ethel Kaufman. The three good spirits are Betty Schrag, Emma Joan Voth, and LaVera Goering. Three priests will be played by Jerry Dyck, Glen Goering, and Stanley Pankratz.

Accompanists are Dorothy Harms and Janice Reimer. Staff responsible for the production of this opera includes James W. Bixel, head of the music department, who directs the music; Mrs. Virginia Edgett, dramatics instructor; and two students, Stanley Pankratz and Virgil Penner, who are responsible for designing and building the stage sets.

EUROPE CONCERT TOUR

The third concert tour of Europe since 1952 is being planned by the Mennonite Singers of Bethel College, according to W. H. Hohmann, director of this student singing group.

Embarking from Montreal, June 3, the choir will visit England, Holland, Belgium, Germany, Austria, Switzerland, and France. The group will return to Montreal via LaHavre, France, late in August.

The purpose of this tour will be to enhance the cultural values of these contacts for the choir members, to share the inspiration of great music, and to foster friendship, goodwill, and understanding.

Tour members will visit such centers of Western educational and cultural heritage as great cathedrals, museums, birthplaces of great people, and historic monuments. Choir members will also have occasion to visit in the homes of people and share more intimately philosophies of life.

Members of the touring choir include the following sopranos: Rozella Schmidt, Nola Epp, Sharon Gray, Alma Nolan Sapp, Frances Klassen, and Mary Thiessen.

Altos are Judy Stucky, Ida Mae Nickel, Agnetha Duerksen, Arvelda Nickel, Carolyn Friesen, and Marcene Graber. Tenors are Tom Schrag, Richard De Forest, Leon Janzen, Verlin Bartel, and Menno Kaufman; and basses, Maynard Janzen, Rupert Hohmann, Paul Enz, and Peter H. Graber.

ACCREDITED

The president's office has been notified that the University of South Dakota grants Freeman Junior College continued accreditation for the next two years. This was done on the recommendation of the examining committee which visited the campus early in February.

INTER-STATE FESTIVALS

April 11 the Freeman Academy Choir and Band participated in the Inter-State Academy Music Festival held on the campus of Sunshine Academy at Miller, South Dakota. The Inter-State Academy group includes church high schools from Minnesota, Iowa, and South Dakota. They form a conference for athletic, music, dramatic, and forensic meets. The Play Festival was held on the Freeman campus April 25 with *The Robe of the Galilean,* a one-act play by John McGreevy as Freeman's entry. Included in the cast are Ida Gross, Joyce Waltner, Lonnie Waltner, Eileen Tieszen, Blanch Brockmueller, Duane Tieszen, Marlan Kaufman, Harriet Mueller, Clark Graber, and Curtis Fast.

The College Choir and director LaVera Schrag returned from a ten day tour which took them east as far as Bluffton, Ohio. The John Ewerts accompanied the group.

SENIOR BANQUET

One of the highlights of the year for the Mennonite Biblical Seminary seniors and their wives was the annual Senior Banquet held at the First Church of the Brethren on April 24. A Pennsylvania Dutch theme was carried out in the food, waiters' clothing, and program. There was a special note of dedication at this time since it is the last senior banquet that will be held with both the Mennonite and Brethren groups participating.

Brethren were not only influenced by the German Pietists but also by the early eighteenth century Anabaptists, D. F. Burnbaugh showed in special lectures at Bethany Biblical Seminary. Because of the common heritage he emphasized the need for greater co-operation between these two historic peace churches. Burnbaugh has done research in Europe on early Brethren origins.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

TEACHERS—Christian principal and teachers needed for our four year accredited Lustre Bible Academy. State qualifications. Apply to: Frank Toavs, Wolf Point, Montana. Ph. Lustre EXport 2-4166. (No. P 229)

WORK WANTED

HIGH SCHOOL GIRL — Summer employment wished by high school girl in the mid-Kansas area. Would prefer housekeeping, cooking, and work with children. Available by June 1. Contact: Mutual Aid. (No. P 230)

into the beyond

MRS. A. P. (HILDA) SCHMIDT, passed away March 12, 1958. She was a member of the First Mennonite Church, Clinton, Oklahoma.

P. J. FLAMING, a member of the First Mennonite Church, Clinton, Oklahoma, passed to his reward on April 2, 1958.

MCC news and notes

POLITICAL TURMOIL

INDONESIA — The strife between the rebel and central governments in Indonesia is affecting the living conditions of MCC relief workers, but they have not found it necessary to leave their posts.

All three units—in Java, Halmahera, and Timor — report higher prices and, in the case of Timor and Halmahera, communication service is poor and there is a shortage of gasoline and food. Cases of starvation have been reported in Java. Psychological tension appears to be mounting.

Non-Indonesian fraternal church workers, such as MCC people, apparently have not been under pressure to leave the country. In fact the Indonesian government this spring granted entrance visas to three new fraternal workers who represent the West German Rhenish Mission, according to Ecumenical Press Service. MCC has some pending requests for entrance visas.

EUROPEAN REFUGEES AWAIT RESETTLEMENT

HONG KONG—Among the thousands of Asiatic refugees crowded into Hong Kong are some 1,200 European refugees, the Ecumenical Press Service reports.

All have visas for resettlement in overseas countries—particularly Australia and Brazil — and more than 80 per cent have obtained resettlement opportunities through the Service to Refugees of the World Council of Churches, EPS says.

The Hong Kong governmental authorities have fixed 250 as the desirable upper limit for the number of European refugees in the badly-overcrowded colony, EPS states, but 3,200 other refugees remain in north China because Hong Kong cannot admit them, even though it has already exceeded the quota and resettlement visas have been obtained by WCC.

The chief reason seems to be a lack of sufficient funds available to the Intergovernmental Committee for European Migration for ocean transport, EPS reports.

As a representative of North American Mennonites, Norman Wingert (Upland, Calif.) is distributing food and clothing to some of the many destitute refugees who are stranded in Hong Kong.

REFUGEES INCREASE

BERLIN—An increased number of refugees crossed from East Germany into the west zone of Berlin during the Easter holidays, according to a report from an MCC worker serving in a Red Cross camp for refugees.

The number crossing during that period is reported to be 3,000. The average number crossing daily, past reports have indicated, is around 300 persons.

They go to large refugee camps or to small private ones, such as the one recently opened by MCC, to wait for official recognition as refugees so they may enter West Germany as citizens.

HOSTEL FOR WORLD'S FAIR

BELGIUM — Four MCC Paxmen helped paint and repair the Protestant Youth Center in Brussels, Belgium, so it could be used for a hostel during the World's Fair, now in progress.

The men are Paul Stucky, Walter Schmucker (both of Archbold, O.), Willard Van Pelt (Columbiana, O.) and David Gingerich (Chappell, Neb.)

The men report: "We believe our work in Brussels was needed, appreciated, and meaningful to us who helped there. We were of course handicapped by language in our associations with the youth, but we hope we did leave an impression."

While in Brussels they fellowshiped with Jules Fl. Lambotte, pastor of the Mennonite mission in Brussels, and with David Shank, director of the Mennonite Children's Home at Ohain, Belgium.

TRAINEE SPONSORS NEEDED

"Misconceptions and enmities are being torn down and new understandings and friendships are rising in their place" through such efforts as the MCC-sponsored trainee program, the U. S. Department of State has declared.

Applications to provide a home for six months for an international trainee are due by May 15. Thirty-five young people from Europe are to arrive in August.

Represented among the young men are six carpenters, a mason and construction worker, florist, truck gardeners, punch-card calculator and bookkeeper, druggist, printer, welder, and two farmers (others as well would be interested in going to farms).

In the group of young women are five who prefer city household work, three who like rural household work, four who have listed general household work, three secretaries (not English), a kindergarten teacher, and two nurses.

Families who would like this experience in international living may wish to consider opening their homes to one of these trainees. Write to MCC, Akron, Pa.

jottings

SACRED CONCERT

First Church, Clinton, Okla.: The Mennonite Brethren Song Festival was held in Weatherford, Okla., April 20. April 27, in the afternoon, the Oklahoma Bible Academy Choir presented a sacred concert in our church. Mrs. Walter Regier, our pastor's wife, was recently in a car accident while bringing the boys home from school. We are grateful to the Lord for His protection and care, that no serious injury occurred. —Mrs. J. K. Sawatzky, corr.

NEW PASTOR

New Hopedale Church, Meno, Okla.: Our church and the Oklahoma Bible Academy co-operated in a week of special meetings beginning Jan. 19, with Ben Rahn of Inman, Kan., as guest minister. Brother and Sister H. T. Neufeld were accepted as members by letters from the Bethel Church in Enid. Ben Friesen, present pastor of the Hopefield Church near Moundridge, Kan., has accepted the call to serve us as pastor. We are looking forward to their coming. On Good Friday morning communion was observed; in the evening a Mother-Daughter banquet was held with Mrs. Harold Ratzlaff and daughter Mary Ann as speakers. They also showed pictures of India, and an Indian meal was served by the men. On Sun. Ruth told how the Christians in India observe Easter, and Harold brought the message on Matt. 7:7. In the evening the Arthur Schmidts, on furlough from Ecuador, told of their work and showed pictures. April 14 men and women went to the Mission Church at Longdale, Okla., for a workday; they did painting, repairing, and filling in around the church. The August Schmidts from Canton, who serve the church, also spent the day there working.—Mrs. H. J. Becker, corr.

SERIES OF MESSAGES

Church of the Good Samaritan, Huntingdon Valley, Pa.: Vernon Neufeld delivered a series of messages on "The Cross" during Holy Week, climaxed on Easter Sunday morning by his final message to a more than capacity audience in the parsonage chapel. Additional cause for rejoicing is the return by re-election of Pastor and Mrs. Ratzlaff. Pastor Ratzlaff will also serve as director of arts and crafts at Men-O-Lan this summer. The S. S. will donate seven dollars to each youth attending this camp. The interior of our chapel has been painted. The Women's Society of Christian Service is preparing Christmas bundles for MCC. The men prepared and served an Easter breakfast to families and guests, a unique undertaking most enthusiastically received. The Women's Society visited the ladies of the Zion Church in Souderton the evening of April 8. The alumni of Mennonite Biblical Seminary and their families met in the church April 7.—Mary Upright, corr.

DISCUSS LODGE AND OATH

Bethel Church, Marion, S. D.: On Palm Sunday our church had the joy of receiving Pastor and Mrs. Ralph Graber into church membership. Communion services were observed on Good Friday. Easter Monday the Men's Choir took part in the Easter Hymn Festival sponsored by the Mennonite Ministerium in Pioneer Hall, Freeman. In our Bible study meetings in March the subjects "The Lodge" and "The Taking of Oath" were discussed. Bernice Jantzen, daughter of Mr. and Mrs. John Jantzen, passed away March 2 at the age of 27. Due to an injury at birth she had to be taken care of her entire lifetime. In her own special way, Bernice was a blessing to her family and to others. The Sewing Society and others made contributions of materials to the Goodwill Industries of Sioux City, where handicapped people can earn their way back to productive living. April 13 a group of ladies had a program for Mrs. Peter E. Ewert, who is unable to attend church services. Her cheerful Christian personality is an inspiration to those who visit her.—Corr.

EASTER PLAYS

Swiss Church, Alsen, N. D.: April 4 the joint Ladies' Mission Society program was held in the Salem Church at Munich. Guest speaker was Mrs. Elmer Dick, missionary from Africa. The evening of April 4 the Ladies' Mission Society gave a program of two plays: *Behold; the Third Day* and *Who Shall Roll the Stone Away?* A solo, duets, and trios were also given. April 10 our Mission Society met, with Mrs. John Toews as hostess. The Youth Fellowship group bought and installed a sign for the church, giving its name and what is done each Sun. Funeral services were held for Dave Feil April 14; he passed away April 10 due to a heart attack.—Mrs. F. Feil, corr.

WARD 'ADOPTED'

Salem Church, Dalton, Ohio: Plans are made for our church to "adopt" a ward at the Apple Creek State Hospital this year. The different organizations will sponsor a birthday party each month for the patients in that ward. Prof. John Klassen of Bluffton College presented a demonstration entitled "The Spiritual Meaning of the Potter's Wheel" on April 16. Andrew Shelly brought an illustrated up-to-date report of progress in the Associated Mennonite Biblical Seminaries at Elkhart on Tues. evening, April 22. The Mother-Daughter social will be held May 5 in the church basement. Miss Hiltze van der Laan, an MCC exchange student from Holland, will be the speaker. The adult group of our C. E. is studying the book, *Challenge of Christian Stewardship,* written by Milo Kaufman. Outside speakers are brought in to discuss the different phases of stewardship.—Corr.

VISIT TO MISSION

First Church, Monroe, Wash.: On Palm Sunday special services were observed for baptism and reception of members during our worship hour. Four young people were baptized and received into the fellowship of the church: Shirley Leland, Sally Schwartz, Janet Unruh, and Kathrine Stucky. At this same service we also received into the church Mr. and Mrs. Mike Martin, Mr. and Mrs. John L. Schwartz, and George Ensz. We welcome all into our midst. Holy Week union services for the Monroe churches were held Monday through Thursday evenings in our church under the auspices of the Monroe Ministerial Association. Communion was observed at the various churches on Good Friday evening. The Ladies' Missionary Society thoroughly enjoyed their trip to Bellingham, Wash., and the fellowship at the Lighthouse Mission as guests of the Mission and the Ladies' Missionary Society from the Glendale Church, Lynden. Ladies' Missionary Society sponsored a banquet April 11, with a missionary dentist, Dr. Samuel Ediger, who has spent some time in the Belgian Congo, as guest speaker. He also brought us the message at our regular worship service on the following Sunday morning.—Mrs. Dan S. Miller, corr.

Conference on Safety

In April the regional conference of the President's Committee for Traffic Safety was held in Chicago. A conference representing the leadership of the Midwest in business, labor, agriculture, religion, and civic functions can be a highly educational experience for any person. The first impression I received was that all were earnestly searching for an answer to a menace which claims a life every 13 minutes in America. There was little of the flag-waving and celebration which accompanies many conferences, for how could there be when over us loomed the specter of death on the highways? There was a grappling with the problem. Some of the discussions reminded me of church meetings because of their seriousness. Women participated in the meetings, representing local safety councils or church groups such as the Catholic Council of Women. Another impression received was of the efficiency of the whole conference. Materials were always ready for consultation; resource leaders were always available to give information and clarification of issues.

It is my opinion that the General Conference can benefit from the vast amount of literature and advice which is available from all of the organizations which have made traffic safety their concern. Lecturers are ready on request to give talks on safety. Churches interested in the relation of religion to the traffic menace should write to John T. Kenna, Church Safety Activities Committee, National Safety Council, 425 North Michigan Avenue, Chicago 11, Illinois, or Board of Christian Service, 722 Main Street, Newton, Kansas.

—Nick Dick

bookmarks

WHAT LAYMEN CAN DO

LAYMEN IN THE CHURCH by Paul W. Milhouse. 80 pp., Warner Press, $1.25.

The author in very simple language and in seven short chapters gives to the laymen who make up more than 99 per cent of the membership of the church, a clear picture of their place in the life of the church. "This book has been written with the hope that it may be a guide to lead you into a greater appreciation of your position as a layman in the church."

Laymen must consider themselves necessary in the work of the church. Laymen always occupy a position at the growing edge of the church. They are the only ones who can take Christianity into the shop or factory, and demonstrate it in the office, or on the assembly line.

The language of the book is that of the average church member. The book summarizes for the layman his possibilities and responsibilities in the church and answers many of the problems which he meets in his day to day living.

The book ends rather abruptly. Perhaps each reader should write the last chapter. It is a good book for all of us to read and reread, applying its lessons in our Christian lives.

LAYMEN AT WORK by George Stoll, edited by Albert L. Meilburg. Abingdon Press, 93 pp., $1.75.

This is a true story of how a group of laymen "acted out" the demands of the gospel. It is Christianity in action. "The person who started the gag that preachers are paid to be good, but laymen are good for nothing, started an idea that many people actually have. . . . Congregations have more to do than congregate. Laymen have more to do than pass the plate on Sunday and pass the buck on Monday. Each man needs a 'magnificent obsession.' "

In less than 100 pages one sees the need of people in trouble, in jails, institutions, hospitals, and on the street of an average American city—Louisville, Kentucky. One also sees what can be done by laymen working in committees for those who are sick, destitute, or in prison.

The Mennonite church is moving into the cities—Kansas City, Denver, Chicago—a new front of sin and opportunity. This book is a good prescription for our new frontier.

—J. O. Schrag

THE LAYMAN LEARNS TO PRAY by Lloyd V. Channels. 96 pp., Bethany Press, $1.50.

The purpose of this book is to give "instruction in the how, when, where, why, and what" of prayer.

The author defines prayer as "communication between us and God. It is a two-way conversation in which we talk to God and God talks to us, in which we listen to God and God listens to us" (p. 9). Since what we say to people is determined by what we know of them, an interesting chapter is devoted to our Christian convictions about God. This is followed by chapters with practical helps on such subjects as what we ought to say to God, how God speaks to us, answers to some questions about prayer, and the fruit of prayer.

There are some thought provoking statements in the book. Take for example, "We may 'believe' in prayer, but not enough to spend any time at it" (p. 10). And, "We can pray at any time and in any place. However, we will probably not pray at any time and in any place until we first learn to pray at a specific time and in a specific place" (p. 45).

It is surprising to find the author referring to the Holy Spirit as "it" on page 60, and there are a number of places in which this reviewer cannot follow the author's explanation of biblical truth.

His chapter on "How Does God Speak to Us," which from his definition of prayer is the area in which we need our most help, is most disappointing. He gives many ways in which God speaks to man, but devotes only a few paragraphs to that which properly could be called "listening to God" in a season of prayer.

—Richard Tschetter

SIX DEADLY SINS: Politics without principle; wealth without work; pleasure without character; business without morality; science without humanity; and worship without sacrifice. —E. Stanley Jones

Is This God's Will?

These words He spoke: "Let there be light."
The day was parted from the night.

The voice that spoke, yet e'er so soft,
Now keeps the lighted stars aloft.

Yet who is man who knows the art
With force to tear this world apart?

Who sends earth's dust imbued with power
Escaping from Canaveral's tower

To sail its orbit in the sky
While mankind, fearful, wonders why?

Is it for good? Is it for ill?
For war or peace? Is this God's will?

Amid turmoil of the unjust
A helpless soul at birth is thrust.

Amid the clamor and the strife
A spark is kindled we call life.

Is it in vain it starts to grope
For what is real? Or dare we hope

That not all earth is filled with sin?
Does word or spirit dwell therein?

Dare we believe as we've been taught
That by God's Word the world was wrought?

Then can some men because of hate
Invent the means to seal our fate?

Then will one man, if hand not stayed
Destroy one day what God has made?

He sends earth's dust imbued with power
Escaping from Canaveral's tower

To sail its orbit in the sky
While mankind, fearful, wonders why.

Is it for good? Is it for ill?
For war or peace? Is this God's will?

—George C. Peters

conference notes

A DYNAMIC HUMAN PROBLEM

The dispossessed, the refugee, is one of the saddest realities of our century.

There are still 159,000 *nonsettled* refugees remaining from World War One and World War Two. There are about 19,000 Hungarian refugees in Austria. In the Middle East there are 100,000 Algerian refugees and 934,000 Palestinian refugees. There are approximately 1,000,000 Chinese refugees in Hong Kong.

Yet the United States has no adequate refugee program. Other nations are more willing to accept the ill and the physically handicapped. The law enacted last year provides for the admission of only 19,000 refugees. Some 32,000 Hungarians who were brought into the country as parolees are still ineligible for citizenship. Their status has been cited as one of the major obstacles to early integration.

Rep. Kenneth B. Keating has recently reintroduced the President's 1957 proposals which would authorize the admission of up to 68,000 escapees a year. Several bills would regularize the status of the Hungarians. H. R. 11033 by Rep. Michael A. Feighan is said to have the support of all members of the House Subcommittee on Immigration including Subcommittee Chairman Francis E. Walter.

SERVICE ORIENTATION

Some thirty General Conference young people will gather together at Kidron Kottage on the Bethel College campus May 9 and 10 for summer service orientation. During this two day period there will be study, recreation, fellowship, and worship. All will seek the motives and goals which spur them on to serve this summer.

NEW STAFF

Recent additions to Central Offices personnel include Sterling Shelly, Quakertown, Pa., who is serving his 1-W term as Multilith operator for the Board of Education and Publication, filling the vacancy left by Paul Roth, Congo Pax worker.

Sue Young, Louisville, Ohio, a student at Bethel College, is working as part time bookkeeper for the Mennonite Publication Office, and Mrs. Herbert Miller (Pastor Miller serves the Grace Hill Mennonite Church) has joined the staff as part time assistant bookstore clerk and standing order secretary.

Elma Ediger, Inman, Kansas, was formerly a VSer at Brook Lane Farm, Md., and now does secretarial work for the Board of Education and Publication.

SHOULD TOY PISTOLS BE ILLEGAL?

WASHINGTON—Two labor leaders have urged the banning of sales of toy pistols as a means of combating juvenile delinquency.

President Thomas J. Lloyd and secretary-treasurer Patrick E. Gorman of the 350,000-member Amalgamated Meat Cutters and Butcher Workmen, AFL-CIO, said that "the child's mind never quite loses track of those things which made him courageous, fearful, or which caused him pain." On the good side, "youngsters never forget the prayer they learned on their mother's knee."

On the bad side, "toy pistol packers will develop into a bang! bang! kingdom of real pistol packers," they wrote in an editorial in the AMCBW's official publication.

The union officers complained that "Our society, our schools, and our parents who cannot see this are looking through sightless eyes. . . . Everyone who could do something about this situation, like ostriches bury their heads in the sand of indifference. A judge, a little later on, will send a man to the penitentiary. There is more than a chance that he would have been a better citizen were he not introduced in his early boyhood to the bang! bang! kingdom of pistol totin'."

They wrote, "The Congressman who will introduce and have passed a bill which would make the sale of toy pistols illegal will give his name to posterity as the benefactor of our nation's children and the abolitionist of juvenile crime schools.

"A kid nowadays is not satisfied unless he has his six-shooter strapped to his hips. He bang-bangs away at his playmates, and they bang-bang away at him. If his dad has the real thing around the house and Junior sees it . . . he prefers the lethal weapon to his so-called toy . . . Junior, with the real thing, bang-bangs away at Mom and Dad or a sister or brother or a playmate, and a home suffers a tragedy," they wrote.

TOO WHITE

Bhubaneswar, India—This time it was not black but fair pigment of the skin that stood in the way of a Hindu couple entering a sacred temple. Dewan Chamanlal, M.P., chairman of the Hotel Standards and Rate Structure Committee, who came here . . . from Calcutta, went to visit the Bhubaneswar Temple together with his son and daughter-in-law and other members of the committee.

But the party was refused entry into the temple because the priests objected to the fair complexion of the son and the daughter-in-law of the dewan sahib.—P.T.I.

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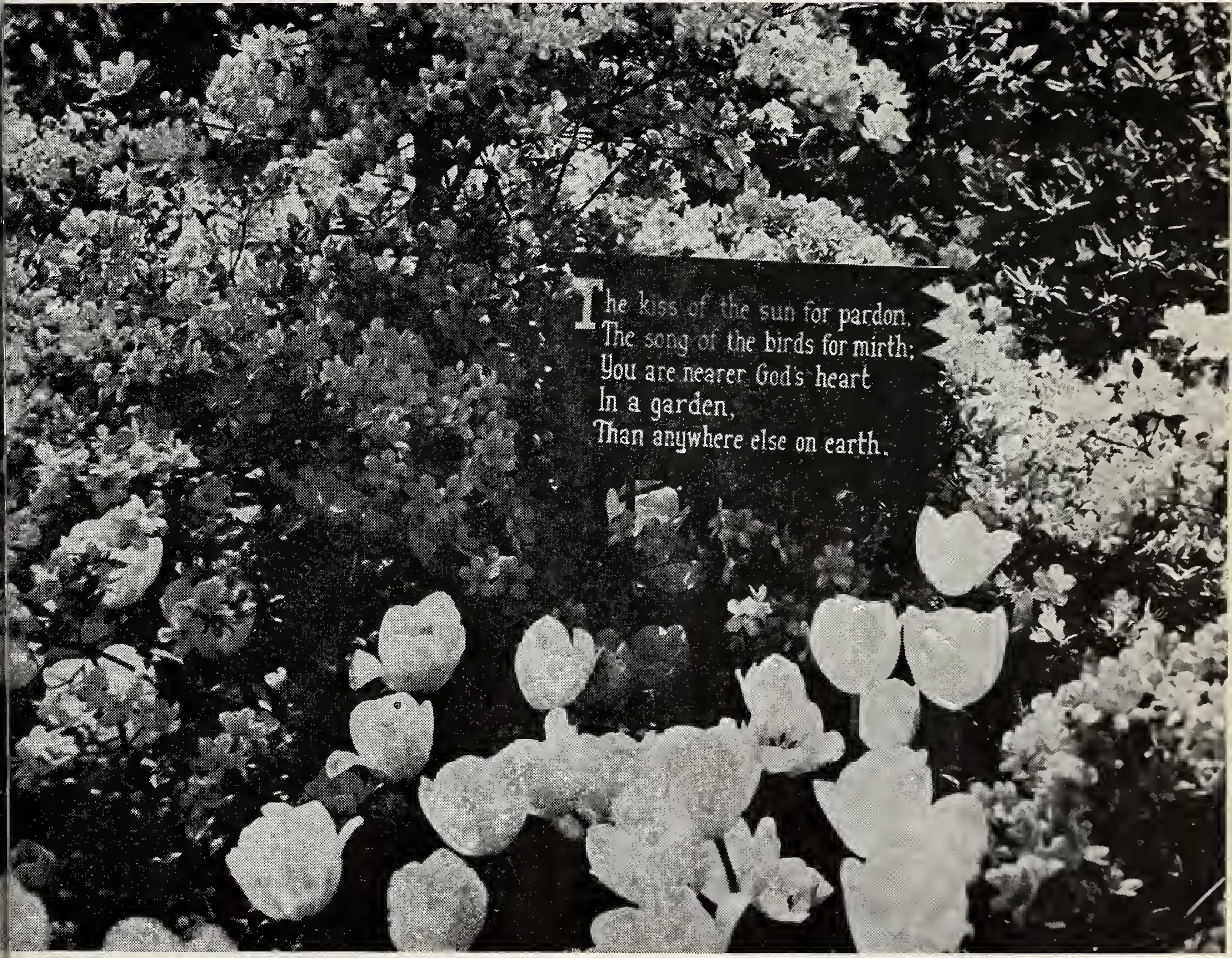
The kiss of the sun for pardon,
The song of the birds for mirth;
You are nearer God's heart
In a garden,
Than anywhere else on earth.

MEDICAL MISSIONARIES AND NEW HANDS

Don D. Kaufman—SEMINARY LABORATORY IN BOYS' WORK

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Photo by Religious News Service
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May 26—Commencement, Bethel College
May 30—Commencement exercises, Freeman Junior College
June 1—Baccalaureate, Bluffton College
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June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Mennc Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 19-21—Study Conference on Evongelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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editorials

THE ART OF WAITING Forty days after the Resurrection, as Jesus was about to ascend into heaven, He instructed His disciples to remain in Jerusalem and wait until they were clothed with power.

In our tense, rushing way of life we do well to note the biblical emphasis on "waiting." The quiet soul mirrors God; the turbulent life may miss Him altogether.

Waiting may be voluntary or involuntary. There are many unavoidable delays that are a part of life. We may rebel against these enforced waitings or we may accept them as God's interludes, whereby our souls may find new growth. The voluntary waitings may also become great periods of refreshing, times when we may "lean our arms on the window-sill of heaven and gaze upon the face of God."

Waiting develops PATIENCE, one of life's hardest lessons. Not idleness, but calmness and poise. We can't rush God, but we can learn to trust Him in patience, remembering God's patience with us.

Waiting implies EXPECTANCY. We are not indulging in idle nothingness but in great expectations. Christianity is not an opiate to make us insensible to the atmosphere around us but a power to charge life with divine expectation. To really wait on God is to expect great things from Him. We may expect and wait for His loving forgiveness that makes us whole again. We may wait for strength to match our days and our tasks. We may wait for and confidently expect His guidance, for He has said "certainly I will be with thee."

Waiting also implies PREPARATION. If we expect something to happen we get ready for it. When we await guests we prepare for them. Waiting for God means preparation of heart and mind that we may be ready to meet Him when He reveals himself and His will to us. When we are released from fear and relaxed in soul, He can enter our lives and use us in His service.

Proper waiting is an art and not a waste of time. It can bring clarified patience, high expectancy, and inner preparation for the tasks ahead. James Russell Lowell said:

"If the chosen souls could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done; . . .
The nurse of full-grown souls is solitude."

"PRAY FOR PEACE" These words appear occasionally in the stamp cancellation of letters. If the government sees fit to call attention to prayer, how much more should the churches call attention continually to the possibilities in prayer. More is accomplished by prayer than we realize, and if Christians sincerely prayed for peace and for divine guidance of the leaders of the nations, more good would result than by all the increasing appropriations for more nuclear tests and bigger bombs.

The *Compulsion* of Love

LOVE and compulsion strike us as an odd combination. We usually think of them as opposites. But see Jesus "setting his face to go to Jerusalem" and to death. See Paul being driven relentlessly across the Roman world by some inner compelling force that wouldn't let him sit still or stop preaching. See the countless Christians who have been driven in joy to burn out their lives, many to die as martyrs, and we conclude that there must be a relationship between compulsion and love.

That love is a driving power we readily admit. "For God so loved the world that he gave his only Son" (John 3:16). But to say it is compulsion? Yet what can it be? No, it is not compulsion in the ordinary sense of the word—like military service or a compulsory task people do because they must. Nor even like a good deed done out of a genuine sense of duty.

The compulsion of love is an inner, unexplainable, driving force that makes you serve above and beyond the call of duty. Yet you don't feel compelled at all; it seems a quite natural thing to do.

Love's Magnetism

The compulsion of love is felt first when a person's life is touched by Christ. There is an irresistible magnetic power that draws you to Him. You may resist but the pull is always there. What you feel is the compelling love of God who is love—the love that expressed itself supremely in Bethlehem, on Calvary, and in vacating a tomb, because it was compelled to do so. This love draws you and, when you yield to it, holds you in its power so that you have no desire to escape it or do other than its bidding. For in this love God can take a self-centered, self-important person like Paul—or you—or me—and change him completely, setting his life moving in the right direction.

When people come under this compulsion, one of the first places they feel it is in their pocketbooks. It may take time to adjust to it; people will squirm under it, reasoning and rationalizing to find ways out of it, but the feeling that they ought to give is always present.

Out of Joy's Abundance

But if people yield as they should, they soon find the compulsion of love touching everything they possess. Consider the Philippian Christians as an example. Paul commended them to the Christians at Corinth for giving beyond their means out of "their abundance of joy and their extreme poverty" for the Jerusalem relief project.

But that wasn't all. They sent several personal gifts of money to Paul and then sent Epaphroditus to be his companion in prison to help him in any way needed. A church will send only its best, most trusted man on such a mission, and only one driven by the joyous compulsion of love would willingly go to be a companion to a political prisoner. Epaphroditus got sick and nearly died getting to Paul. The compulsion of love stops short of nothing—neither sickness nor death.

Once more, then, we see Paul, this time in prison writing to his friends at Philippi and saying, "Now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain" (Phil. 1:20, 21). And then we see "Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross" (Heb. 12:2).

Repayment Or Love?

Some will say, "Then that is why you live and serve as you do, to repay God for what He has done for you. You do it for the sake of Christ." And our answer must be "No," for what they speak of is a motivated type of service, the kind common to fraternal and service clubs. Christian life and service is motivated solely by unmotivated love. I am not a minister of the gospel because I want to do something for Christ. I would certainly have chosen another way of serving Him had I been offered choices. I am here because I felt a compulsion, a pulling force, drawing me in this direction, and I could do no other than yield to it.

Compulsion it is indeed, for you cannot escape it. Yet we do not identify it as such because it hardly seems like it. It rather pulls you and holds you in a state of joy so that you would be neither happy nor content doing anything else. We do not call it compulsion but a privilege and an honor to be so endowed with the power of love.

Thy love, so tender, so possessing,
Is joy to me, and every blessing.

by Lamont A. Woelk, pastor
Fairfield Church, Fairfield, Pa.

Seminary Laboratory in *Boys' Work*

by Don D. Kaufman, student
Mennonite Biblical Seminary

ON the door of a basement on the south side of Chicago there is a sign placed there by a group known as the Golden Eagles. Who are they? They are a bunch of fellows who enjoy getting together in a place they can call their own.

It is not a very impressive room, but the things that happen there make it home for the youngsters. From this kind of a center, the work of the Woodlawn Mennonite Church Boys' Club has been carried on, primarily by Vern Preheim and Carl Thieszen, since its beginning in the fall of 1957. What goes on in such a group? Let's attend one of the sessions.

Roundfaced, restless, and energetic, Marlan had been quite active in the club but his interest waned and eventually he stopped coming to the meetings. A month or two later he was taken to the hospital. Something of the following conversation took place at a club meeting shortly after Marlan's illness:

Leslie (to leaders): Do you know that Marlan is in the hospital? Do you think the club ought to buy something to give to him?
Vern: No, I didn't know he was in the hospital. Guess it would be wise to get him something. How do the rest of you fellows feel about this?
Voices: Yah, let's get him something.
Carl: What would you suggest?
Galen: Let's buy him some oranges!
Dennis: No, let's get some candy!
Bruce: Oranges sound good to me.
Vern: Are you sure he is allowed to eat oranges? Don't you suppose that he is getting all the food he needs in the hospital?
Jobie: Let's get him something else, maybe something to play with or something like that.
Voices: Okay, something to play with!
Carl: How much are we going to spend?
Bruce: He never came much and he isn't in the club now—five cents apiece is enough.
Leslie: That's not very much. I think we ought to give twenty-five cents each.
Vern: Clem, what do you think?
Clem: About twenty cents would be all right with me.
Carl: So you and Leslie think we ought to spend more even though he left our club and in this way show him that we still think of him. Do you think that he might again show interest in our club?
Many voices: That's right! Let's give him something pretty nice.

In this fashion the club continued to work, its decision reflecting some Christian values in exercising a deed of love. In such active situations the fellows are learning what it means to share their lives with each other. By assuming responsibility and expressing appreciation and concern for others they are overcoming their excessive self-centeredness. They are discovering what the love of God means in their life together.

Group Planning

Much of the effort with the fellows has been of an experimental nature. They have been encouraged to take as much initiative as possible in shared planning. Participating in group decisions helps them to be responsible. So far the program has consisted mainly of creative craft and recreational activities. These include soap carving, field trips, woodcraft, planning meetings, Ping-pong, discussions, knot tying, making kaleidoscopes, cookouts, camping, films, softball, volleyball, and basketball. In a spirit of Christian co-operation the neighboring St. James Methodist Church has graciously permitted our group to use its gym facilities.

This is not the first year that the Woodlawn Mennonite Church has attempted to establish a boys' program in the North Kenwood-Oakland Community. The first significant effort was made in the summer of 1951 when Eldo Neufeld of Inman, Kansas, explored the possibilities of a Cub Scouting program with younger boys. More recently Art Isaak and Norma Voth became the leaders of a nucleus of boys and girls. This group developed rather spontaneously into the No-Sluggard Club. With the youngsters participating eagerly in flower planting, yard cleaning, and window washing, it soon became evident that such a club met a real need in the lives of the children.

Part of Church Program

As a result the Christian Life and Education Committee took action to encourage and plan a stronger club program in the new church year. Vern Preheim, Carl Thieszen, and Don Kaufman, with the supervising assistance of Leland Harder,

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were asked to structure and carry out a boys' club program for the community. As it was originally visualized the club was seen to be largely an extension of the total church school program. With a membership of twelve and an average attendance of about seven, the club was limited primarily to those junior high boys (ages 12 through 14) who were already related to the church in a significant way.

The work has been quite exploratory. After each session the leaders attempt to recall on paper what it was that happened and why it happened the way it did. This evaluation serves as a guide for future meetings. Considerable planning and study has been done and this work is still in process. In addition to evaluating the various club programs which we might consider helpful in our situation, we also outlined a set of eight objectives or goals for a boys' program under church auspices.

It is only natural to wonder what the fruits are of such a boys' program in Chicago. What happens to the boys: Do they indicate a genuine interest? Is there a favorable response in relation to the goals? It is true that the interest of many a boy tends to fluctuate like the weather, but in most of the boys we have seen a fairly sustained interest level.

Relationships Important

Evaluation of our experience makes it apparent that an effective program is not built simply by providing a host of projects. More than methods and activities, a boys' program needs those helpers who contribute to purposeful and creative personal relationships. The most important thing is what happens to the persons involved in the boys' program. There is a real danger of planning too many things for the fellows. Instead they need a supporting relationship which will enable them to come up with their own suggestions. Boys' work involves a real encounter between persons. Each of the boys needs to be recognized and appreciated for what he is.

It takes time to work with boys. For this reason weekly meetings hardly provide sufficient mutual experience. At the same time it is encouraging to observe that significant, voluntary relationships are being formed and that genuine needs are being met in the lives of the boys. We believe this is substantiated by their unscheduled but frequent visits during the week.

Home Visitation

During the past months we have learned that it is highly desirable to become acquainted with the parents, seeking their interest and cooperation. While making our initial contacts in homes we tried to explain and interpret the purpose of the club to the parents and to the boys together. In this way we saw the boys as their parents know them. Such a procedure enabled us to discover their interests, removed any distrust which existed, and generally encouraged a more wholesome response. Parents then knew that we were not competing for time with their children but were rather seeking to help them in their concerns. In our situation, home visitation is an almost indispensable means of establishing rapport with the fellows and their parents.

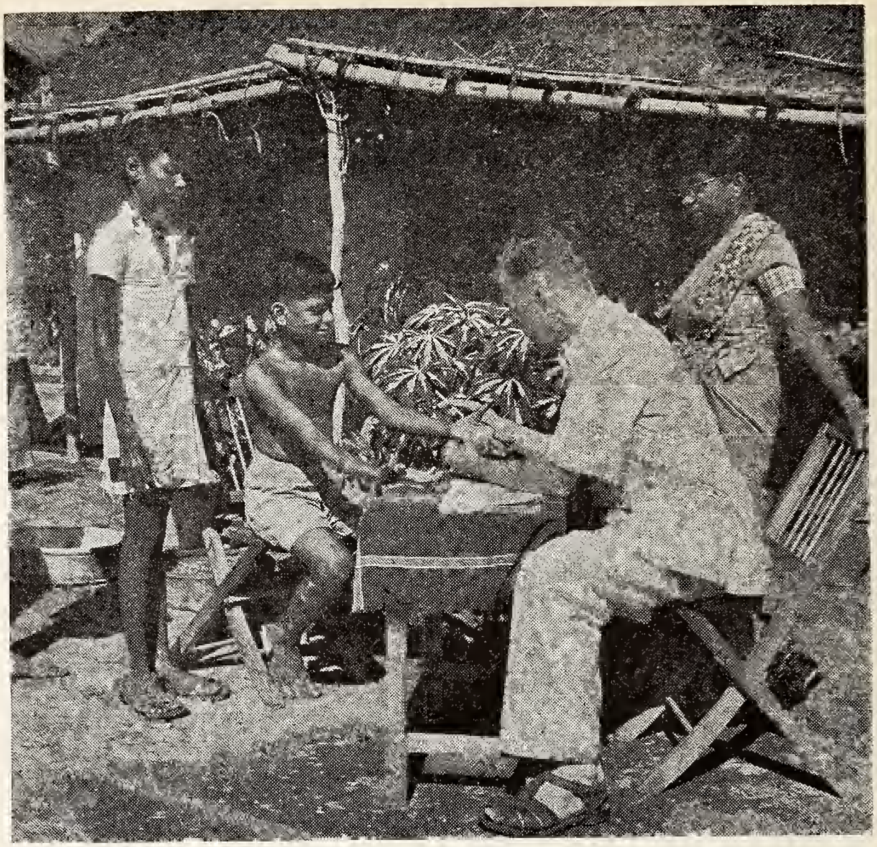
One question with which we have been struggling and which seems to have no easy answer is this: To what extent should we inject a deliberate and distinctive spiritual thrust into the boys' program? There is at present considerable overlapping in membership between the boys' club and the Sunday school. In the near future we expect to have an even closer tie between the two when the same person will be both the leader of the club and the teacher of the class. We believe that at this point, in part, lies the significance and value of a church-centered club.

Preparation for Commitment

We need to get away from the anxiety about quick dividends. Serving boys in need will not necessarily guarantee a response to the work of the church, but it is certainly providing the groundwork on which such a commitment can be made. The idea is not to exploit the need but to be there to help the whole person. But as many a church has found, the door into youth clubs and activities which offer friendship, can be a door which leads to Christ. It is the serving church which can be the evangelistic church.

The results of any boys' program are not always discernible. And yet those of us who work with them are persuaded that real changes in personality and character do take place. We want to be concerned about these fellows because God is concerned about them and loves them. We dare not neglect this area of work in the total program of the church. We hope that every Mennonite church will take the necessary action to make the church more nearly the community center of life for each boy living in its neighborhood.

The Golden Eagles meet for handiwork. Vern Preheim at left, Carl Thieszen at far right.



Doctor Paul Brand, who saw a vision of new hands and new lives for sufferers from Hansen's disease, examines Indian boys to determine extent of feeling. A characteristic of Hansen's disease is loss of feeling, and this may be accompanied by crippling of hands and feet.

Medical Missionaries and New Hands

first of two parts: based on material made available by the American Leprosy Mission,

WHEN Krishnamurthy first came to the hospital at Vellore, India, he had no glimmer of the history-making future which waited for him there. All he wanted at the time were free meals and a bed—a temporary respite from begging for a living.

He had not always wanted so little from life. Krishnamurthy was well educated, could speak seven languages, and had held responsible positions. But one day he suspected that he had Hansen's disease, or leprosy.

It does not matter to what caste one belongs before leprosy comes. Centuries of tradition and superstition make outcastes of all. Krishnamurthy was turned away by family, employer, and friends.

A victim of Hansen's disease may be noninfectious, but no one wishes to be near him. He may have a lovable personality, but the disease brings the changed outward appearance which arouses universal disgust and repellence—and little by little the personality too undergoes a change. The mind may be bright and quick, but hopelessness and frustration seem to dull it. It is not leprosy that changes men into beggars, but the superstition, ignorance, and indifference of the society in which they live. Krishnamurthy, still a young man, became a beggar.

But Krishnamurthy was more fortunate than he knew: his future was to be different from those of the thousands who through the centuries had resigned themselves to loss of livelihood and self-respect. Medical missionaries were building a new road to understanding Hansen's disease, which sufferers might travel to normal, happy living.

The first part of the road was built when former medical missionary Robert G. Cochrane, who had become a world-traveling leprosy expert, determined to find ways of controlling Hansen's disease in India. Dr. Cochrane realized that leprosy control must be part of the rural health program, for otherwise village people—and most of India's people are villagers—would not be reached. To this end he established a rural control unit which has helped to stimulate the present plan of leprosy control units now being carried on by the Indian government.

But something else was needed: a drug cheap enough for widespread use. For five centuries before Christ and nearly two centuries after, chaulmoogra oil was the basic treatment for leprosy. It was neither pleasant to take nor highly successful. In recent years a group of drugs called the sulfones had been discovered, and doctors in the United States had tried one substance in the sulfone family, Promin, with success against Hansen's disease in the 1940's. Promin was much too expensive for India's villagers, but Cochrane, following a hunch that the drug from which Promin was derived — Diamino-diphenyl-sulfone —could be used more effectively than anyone had yet suspected, proceeded with experiments based on small dosages. He eventually proved that sulfone therapy would be basic in the widespread treatment of Hansen's disease. Another medical missionary, Dr. John Lowe, conducted experiments with the drug in tablet form and now at last inexpensive pills were available to the needy.

Even with the D.D.S. pills as ammunition in the battle against leprosy, the war was far from won. As everyone knows, an ounce of prevention is worth a pound of cure, and of what good was a pill handout program if nothing was done to prevent the disease in the first place? Children were a special concern, for adults rarely contract the disease; in fact Hansen's disease is generally passed on only after long and constant exposure to it. Cochrane worked to promote detection of early cases, and the cause was being furthered at the same time in Thailand by another energetic medical missionary, Richard Buker.

Dr. Buker found that out-patient clinics had not been entirely effective because of irregular attendance, so he set out to establish preventive villages, in which sufferers could live a normal community life. In addition he began to train workers of all denominations to diagnose cases of leprosy and to give some treatment. As a result not only were many treated who would never have otherwise received help, but many were also brought within reach of the spiritual help of Christ's gospel.

One thing, however, was still lacking. Although now patients were being restored to health with greater success than ever before, they still remained crippled, unable to support themselves or their families. Fingers often curled up into a claw as muscles became paralyzed, making it difficult for some even to eat or dress, let alone work at a trade. Leprosy is even more crippling than polio. It was left to another medical missionary, Paul Brand, to see a vision of new hands for India's lepers.

Dr. Brand, who came from England to the Christian Medical Hospital at Vellore, India, says of his first sight of the damage done by leprosy:

"I had never seen anything quite like that before. I was terribly shaken when the patients held out to me, as if in petition, the remains of what had once been hands.

"I love hands. I think they are the most wonderful and useful part of the human body. But these hands of leprosy patients, with fingers clenched into the palm, seemed to appeal to something in me more than any other aspect of that terrible disease. I believe at that moment God put into my heart the feeling that my chief job was to bring something of health and wholeness to those crippled hands, and to help hopeless outcasts of society lead normal, active, dignified, and independent lives (from "New Hands" by Gene Phillips, in *World Outlook*)."

Indian boys receive the little D. D.S. (Diamino-diphenyl-sulfone) pills that combat Hansen's disease.

Continued in the next issue, with the story of how Dr. Brand found a way to give Krishnamurthy "new" hands.

bookmarks

MEDICAL MISSIONARIES YOU WOULD LIKE TO KNOW by Dorothy C. Haskin. 89 *pp., Zondervan,* $1.50.

Imagine writing about the daring lives of eight men and two women in such a small book. Dorothy Haskin has started each story with an interesting incident which would compel high school students and adults to read each story to the end. This book lends itself to reading a few minutes at a time, since one story can be read in about five minutes. Some of the biographical facts are similar, but as a whole they are different enough that interest will not lag.

In a few pages for each person the author tells something about the childhood of the missionary, how he decided to become a medical missionary, and something of his life on the mission field. The one nurse and seven doctors worked in such places as China, India, Burma, Africa, and the United States. Some worked in several mission fields. If they were driven from one place, they soon found another place that needed them. All of them saved thousands of lives even though they worked under primitive conditions. None of them looked for fame for themselves.

At the beginning of her book Dorothy Haskin writes: "They had but one thought when they left home and suffered separation from loved ones: that was the service of their Master. And each one who co-operated in the telling of his story did so only because he was persuaded that it would help others to see the vision of medical missionaries."

Besides being able to talk with most of these missionaries, Miss Haskin obtained old letters and culled magazines and books out of print from the mission boards.

—Lucile M. Bohrer

Officers of Central District Conference, left to right: E. J. Bohn, new president; R. L. Hartzler, field secretary; Lotus Troyer, retiring president; Howard Gilliom, secretary; Theo. Sommer, treasurer; Paul Roth, vice-president.

Central District Conference Report

THE second annual session of the Central District Conference, entertained by the same Pandora-Lima-Bluffton area churches which will host the General Conference in 1959 and with the same committee organization which will function then, was a model of order, Christian good will, inspiration, and purposefulness.

Since this district was formed only last year by the merger of the former Middle District and Central Conference, most of the reports which were given by officers and committees were the initial ones by these groups. Nevertheless there was a minimum of slippage apparent, a tribute to the care with which preparations for the merger had been made.

The district gives the impression of a closely-knit organization in which a great many wheels are turning. Perhaps some are spinning futilely, but most produce forward movement, for in a year's time this district has erected an immense witness to the power of faith.

Home Missions: The district has an annual budget of $24,000 in this area, with a monthly workers' payroll of $685 distributed as supplemental income to four full time workers. Existing foci of home mission interest include Fairview and McKinley, in Oscoda County, Mich.; Peoria, Ill., and Markham, Ill. Establishment of a church at Elkhart, Ind., has top priority with the committee for 1958.

Education Committee: This committee has engineered three demonstration schools for district Sunday school teachers in the past year and has a fourth such school in the making.

Ministerial Committee: In the discharge of its duties the committee ordained four men and licensed five in the past year. Those ordained were Ernest Neufeld, Sommerfield, Ill.; Stanley Bohn, Kansas City, Kan.; Lyman Hofstetter, Bluffton, O.; Ronald Krehbiel, Markham, Ill. Licenses were issued to Paul E. Hilty, Fortuna, Mo.; Robert Coon, Chicago; Donald Wismer, Denver, Colo.; Howard J. Habegger, Berne, Ind.; Marvin Zehr, Bluffton, O.

Publication Committee: It was reported that the district publication, the *Reporter* (a monthly), was launched successfully in July 1957. All homes of the district receive the paper free of charge, its cost being included in the dues assessment. It operates on a $3,000 annual budget.

Historical Committee: At the suggestion of this committee, publication of a full-dress history of the Central District was authorized; it is to be a volume of some 250 pages and to sell for $3.00.

Camp Friedenswald Committee: The report told of gratifying growth in the use of the camp, 2,400 persons having used it to some degree in 1957. Income exceeded $18,000, fully $6,000 of this coming from rental to other groups. A new shelterhouse for crafts, etc., is planned.

Women's Mission Association: This organization reported contributions of more than $45,000 in 1958. Of this, $22,858 was in cash and another $22,000 in material aid. Add to this the contributions raised by the Young Mission Workers, an auxiliary, and the total rises well above $50,000. Nearly every congregation in the district is represented by a women's organization. Almost all aspects of the wider district interests are beneficiaries of the Women's Mission Association. Officers for 1958 are president Mrs. Howard Gilliom, vice-president Mrs. Rufus Rich, secretary Mrs. N. N. Soldner, treasurer Mrs. Edward Brookmyer.

Young People's Union: Reorganization of the YPU resulted as follows: president Ronald Ropp, vice-president Marvin Zehr, secretary Delores Swartzentraub, treasurer Nancy Yoder, editor Adele Bertsche, assistant editor Loretta Hilty. Burdell Roeschley is the retiring president. The district YPU underwrote the General Conference YPU budget to the extent of $1,037 last year. The YPU sponsored one of the evening services at the conference, presenting a series of brief commentaries on Christian vocations.

Mennonite Men: About 100 men attended the prayer breakfast sponsored by this group in connection with the district session. Wm. Stauffer addressed the group. This organization struggles to interest men's groups in the local churches in its program. Officers are president Maurice Stahly, vice-president John Eicher, secretary Wendell Metzler.

Institutions: Included here were reports from Mennonite Hospital, Bloomington, Ill.; Meadows, Ill., and Bluffton, O., homes for the aged; Mennonite Biblical Seminary and Bluffton College.

Elections: New officers include president E. J. Bohn, succeeding Lotus Troyer; vice-president Paul Roth, succeeding Olin Krehbiel;

(*Continued on page* 300)

Mennonite Youth

New trends in General Conference youth work

Members One of Another

*Jacob T. Friesen**

PROGRESS has been made in recent years toward a "United Mennonite Youth in Christ." This motto has become a banner for many local youth fellowships as well as our conference-wide organization. The crucial impact of this motto is in the local fellowship. The unity we seek is first and foremost a unity in Christ. This becomes visible in the local gathered fellowship.

On the General Conference level this unity is primarily organizational. Even a district or general conference brings together only the representatives from various areas who experience this unity in Christ as they gather in one place in Christ's name. The purpose of any organizational structure, whether district or conference-wide, is to personify "the body of Christ" within the gathered fellowship of those who believe. This is also the purpose of the local congregation of which youth fellowships are a part. These converging lines of purpose are not accidental, but the divine intention. Every level of organization must contribute to make this a visible reality.

Youth sees beyond a "United Mennonite Youth in Christ" a united gathering in Christ that transcends age levels, cultural patterns, or traditional loyalties. Expressed in terms of our General Conference Mennonite Church, this would mean a closer working relationship between the YPU and the Conference as represented by its Boards and Committees. Expressed in terms of the larger Mennonite Church families (denominations), this affirms a visible and dynamic oneness with believers gathered in Christ's name. This is the unity we seek.

One aspect of this larger concern relates to the organizational relationship between the Conference and the YPU. Until now this relationship has been very loose, even though most cordial and relatively effective. One member of the Board of Education and Publication is appointed to serve in an advisory capacity. The YPU has developed independently, providing largely its own initiative for progress. In many ways it has had to function as a "conference of young people within the General Conference." The effect has been to separate the young people from the main stream of conference life and program, violating our basic concept of the union in Christ without respect to age levels. It has also resulted in inefficient use of leadership and overhead expenses.

Four Concerns

Various groups had discussed these concerns for some years. The concrete question of support for the YPU Youth Worker became the occasion for a recent meeting of appointed representatives from the Conference Board of Education and Publication and the Young People's Union.

Among the concerns expressed were these:

- The support of the Youth Worker demands a disproportionate share of the total YPU budget. The effect upon district and local fellowships might ultimately focus more attention on the support of their youth worker than upon their mission and service outreach.
- The YPU is now requiring most of the services from its youth office that the rest of the Conference channels through the Central Offices. For example, the Publication Office consists of professional help to publish anything that is placed in their hands. They are familiar with cost estimates, printing schedules, artistic standards, etc. Since the organizational lines have not been clear, the YPU offices seek to carry out these jobs independently. This is both inefficient use of the Youth Worker's time and duplication of effort within the Central Offices personnel.
- The YPU has demonstrated maximum initiative in its past autonomous relationship. It is felt that a closer organizational tie would not need to take any initiative from the Conference-wide, district or local fellowships.

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*Pastor, First Ch., Bluffton, Ohio; Advisor, Young People's Union.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Konsos.

• Youth and adults need each other since they are one in Christ. If there appears to be a distance between young people and adults either in the local church or on district and Conference levels, we should attempt to establish an organizational relationship that will help rather than hinder in achieving this oneness.

New Plan Under Study

The plan now under study would create a Committee on Youth Work related to the Board of Education and Publication. Both the Board and the YPU would be represented. This would be the common meeting ground where the YPU and the work of the total Conference would be carefully correlated and evaluated.

The Youth Worker might be known as Director of Youth Work and represent all phases of youth activity in the Conference. He would be appointed by the Board upon recommendation of the YPU Cabinet and the endorsement of the Committee on Youth Work, in which both groups are represented.

Specific areas in which the present work of the Board involves young people's interests are leadership training, retreats and camps, student work, and publications (periodicals and curriculum). The Director of Youth Work would represent these interests, and the professional services of the Central Offices would be at the disposal of the youth interests of our Conference. The salary of the Director of Youth Work would be paid by the Board, with the YPU assuming perhaps the major share of support. The YPU budget and stewardship interests would be related more closely to the total work of our Conference.

The YPU Council and Cabinet would continue to be constituted and function as previously, retaining all their previous initiative. The YPU Advisor would continue to serve as formerly.

This organizational framework would provide the working basis of closer co-operation and co-ordination between the youth and adult members of our Conference, recognizing that we are "one in Christ" and "members one of another." The ultimate objective is to establish and strengthen the local gathered group of believers, both youth and adults.

A Clearing in the 'Jungle'

*Curtis Bedsworth**

I SAT next to him in the Hoagie Shop located near our church, just a few weeks ago. We exchanged greetings and engaged in conversation, when suddenly he turned the other side of his face toward me. It was a fearful sight, the eye completely shut, bruised and blackened by someone's angry fist. While walking home one night at 11 o'clock, three blocks from First Mennonite Church, two thugs grabbed him, beat him, and robbed him.

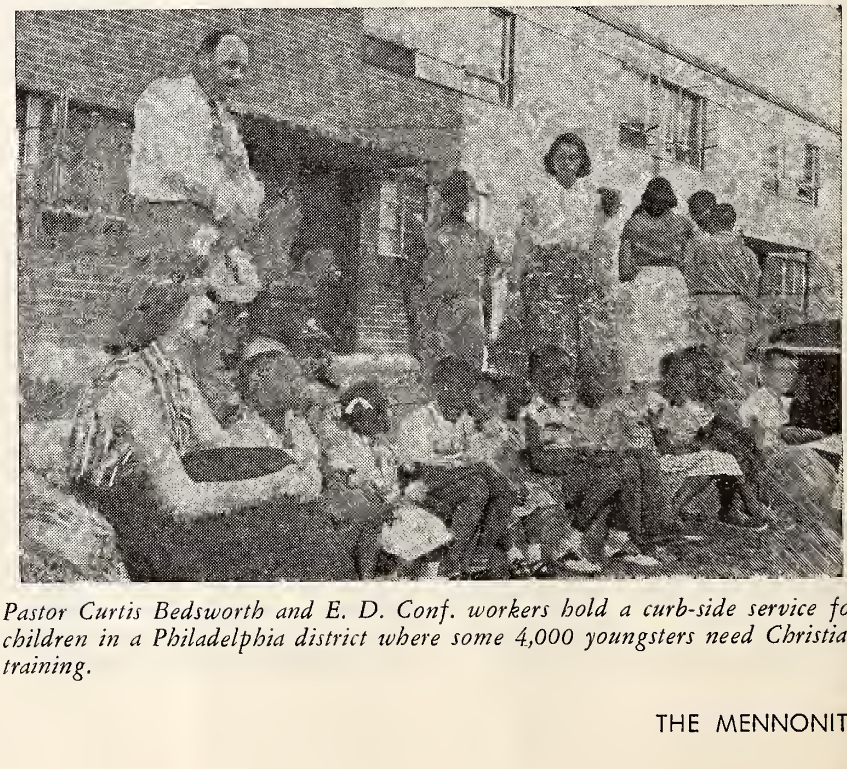
This story can be repeated over and over, for there have been numerous robberies and beatings to residents, church members, and merchants of this Philadelphia area. A shopkeeper in the community keeps his door locked all day. When a known customer comes to the door, a boy unbolts the door and lets the customer in.

Someone recently wrote, "God help the large cities of the North if our nation ever goes into a serious depression." Within the last two months the crime rate in our district has risen 30 per cent. The unskilled laborer gets laid off first and sometimes resorts to crime to supplement his meager unemployment check.

By holding services in a gospel bus, about 2,000 Philadelphia children can be reached in one week.

Mennonite Mission

What has this to do with a Mennonite Mission to Negroes of the "Jungle" area of Philadelphia? Church after church in this vast area has sold out or closed its doors and moved to the suburbs — and the migration is not yet ended. The


Pastor Curtis Bedsworth and E. D. Conf. workers hold a curb-side service for children in a Philadelphia district where some 4,000 youngsters need Christian training.

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*Pastor, First Ch., Philadelphia, Pa.

result has been the creation of large isolated islands of Negroes with no Christian communication with their white brethren.

The isolation of races, plus the built-in fears and hatreds that have been recently brought from the South in the hearts of these migrating persons, has created a dangerous situation. The wind has been sown in the South by a white ruling group and we in the white minority areas of the North are reaping the whirlwind.

This is not a lament, but a call to action—to help bring God back to the "Jungle," not of Africa, but of Philadelphia. The great need of the large cities is the need of communicating the love of Christ from race to race and people to people.

What Has Been Done?

The love of Christ was demonstrated in the Gospel Bus ministry and the children were very receptive. However, because of the lack of personnel many areas could not be reached nor could a continuous program be carried out. This summer during July and August, one-week or two-week sessions of Bible school in the bus are planned for various stops at housing units. Under the General Conference Voluntary Service program, two volunteers are needed to serve in Philadelphia for a long term of one or two years. Any number of young people who could come for a period of a week or two will also be needed.

An adequate building for permanent work is being investigated. This would house a chapel, some recreational and craft facilities, perhaps a clinic, and provide an outlet for emergency clothing. With the acquisition of such a place, the children who are contacted through the bus ministry could be referred to a place of worship and fellowship.

Another dent in the "Jungle" was made when three Negro boys went to two homes of the Upper Milford, Pa., congregation and had a wonderful time. The experience was mutually beneficial and relations between races were improved. Anyone who would like to open their homes for one or more children from the city for a week, should contact Pastor Bedsworth.

Sunshine Retreat Camp at Men-O-Lan consists of two three-day retreats for Negro and white children from Philadelphia. Camping experiences for our city children are further being arranged on a site near Richlandtown, Pa., where 16 boys or girls can camp. Volunteers to act as counselors and workers are needed for July and August.

God is calling for summer missionaries to the hundreds of Negro children who roam the streets of Philadelphia.

Pamphlets for Teenagers

All Mixed Up?

The Noncombatant Position

Notes from a Hearing

THREE brand new pamphlets written especially for teenagers have been published by the Board of Christian Service. These new pamphlets are designed especially to help young Christians understand and choose wisely between the alternatives of service in a modern world. Girls as well as fellows are involved in the choices presented.

Heading the trio of new items is a twelve-page cartoon style booklet, intriguingly called *All Mixed Up?* Being "all mixed up" is a common result when confusing choices block our decisions. Using drawings and illustrations, this booklet tries to demonstrate the kind of facts young Christian men in particular need to consider in choosing the *best* way to serve in the draft. The big question this booklet helps to answer for youth is "Who really is the peacemaker?"

In *The Noncombatant Position,* a personal testimony by a Church of the Brethren ex-GI who served as a 1-A-O, we find a personal statement of how he found his convictions changed because of his army experiences. This brief folder of four pages does a swell job of making clear the issues and problems a young man will need to define, if he decides to take the 1-A-O (noncombatant) position.

In any case Donald Link, the author, says that there is no easy way to following Christ our Lord. Some choices given us involve compromises; other choices demand real sacrifices. Donald writes, "When my time came to register I found . . ." But, why not get a copy of the folder and let him tell you the whole story?

Even though today we are not involved in an open "hot" war, some local draft boards have almost made it a practice to call in all young men seeking alternative service for a hearing on their position. Some of these hearings have really put fellows in a corner where they needed good answers to defend their faith.

In the booklet *Notes From A Hearing,* a young Methodist pacifist reports about the hearing he had before his board. His board apparently tried to make him compromise his C.O. position so that they would have a good excuse to deny his request for the 1-O classification. You'll find this booklet very interesting as our young friend defends his faith on trial.

Single copies of these booklets are free for the asking, or available at low cost in quantity by writing to the Board of Christian Service, 722 Main St., Newton, Kansas.

our schools

DECKERT JOINS FACULTY

Kenneth Deckert, graduate of Bethel College now working toward his master's degree at Iowa State, has been added to the Bethel science faculty for the coming year, according to Pres. D. C. Wedel.

A member of the Bethel graduating class of 1953, Kenneth Deckert achieved a record as an active and brilliant student. He was graduated with high distinction and awarded the Order of the Golden A in recognition of high scholarship and outstanding citizenship. Among other activities he served as president of the student council, president of the radio club and math club, and as assistant in the physics department. Since graduation from college he has taught in his home high school at Richey, Montana, and at Freeman Junior College, Freeman, S. D.

His work at Bethel will involve the teaching of courses in modern algebra, physics, and some chemistry.

COLLEGES VISIT

The annual visit of Canadian Mennonite Bible College to the Mennonite Brethren Bible College took place on Friday evening, April 18. "Discipleship" was the theme for an evening of fellowship and fun. Jerry Hildebrandt and Ivan Unger from M.B.B.C. and C.M.B.C., respectively, gave short devotional talks. A TV election campaign was held in lighter vein. A fellowship lunch and a testimony and prayer meeting closed a most enjoyable evening.

SCHOLARSHIP

David H. Suderman of the Bethel College faculty has been awarded a scholarship to the Robert Shaw Workshop in Choral Art which convenes July 8 through August 19 on the San Diego State College Campus. Dr. Shaw, in collaboration with Professor Julius Herford, plan this as a climax of a series of workshops which began in the summer of 1953.

It was during the year of 1953-4 that Dr. Suderman was the recipient of a faculty grant from the Ford Foundation which made it possible for him to participate in this first workshop. The basic idea upon which the workshop has been developed is to co-ordinate intensive score studies, historical and structural, with rehearsal and performance. The workshop is closely coordinated with the San Diego Symphony.

FELLOWSHIP AWARD

J. W. Fretz, professor of sociology at Bethel College, North Newton, Kan., has been awarded a $6,000 scholarship by the Guggenheim Foundation for a year of research and study in Paraguay. The grant will be used to conduct a study of the cultural interaction of a European ethnic refugee colony in Paraguay with native Paraguayans. Dr. Fretz has published the book *Pilgrims in Paraguay* as well as several articles on the subject.

GRANT RECEIVED

S. F. Pannabecker, president of Mennonite Biblical Seminary, has announced that a grant of $5,000 has been received from the Showalter Foundation. This is to be used for the Elkhart development.

The schedule of Mennonite Biblical Seminary activities for the remainder of the school year is as follows: May 13, Staff-student Council; May 15, alumni dinner-meeting, 6:00 p.m.; May 16, Bethany alumni meeting; May 17, vesper service, Woodlawn, at 4:00 p.m., and baccalaureate service at 8:00 p.m.; May 19, commencement exercises, 10:00 a.m.; May 20-23, examinations.

CENTRAL DISTRICT CONFERENCE REPORT

(*Continued from page* 296)

secretary Howard Gilliom, treasurer Theodore Sommer, field secretary R. L. Hartzler. Others named to various responsibilities include Victor Gerber, J. N. Smucker, Leland Gerber, Palmer Moser, William Stauffer, S. F. Pannabecker, Kenneth Shelly, Sylvan Lehman, Harold Oyer, Harold Thiessen, Robert Coon, Richard Baum, Roy Henry, Ernest Neufeld, Edward Stucky, William Klassen, L. L. Ramseyer, Heinz Janzen, and Don Bowen.

Inspiration and Information: Willard Claassen of Newton, Kan., gave a series of three Bible meditations which added interest to sessions otherwise devoted to business. Other addresses were given by Lotus Troyer, Dwight Wiebe, S. F. Pannabecker, Leland Harder, Paul Boschman, and A. E. Kreider. William Klassen preached the Sunday morning sermon. A variety of special music selections was heard, culminating in a program by the combined choirs from the local churches on Sunday evening.

Hospitality: A new angle to the feeding of conference guests appeared this year when the local committee employed a professional caterer to provide and prepare the food which was served by local women.

The theme of the conference, "A United Church at Work," and the motto, "That through the church the . . . wisdom of God might . . . be made known" were emphasized throughout the conference. Attendance and interest were very good.

—Robert W. Hartzler

mutual aid placement

PERSONNEL WANTED

Teachers—Christian principal and teachers needed for our four-year accredited Lustre Bible Academy. State qualifications. Apply to: Frank Toavs, Wolf Point, Montana. Ph. Lustre EXport 2-4166. (No. P-229)

Wanted—Mennonite Registered Nurse to serve as Head Nurse in the Mennonite Home for the Aged, Frederick, Pennsylvania. New building and nursing facilities. Experience necessary. Apply to: Wilmer S. Shelly, Administrator, Frederick, Pennsylvania. (No. P-231)

WORK WANTED

High School Girl—Summer employment wished by high school girl in the mid-Kansas area. Would prefer housekeeping, cooking and work with children. Available by June 1. Contact: Mutual Aid. (No. P-230)

Asian Christians Need Fraternal Help

Missionaries are still needed in Asia but they must play a different role than they have in the past, says a Christian ecumenical leader from India.

Lutheran Bishop Rajah B. Manikam of India, speaking as a guest of Orie O. Miller in the MCC chapel in Akron, Pa., declared "the tremendous unfinished task" of the Christian Church in the Orient must continue to have leadership of occidental churchmen.

But these leaders, he suggested, must now play the role of "the friend, philosopher, and guide" instead of being the "leader, superintendent, or director."

The indigenous church of Asia is not strong enough at this point to rely entirely on its own leadership, he believes. So Western fraternal workers who will "stand behind the cart and push, rather than pull from the front, will make the indigenous church strong."

He said "the new role of the missionary is more difficult, requiring more patience and humility, but it must be played."

One reason the indigenous church is not ready to go alone, he mentioned, is that so many members are still illiterate. For instance, only 25 per cent of the baptized Lutherans of India are literate. Indigenous leaders must also be trained, he reminded.

Because the Christian church is universal, "missionaries from the West are the best proof that my church is part of that universal church, planted in India, but not a narrow nationalistic group," he said.

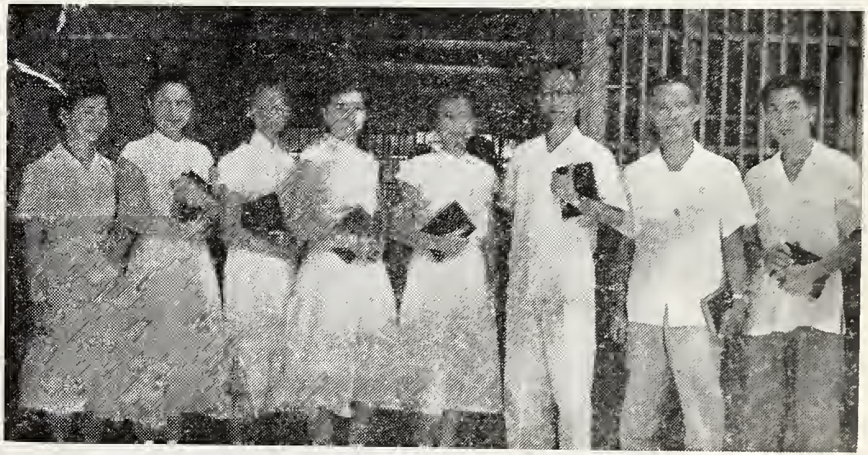
The small Christian Church in Asia should be a concern of Christians everywhere, he suggested, for within the Pakistan-Japan-Ceylon geographical triangle live half the people of the world, but Christianity has made relatively small numerical impact after centuries of missionary effort.

Bishop Manikam also advocates "a united front to the people of Asia." The primary thing for all denominations in Asia "is the evangelization of my people" and not denominationalism.

He pointed out that the Roman Catholic Church in India is strong and united, but protestant Christians are divided into 200 denominational groups, a situation he termed "calamitous." In other Asiatic nations the church has been segmented by the arrival of competitive protestant groups since World War Two.

The Lutheran bishop also hopes Christian leaders will restudy the traditional oriental religions (notably Buddhism and Hinduism) which are resurgent. They must be approached by Christians much differently than in former years, he said.

Bishop Manikam is teaching this year in the Union Theological Seminary in New York City and will return to India in June. Before becoming the only Lutheran bishop in India he was national secretary of the National Christian Council of India, and since 1951 he has been the East Asian secretary for the World Council of Churches. He studied at the Lutheran seminary in Philadelphia.—MCC



The stones of a church are its converts, like the young Formosans above. A church may be a small village fellowship or a large congregation, like the two Indian churches below, but in either case its strength is the strength of the people in it. Today's missionaries seek to build this strength through friendly help and guidance as new converts become leaders and teachers in the church, winning others to Christ.

Church discipline today

Ignored or Deplored

Church discipline is either the most ignored or the most deplored phase of modern church life. In either case, little is ever done by the church to stop the deterioration of personal morals in its members.

Seeing that the decay of church discipline is the biggest barrier to recovery of vital church life, the General Conference Mennonite Church has authorized the publication of *Studies in Church Discipline.* Subtitled "A Source Book for Study," the book is intended to stimulate discussion and thinking on church discipline, both as it is taught in the Bible and as it has been practiced by others.

Church discipline is both a personal and group affair, and it is much more than rules and standards. It is a spirit of discipleship and commitment that each congregation nurtures in each of its members.

Chapters dealing with such problems as divorce, business ethics, and liquor illustrate what this spirit of discipleship can mean when applied to practical problems.

Sixteen writers from the United States and Canada contributed the eighteen chapters in this book. Chapters include "The Disciplined Life" by J. N. Smucker, Goshen, Indiana; "Love Working Through People" and "Early Ideas of Authority" by Cornelius J. Dyck, Chicago, Illinois; "The New Testament Community" and "Marriage and Divorce" by Henry Poettcker, Winnipeg, Manitoba; "Brotherly Discipline by the Early Swiss" by Robert Kreider, Bluffton, Ohio; "Menno and Discipleship" by Cornelius Krahn, North Newton, Kansas; "Transformed in Nonconformity" by Harold W. Buller, Beatrice, Nebraska; "Personality and Discipline" by Marvin Ewert, Newton, Kansas; "Standards with Love" by A. E. Kreider, Goshen, Indiana; "Where Do We Begin?" by Jacob T. Friesen, Bluffton, Ohio; "Healing Racial Divisions" by Esko W. Loewen, Hillsboro, Kansas; "Right Conduct for Ministers" by Henry A. Fast, North Newton, Kansas; "Business Ethics and Scriptural Teaching" by Jacob W. Nickel, North Newton, Kansas; "Loyalty and Lodges" by David Schroeder, Hamburg, Germany, and Esko W. Loewen; "Life Without Liquor" by Albert M. Gaeddert, Inman, Kansas; "Leisure's New Meaning" by O'Ray C. Graber, Buhler, Kansas; "A Spiritual Day of Rest" by L. R. Amstutz, Whitewater, Kan.

Study aids and reference materials were compiled by Maynard Shelly, Newton, Kansas, while the preface was contributed by Erland Waltner, president of the General Conference Mennonite Church.

The book was published by Mennonite Publication Office, Newton, Kansas, and sells for $2.00.

into the beyond

Pearce B. Gottschall, of Boyertown, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born November 10, 1892, and died April 7, 1958.

Hannah B. Latshaw (nee **Clemmer**), of Barto, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born December 3, 1881, and died April 26, 1958.

MCC news and notes

GERMAN ART COLLECTION TO BE DISTRIBUTED

The German art collection, a gift of the German people to MCC in appreciation for relief work during World War Two, is to be distributed within the MCC constituency.

This is the plan:

- One print for every MCC member who represents a group, the gift being to the group rather than to the member.
- One print for each MCC institution: Brook Lane Farm, Prairie View Hospital, Kings View Hospital, and Ailsa Craig Boys Farm.
- One print for MCC regional offices at Newton, Kan., and Waterloo, Ont.
- Seven prints and the oil painting at MCC headquarters in Akron, Pa.
- A set of 14 prints, including a print for each Mennonite seminary and college of junior college level or above, to be selected and set aside for the use of college fine arts departments throughout the country for a period of five years.

This plan was recommended by a committee appointed by the MCC executive committee. The collection has been exhibited in Mennonite and affiliated colleges and many of the prints have been published in conference journals.

RUSSIAN LEADER DIES

RUSSIA—Presbyter Jakob I. Zhidkov, 73, president of the All-Union Council of Evangelical Christian Baptists in the Soviet Union, recently died in Moscow, according to a report in *The Mennonitische Rundschau,* a Canadian Mennonite publication.

Presbyter Zhidkov conferred with H. S. Bender and David B. Wiens during their fraternal visit to Russia a year ago last fall. He was chairman of the Russian Baptist delegation which had a fellowship meeting with Mennonites in Chicago two years ago as part of a tour in America. He also met Mennonite representatives while attending the Baptist World Alliance in Ontario last summer.

In the Chicago meeting Presbyter Zhidkov mentioned that his first contact with Mennonites was in 1908 in a Mennonite church near Samara (now Kuibyshev), Russia. He has expressed appreciation for Baptist-Mennonite connections through the years.

jottings

JAPAN MISSIONS PRESENTED

Faith Church, Greensburg, Kan.: Mr. and Mrs. Wesley Schmidt, who are doing 1-W service in Chicago, were home the second week in Jan. Sun. eve., Jan. 12, Virgil Koehns showed pictures of the Holy Land, which they visited last summer. Feb. 9-14 we had meetings with Arnold Epp of Newton. Unfavorable weather and roads affected the attendance. April 1 we had a fellowship basket supper honoring missionaries Mr. and Mrs. Ferd Ediger, home on furlough from Japan. Later in the evening they showed pictures and told of their work in Japan. We still do not have a pastor, but C. B. Friesen from Hesston, Kan., has been very faithful in filling our pulpit on Sun. mornings. Mr. and Mrs. Sheldon Allen, missionaries from Japan, were with us April 20; he brought the morning message and showed pictures in the evening.—Corr.

PEACE FILM

Hebron Church, Buhler, Kan.: The Easter message was made more meaningful to us by E. G. Kaufman, North Newton, in a series of three pre-Easter meetings in sermon and the showing of slides on the Middle East. Hymns of Christ's passion, crucifixion, resurrection, and triumph were sung by the church choir during the worship hour on Easter Sun. morning. Among the different projects sponsored by the Peace and Education Committee was the showing of a peace film, *What Price Freedom*. The same committee has also purchased the *Mennonite Encyclopedia* for the church library. Recently Pastor and Mrs. Ferd Ediger, and Pastor and Mrs. Bill Baum, all missionaries from Japan, were our guest speakers. Mrs. Baum, the former Augusta Thiessen, is a member of our church. Both Mrs. Ediger and Mrs. Baum gave interesting reports of their work to the women of the church in an afternoon meeting.—Corr.

PLANS FOR GROUNDBREAKING

First Church, Hutchinson, Kan.: The plans and blueprint for our new church building are made and we are getting ready to have the groundbreaking services in the near future. We enjoyed having Mrs. Harold Ratzlaff, missionary to India, with us March 7. She showed slides and told of their work and experiences in India. April 3 we had our annual candlelight Communion services and joined with other churches in the annual union Good Friday services. Our church gave a special musical number. Early Easter sunrise services were quite well attended; Pastor Metzker gave the Easter message and fellowship was enjoyed with a breakfast in the church basement. An Easter cantata was sung at the regular worship period.—Corr.

WEEK OF MEETINGS

Woodland Church, Warroad, Minn.: Good Friday services were conducted and an Easter program was given by the Ladies' Aid on Easter Sunday evening. Missionary Elmer Dick was here for a week of meetings April 7-13. Mr. and Mrs. Fred Metzler Sr. have returned to Warroad after spending some time in Missouri. Mr. and Mrs. John C. Dick have moved from Henderson, Neb., to Warroad. The Bill Metzler family from Calif. visited here on Good Friday. The Wilber Fasts, on leave from France, are visiting their parents. The young people are taking up a Moody Correspondence course at Bible study and prayer meeting. Three films were shown this month: *Suicide Mountain, Happiness,* and *Christ the Joy Bringer.* —Corr.

STUDENT PROGRAMS

Herold Church, Bessie, Okla.: The evening of March 30 our Youth Fellowship presented an impressive program centering on the message of Passion Week. The eve of Feb. 12 the student body of Grace Bible Institute presented a special program in our church. The Service and Outreach Commission of Bethel College was with us March 3. Edwin Regier was baptized and received as a member Feb. 16. The eve of Feb. 16 at a Mission Society-sponsored program John Ratzlaff of Corn, former missionary in Africa, showed pictures. Pastor Richard Tschetter held a series of meetings in the First Church of Newton March 9-14. March 9 John E. Vogt, Supt. of Corn Bible Academy, brought the message. March 16-21 we had revival services in our church with Ralph Weber of Beatrice, Neb. March 18 the funeral service for Mrs. Katharine Voth Schultz was held, with interment in Sichar Cemetery. Norman Schmidt requested his church letter so that he may unite with the Faith Memorial Church at Filer, Idaho, where he will serve as pastor. The brethren are busy at the church building a new porch and rest rooms underneath. Ronald Buller and Shirley Penner were united in marriage the eve of April 20 in the Zoar Church at Goltry. Mrs. C. H. Dalke, who had been hospitalized, is now at home.—Mrs. Margaret Horn, corr.

GROUNDBREAKING SERVICES

Calvary Church, Barlow, Ore.: Paul Edward Roth arrived at Charlesville, Belgian Congo, in February for two years of 1-W service. Rally Day was held March 2, with a large group present and a heavy vote for a new church edifice. Groundbreaking services were held Sunday, April 20, with Frank Hostetler, chairman of the church board, Mayor William Tull of Barlow, Pastor Henry Penner, and builders John Berkey and Sam Egli participating. A song was given by the men's quartet, Weldon Roupp, Wayne Schumacher, David Jones, and Willis Yoder. Mrs. Ivan Learfield has been appointed bookkeeper and treasurer of the building project. The April 17 meeting of the Men's Brotherhood was the last one until fall. Detective Lloyd Lee of Portland was guest speaker. Dr. Paul Conrad has been ill with infectious hepatitis since January, and plans for the family to return to Dhamtari, India, during the month of April, had to be cancelled.—Mrs. Ivan Learfield, corr.

Groundbreaking, Calvary Church, Barlow, Oregon. Frank Hostetler, Church Board Chairman, with shovel; Pastor Henry Penner by his side.

conference notes

Easter Sunday at the Woodlawn Mennonite Church (Chicago) was a memorable occasion when eleven persons were received into church membership. In back from left to right are Mrs. and Mrs. Harold Lathrop, Mrs. Gladys Russell, Mrs. and Mr. Marion Deckert, Bessie Jarrett, and Mrs. Willie Armour. In front from left to right are Pastor Delton Franz, Henry Billups, Rachel Varnado, Kenneth Dixon, Edna Calloway, and Associate Pastor Vincent Harding. The four young people in front were received through baptism and the others upon confession of faith. The Woodlawn Church work is supported by the General Conference Board of Missions and the Board of Christian Service.

VETERAN MISSIONARY CALLED HOME

Talitha Neufeld, missionary to our General Conference field in China from 1916 on for a number of years, did for China's women what Annie Funk did for Indian women. Her co-worker, Brother H. J. Brown, writes the following memorial to her.

"Talitha Neufeld was the only child of a first marriage, her father being a preacher-schoolteacher in Russia. Talitha was prominent in her circles. How she became interested in missions we do not know, but having been accepted by the Foreign Mission Board in America as a missionary to India in the year 1914, she sailed via Hong Kong, China.

"We were expecting the P. J. Boehrs for the China mission field that fall, and I was getting ready for the trip to Tientsin, where they were to land. Now came Talitha's letter informing us that she cannot get the visa for entering India and that the Mission Board has now advised her to head for the China Mennonite mission field. I advised her to come to Tientsin, where I would meet her.

"We had never met. How were we to recognize each other? But she wrote, 'Look for the lady with a red flower pinned to her hat.'

"With Brother and Sister Boehr she was taken to K'ai Chow, Hopei, where the three went to work and learned the Chinese language.

"A boys' boarding school had already been opened, but so far we had made no plans for a girls' school. Since it had to be a boarding school, the responsibility was even greater. Girls were considered unable to learn to read, and even if they did, it would have no purpose. There was therefore great courage required to venture out on this project. But Talitha succeeded in giving a working education to many a girl. Some became schoolteachers, and by the help of the mission almost two dozen country girls' schools were established. In all these schools Bible was taught besides the regular subjects. She also prepared a number of candidates for the later-opened nurse's training school.

"Talitha possessed a happy nature, which was greatly appreciated by Chinese and foreigners alike. Now she has gone to her reward (March 13, 1958), but the fruits of her life are still with us."

CHRISTIAN COUPLES NEEDED

Our Woodlawn church, serving the Negro area of Chicago, has asked for two young people to serve there together with a number of other young people. This couple will be needed by July 1. There is no greater challenge in any city mission field than the challenge of Chicago, where the world has come to live in a city. We urgently need you if you are moved by the Spirit of God to give yourself for a year or two.

A couple is needed also to serve in the "jungle" area in Philadelphia. The Fellowship House, where such a couple would be staying, is a three story building in the heart of this big city. Pastor Curtis Bedsworth, along with a planning committee, has been doing work in this changing community, so that now we urgently need additional workers. For more information, write to Board of Christian Service, 722 Main, Newton, Kansas.

STUDENT SURVEY

A student survey telling where Mennonite students are attending in 1957-58 has recently been completed by the Committee on Educational Institutions. The survey shows that the number of students enrolled in institutions of higher education is about the same for this school year as last: 1516. The proportion of students attending Conference-related institutions in the area where we provide facilities comparable to non-Conference schools has risen from 55 to 60 per cent. All but eight of 56 seminary students are attending Mennonite Biblical Seminary.

WEEKEND SERVICE

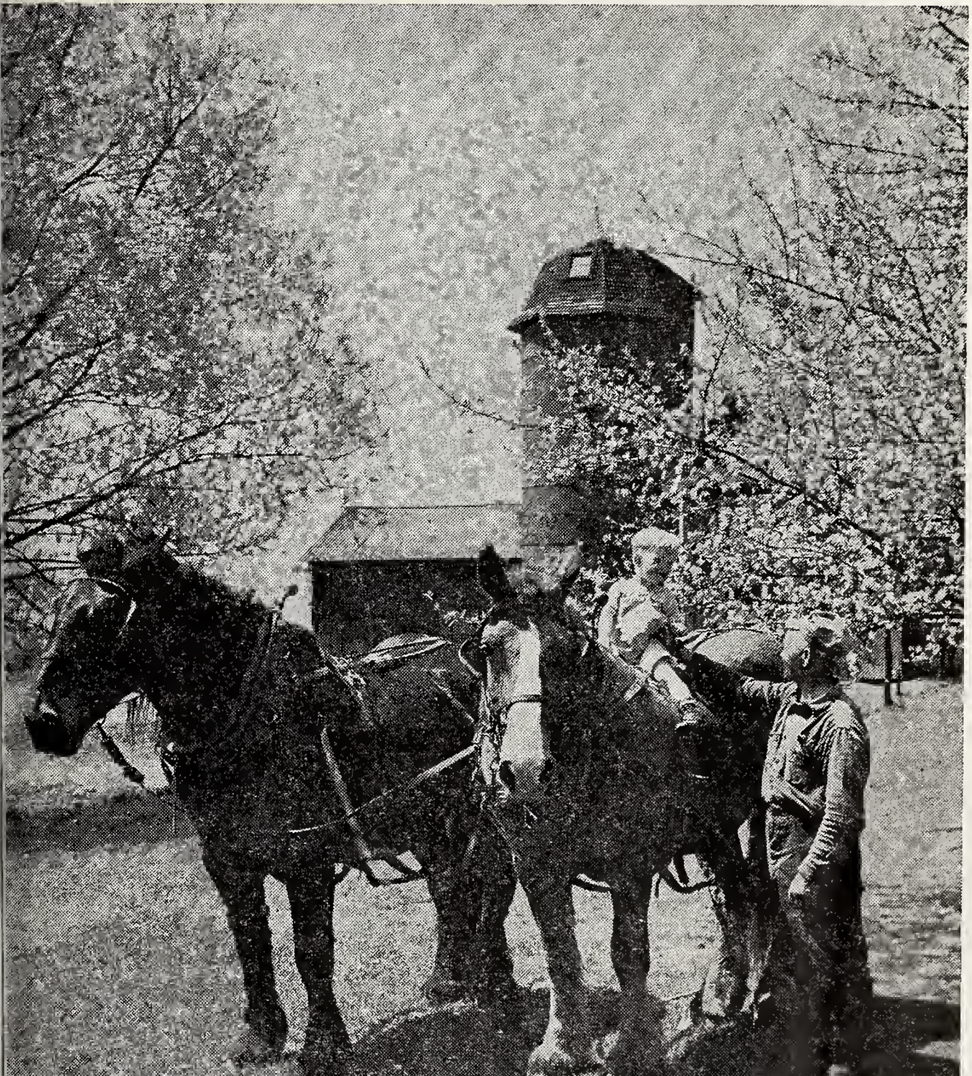
Each pastor, each young people's leader, and each peace and service representative of the General Conference will be receiving a leaflet on Weekend Workcamping. The Friends have been holding weekend camps for 18 years, with young people of the local churches, as well as older folk, spending a three day period together in service, discussion, fellowship, and worship. Look for these Weekend Service tips coming to you within a few weeks. This is the work which may challenge you to a new experience.

MENNONITE LIBRARY BIBLICAL SEMINARY

MAY 20, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



Harry E. Martens—JESUS CHRIST THE LORD
MEDICAL MISSIONARIES AND NEW HANDS

editorials

AVAILABLE POWER

The world today is very power-conscious. But by worshiping material power it overlooks the greater power of the Holy Spirit, power which is available, ready to be tapped and used.

On Pentecost (May 25 this year) churches again call attention to the coming of the Holy Spirit as described in Acts 2. Fifty days after Easter the 120 faithful followers were waiting, united in prayer. Suddenly power swept into their lives and they were lifted out of themselves and were made strong to live and to witness just as Jesus had promised. Timid lives were made courageous; weak wills became unbending; faint hearts defied all opposition. They were now in contact with the greatest power of all, the power of God through the Holy Spirit.

This same power—all the power one can use—is available today to followers of Jesus Christ. There is power for the common duties and obligations of life which wear on one unless there is a constant contact with a deeper source of power than what we ourselves possess.

The Spirit brings power for the uncommon and unexpected crises of life. How pathetic to be caught off guard with no resources but our own to meet the emergencies. An open channel to available power makes us equal to anything life may do to us.

The Spirit provides power for the special tasks and responsibilities of life. The work before us may indeed be too much for us, but not too much for the Holy Spirit. Together with the Spirit we may accomplish seemingly impossible tasks.

The Holy Spirit supplies the power to witness. The first disciples seemed timid souls before Pentecost. After the coming of the Spirit they feared no one but God. The church and world missions began at Pentecost. "Ye shall be my witnesses" said Christ to the disciples after promising them the necessary power. He not only expects us to be faithful witnesses; He furnishes all the needed strength. Neglecting this available power, we become too timid and cautious in spreading the gospel, forgetting that "greater is he that is in you, than he that is in the world."

The power is available; are we available to the power?

TABLE TALK

For many families, about the only time when they can all be together at one time is around the family table at mealtime. What we talk about around the table may have far more influence upon the children than we realize. Physical food is carefully planned and prepared for the body's health and growth. Should not mental and spiritual food also be carefully prepared and made attractive?

The Israelites were commanded to teach the laws of God to their children, "speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Here is sound sense; the laws of God tastefully and tactfully presented during the regular routine of life. This could be tremendously important table talk.

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Photo by Eva Luomo

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of things to come

May 25—Baccalaureate, Bethel College
May 25—Baccalaureate, Freeman Junior College
May 26—Commencement, Bethel College
May 30—Commencement exercises, Freeman Junior College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Mennc Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 20**

A Time For Introspection

*Archie Kliewer**

WE ARE CONFRONTED with many decisions in daily life and often a person is in doubt as to what would be desirable.

One of the first decisions that a person has to make when confronted with the question "What are you going to do with this man which is called the Christ, the Son of God?" is either to completely trust or to say, "I'll get along as I have so far." This is the question with which human beings who live, eat, sleep and work are going to be confronted. Many people try to evade or stay away from the truth about Christ.

Some time ago we called in a home where we expected to meet a young man who had problems he wished to discuss. When we knocked at the door an elderly gentleman answered and told us the young man was working away from home. After talking about various things, we asked him if he went to church, and he said he hadn't been in church for years. So we asked him if he knew Christ as his personal Saviour, if he had been born again according to John 3:16. His answer was in the negative. Thereupon we told him of the love of God and what the Lord wanted him to do. This man had to make a decision between the sins he loved and the Christ that loved him.

How wonderful it is when man becomes introspective and sees himself, not as an adequate being, but as one who needs Christ in his daily life.

If we look around us we find people with different personalities and different desires but in need of One who alone can satisfy the longing of the heart. It is a natural thing for man not to want to admit a need because he feels sufficient in his own efforts, and God's Word tells us that too. Yet the human race is not totally satisfied outside the realm of safety in Jesus Christ our Resurrected Saviour.

The believer must not fear, but trust God and His Word above everything else to get results. James 1:6-7 says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." This becomes the test of our victories and defeats in objective living.

I have asked myself the question many times: "How strong is my confidence and trust in an almighty, holy, and just God; do I want to let the Holy Spirit completely use me or would I like to substitute my concepts, my desires and my will?" God says the latter won't work, and we have experienced it.

As we begin to realize that we as believers have a great need and that only God's will can supply that need, we ask what we are going to do about it. "Pray without ceasing," says the Word of God.

Our next step is a heart-searching, Christ-led individual prayer meeting with a Holy God in the knowledge that God hears and answers our prayers. God told Solomon in 2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

This is the message to God's people: Humbling themselves to the point of admitting sin against God; earnestly praying to God for forgiveness and turning from the ways of selfish desires and fears; and seeking the will of God as it is found in the Holy Bible. This is the test of love toward Christ, and I wonder how many of us have passed this test because of our old nature and the grip it still has on our lives.

A new perspective will arise in this new yielded life in Christ, and this is constant only as we continue to trust Him completely.

Christ will lay a great desire in our hearts to have others come into the fellowship of the redeemed. A God-led, Holy Ghost-directed life of love for those outside the fold of Jesus Christ will be the result.

I have many friends in the lay ministry who love Christ so much that they must tell others about Jesus and what He has done for them. Jesus said, "If you love me, keep my commandments."

Are *you* interested in a growing church? Then let go and let Christ fill you with His love for this spiritually dead humanity, and God will give you the joy of seeing precious souls won to this wonderful Lord.

---

*Pastor, Comins Church, Comins, Mich.

How He Preached the Gospel

A missionary in New Guinea returned after several years of service. His friend said to him, "Jones, tell me what you found at your station in New Guinea."

"Found! I found something that looked more hopeless than if I had been sent into the jungle to a lot of tigers. Why, those people were so degraded that they seemed utterly devoid of moral sense. If a mother were carrying her little baby, and the baby began to cry, she would throw it into the ditch and let it die. If a man saw his father break his leg, he would leave him upon the roadside to die. They had no compassion whatever."

"Did you preach to them?"

"Preach? No, I lived."

"Lived? How did you live?"

"When I saw a baby crying, I picked it up and comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. And those people began to come to me and say, 'What does this mean? What are you doing this for?' Then I had my chance and I preached the gospel."

"Did you succeed?"

'When I left, I left a church."

Missionary Digest, Feb. 1958

We cannot grow in spirit, nor achieve a life of love and service, without coming to know the love of God through

Jesus Christ the Lord

*Harry E. Martens**

"JESUS is to be your personal Saviour *and also* Lord and King of your life," wrote S. C. Yoder in his booklet entitled *Must Christians Fight?*

From our Christian point of view, in order that we may live lives of fruitful service, there must be belief—belief in the Lord Jesus Christ. There must be conversion to faith in Jesus Christ. There must be conviction that He is the source of all power and the light for the way ahead.

May we pause momentarily to be reminded of the kind of God and Jesus we are accepting. God so loved, that He gave His Son. This Son so loved that He became flesh and dwelt among us. He taught us. He showed us the Way. He did more than that; He loved so much that He laid down His life for us. Again God's hand reached in and raised Him from the dead. The Christ who was raised from the dead has given us assurance for a similar experience of resurrection: "Whosoever believeth in him should not perish, but have everlasting life." We have a God who gave, gives, and will give.

Since this is the kind of loving and giving God we have accepted, and since this is the kind of loving and giving Christ we have accepted, we naturally ask the question which the Psalmist asked (116:12): "What shall I render unto the Lord for all his benefits toward me?" We are also mindful of other words of the Psalmist (103:2), "Bless the Lord, O my soul, and forget not all his benefits."

What *is* our answer to the Psalmist's question, "What shall I render unto the Lord for all his benefits toward me?" Above all, let us show our thankfulness and our gratitude.

Our gratitude is revealed in the first place if we accept this gift of God offered to us. As we do this, it naturally follows that we further express our gratitude by acknowledging that we belong to Him with our whole being and all we possess. This thought is best expressed by the Psalmist when he says (24:1), "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

If you have accepted this Gift in your own personal life and acknowledge that you are His, that the world is His, and all that is in the world is His, there will follow a dedication of your life and material possessions to Him. This means nothing less than being obedient to the will of God. Jesus Christ will become the Lord of your life.

In 1 John 3:23 we read, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." In a beautiful way this ties together the urgency of our belief in Him and the fact that if He is Lord of our lives, it will be shown in our love for others "as he gave us commandment."

How did He give commandment? When Jesus asked Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter replied, "Yea, Lord; thou knowest that I love thee." Jesus responded saying, "Feed my lambs." This was repeated a second and a third time. Certainly Jesus is telling Peter, "If you love me, you will demonstrate it."

Harry Zeller, pastor of a Brethren church, recently put it this way:

"Two times He urged His followers to serve rather than be served. Twice He declared that Christians should minister rather than be ministered to. Six times Jesus is recorded as sternly urging His disciples to take up the cross of suffering. On four occasions Jesus warned that all would find life only as they lose their lives in helpful service for others. The Gospels, which are short on repetition, make fourteen specific admonitions to a life of service and these constitute the most insistent and repeated elements in the teaching of Jesus. Add the story of the Good Samaritan, in which Jesus widened the circle of duty to a circumference as great as the whole suffering world."

We may add to this Jesus' picture of the Judgment Day, of which He says, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jesus' practice was precisely like His teaching. He preached good news to the poor, fed the hungry, healed the sick and brokenhearted, opened the eyes of the blind, forgave the woman in sin, and healed the possessed one whose name was Legion.

Because He really lives His life in us, we too can "love as he has loved." As we are identified with Him we can become like Him, and we shall do "as he gave us commandment." He shall be Jesus Christ, the Lord of our lives.

(The above thoughts serve as a forerunner to a message entitled, ADULT VOLUNTARY SERVICE in next week's issue.)

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*Ass't. to president, Bethel College, North Newton, Kansas.

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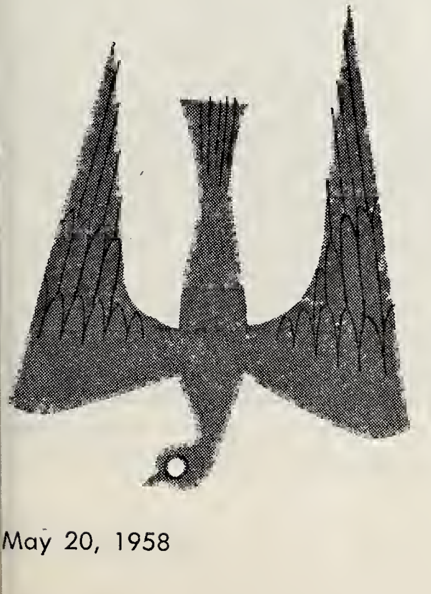
Pentecost

ON ASCENSION DAY our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8 R.S.V.). On that first Ascension Day Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen, and the church lived in the certainty that it was filled with the Holy Spirit, who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.



We declare and teach that on Pentecost the church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary, and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the church, which is "holy because the Holy Spirit dwells in it."

The church is a unique society because it shares a new and common life and love. The church is one in Christ, it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so that all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must *make a personal response to the God whom Christ reveals* and, as they do, they know that God grants them powers of His Spirit to accomplish with Him His saving purpose for the world. . . .

But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all—concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost. . . .

The disciples "continued . . . in prayer and supplication" and searched the Scriptures daily to discover how they might be fulfilled. When they "were all with one accord in one place" this power came. Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, disobedience of our Lord's commands, and an undisciplined life.

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the Fellowship, the *koinonia,* which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole, completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "ye shall receive power."

Pentecost may never be repeated in us in the same way as recorded in the Acts, but through the fellowship (the *koinonia*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith and in witness to whatever we have received of this power. . . .

Men of themselves have not the power to do the good they know they ought to do, but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become willing instruments of His saving work.

"Whitsunday comes to tell us that the one and only way in which our weaknesses can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses."

From a Pentecost sermon by James W. Kennedy, preached last year in New York's Protestant Episcopal Church of the Ascension.

Medical Missionaries and New Hands

last of two parts based on material made available by American Leprosy Missions

PAUL BRAND learned everything he could about reconstructive surgery for leprosy-paralyzed hands and found that, due to some misconceptions about Hansen's disease, this was a field for pioneers. What would be new was not the type of operation but its adaptation to leprosy and the peculiar problems of the disease. Finally he was ready to try the experiment—the first of its kind—and asked for a patient with hopeless hands. Krishnamurthy was the patient.

At this point Krishnamurthy probably could not have cared less. He was asked for permission to operate, and he replied that he didn't care what was done with his hands; they were no good.

Dr. Brand says of the operation: "We did two fingers at a time, and opened them out, fixed the tendons in their new positions, tested the tension, and then closed the wounds and prayed.

"It took months of waiting and experiment, but it was with rising excitement that the research team saw the useless clawed hand opening and grasping and handling all the odd shaped objects that he was given to practice his dexterity.

"As for Krishnamurthy himself, he was a new man altogether. He had soon wanted to know who we all were that had been the first to care about him, and then he wanted to know about Christ, and then he became a Christian and was baptized in our local church, and he chose as his new name, John (from *New Life, New Hands For Lepers*, American Leprosy Missions, Inc)."

The series of operations and therapeutic exercises took a full year, but at the end of that time John had two good hands and feet, and he had Christ with him when he left the hospital to return to work. Surely a happy ending could now be written for the story of Krishnamurthy-John.

What then must have been a surprise to all was John's turning up at the hospital some time after with the explanation that because he still looked like a victim of Hansen's disease no one would hire him. Though he was healed and noninfectious, with two useful hands, the walls of tradition, superstition, and ignorance were right where they always had been. Nothing had changed but John himself. If anything, he was almost worse off than before, for his healed sores and ulcers made even begging no longer profitable as a living.

Dr. Brand saw that rehabilitation of the patient would need to include other responsibilities besides that of health. Patients must

Photo by Leon Kofod

John, formerly Krishnamurthy, leads the morning routine of finger calisthenics which are necessary both before and after surgery, at the "Place of New Life," India.

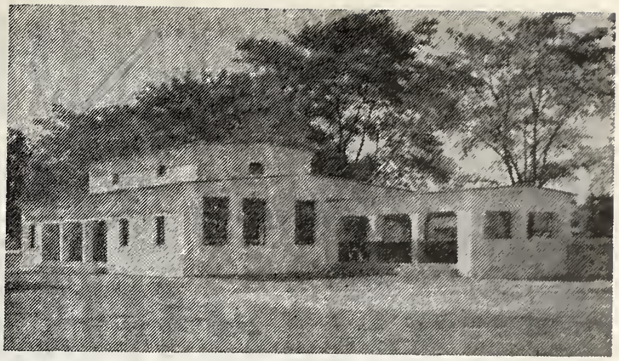
be taught useful jobs, suited to the abilities of their repaired hands, and they must be helped to start a business in a place where they could make a living. This kind of help would involve vocational instructors, a physiotherapist, money for materials and wages and buildings. No money was available.

From a pastor and a retired missionary came contributions for the beginning. Today there is a rehabilitation center known as *Neva Jeeve Nilyam*, the Place of New Life, where patients of both high and low caste live and work together, learning a spirit of Christian brotherhood along with the trades which will make them independent.

To this little community come the cured, the crippled ones who are unable to work and who never learned a trade, having relied on begging for sustenance most of their lives. Finger calisthenics, necessary both before and after surgery, are part of the morning routine. Under a physiotherapist's supervision electrical stimulation and hot wax baths are applied. Special tools are made for patients' use, and tools such as pliers and scissors are adapted to the limited grasp of leprosy hands. Products made by patients often find their way to Madras department stores, and eventually the patient is ready to carry on in his home village.

Treatment of leprosy requires teamwork, and the General Conference Mennonite Church is a part of the team. At Champa, where the Conference supports Superintendent Aron Jantzen and Doctor Arthur Thiessen at the Bethesda Leprosy Hospital, the American Leprosy Missions, Inc., supplies food, buildings, and needed supplies. Dr. Thiessen, first term medical missionary, went to Vellore to learn from Dr. Brand the techniques which would bring to Champa similar opportunities for victims of Hansen's disease. He writes of the work now being done at Champa:

"This summer and fall (1957) we have continued to develop our program of special surgery for the repair of hands and feet of leprosy patients. The hand surgery is now well established, and patients are realizing the benefits of properly functioning hands. The results of this type of surgery are of course not immediate, and the patient must co-operate with a program of exercises and retraining of muscles, so that gradually the full benefit of the changed function becomes apparent. We have just begun the foot operations, having done two now. Pray with us that God will bless these efforts and that His Name might be glorified in these renewed hands and feet."



Dispensary at the Bethesda Leprosarium, Champa, India. At the Leprosarium many have found both health and a Saviour, and have left to begin a new life. Today's modern rehabilitation program includes operations on hands and feet.

In about a year the Thiessens will be returning on furlough to the United States. There is as yet no replacement for Dr. Thiessen in the work at Champa. This should be a matter of concern and prayer for all, for we are all a part of the team that is providing new hands and new lives, health and faith, for our brothers in India.

On Arbor Day

Across the street the students of the Senior Boys Middle School, all dressed in their khaki "usuals," today are wielding spades, hoes, and rakes, busily preparing the rocky soil all along the north side of the school compound to receive the memorials that are to be planted. Today is Arbor Day, a beautiful spring day here on Taiwan and dedicated to the memory of Sun Yat-sen, who died 33 years ago. The fruit of his toil continues to grow, respectfully nourished by the hands and minds of another generation.

Each tree planted today on a sort of assembly line plan looks exactly 15 inches tall; hopefully, in a few short years these baby trees will be protection against the northeasterly storms that blow, monsoon by land, typhoon by sea. Next year they will have changed; although they may all be leaning to the south, some will be missing—those which couldn't get a toehold; others will have given up their tender leaves to the nibbling of goats and water buffalo brousing by. Perhaps the next Arbor Day will fill in the anticipated gaps.

We take comfort in the thought that trees, like men, take on something of a personality. Just now an old man, weathered beyond guessable years, went by. He stopped to look, looking like an old tree himself, bent, knotted, and gnarled through the buffeting of life's gales; made strong through bracing himself to his task; stoical, apparently willingly submissive to natural forces. He too must have been a protection to the "trees inside his compound."

Storms of life . . . gentle to the young who do not yet recognize the fury of the gale . . . insulting to the defiance of youth, tempering them in spite of themselves . . . a challenge to the gnarled, bent, not-yet-spent strength of the weather-beaten, old before their time. Today in thoughtful gesture we pay respect to the memory of a fellow countryman by planting a tree—a tree whose creation was before the day of man. We pause to pay tribute to the Creator who had long ago included all this in His plan.

"For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isaiah 61:11).

Mrs. Peter J. Pankratz
General Conference Mission
Milun-Hualien, Taiwan

The question: separate but equal or equality without reservation?

Goodwill Tour to the South

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

The children of Israel, who were captives, had a great longing to be a free people. The years of servitude seemed long to them, and often they must have sat down by the rivers of Babylon and wept. Freedom is precious to all people, and those that are oppressed have a deep longing in their hearts for deliverance.

The Negro of the South is no different. He too has a longing and a desire to have the same privileges that other citizens of the United States have. To hear the Negro sing, to listen to his prayers, to see him labor, makes one wish that the day might not be far when his wish will come true.

Many Negroes are poor and live in little shacks. Their income is such that they cannot afford anything better. Their meals are very simple, mostly bread and molasses, and perhaps oftentimes not enough of that. Many have no other way of transportation than to walk. Most of their schools are crowded, and equipment and buildings are very poor.

They are not permitted to mingle with other people along the beaches and parks or attend their churches and schools. Perhaps very few are mistreated, but at the same time they know that they are considered second-class citizens and do not have the opportunities to advance that others have. Their wish and desire is to work side by side with the white man in the various industries provided they have the same qualifications.

The entire South is struggling with this question of equality. There are those that say "equal but separate," others that advocate equality without any reservations. These believe that there should be no segregation in schools, churches, politics, economics, or any other field.

Many leaders believe that the answer to their problem will finally come from the church through Jesus Christ. There are those who believe that the problem of the South is not only a racial problem but that it is a Kingdom movement, because Christians are forced toward integration if they want to live as Jesus taught them to live.

More than fifty per cent of the people of the South are church members; at places we were told up to eighty per cent belong to the church. This of course means that there are those that are not active in the church, but sometime or other they have come in contact with the gospel of Jesus Christ and so have had an interest at one time.

Many Southerners believe that progress has halted or even slipped back because of the court decision in favor of integration. But perhaps we at times must step back a little in order to move forward again. Leaders of both the Negro and white races are spending much time in trying to find a solution to the race problem. Today communication between the two races is very difficult, but when the doors again will open, the clouds of misunderstanding, of fear, and misgiving will roll away, and in Christ the South may find the answer to all its problems.

H. B. Schmidt

Flashes of Thought: *Childlike Ways*

Seeing those two youngsters walking home from school arm in arm reminded me of the poster we had seen on the wall of a Southern school. They were very much like any other two normal children. Classes were over and a warm noon meal was awaiting them at mother's table, and they quickened their pace as they went past the window.

There was nothing unusual about their walking arm in arm. Children have a way of doing things like that in a simple, unassuming manner. The unusual part of the procedure was that they were not of the same color: one was of white complexion, the other dark. Oblivious to the prejudices of those of us who are older, they disappeared down the street.

My mind went back to the poster on the wall. We had been traveling for days, observing attitudes and closely drawn lines of separation. We had heard of heart-breaking experiences because of color differences.

Then came a tour of one of the great institutions of learning, established years ago by one who knew the hardships and distress of those unaccepted because of color. As we passed through the workshop we could not help but be impressed with some of the mottoes on the wall, a constant reminder to those who are working there.

It was the poster that attracted my attention: two small children sitting upon a park bench fast asleep. Evidently they had been romping about upon the lawn until, completely worn out, they had slumped down upon a nearby bench. In a moment they were both fast asleep, with heads resting on each other.

Underneath in bold letters were the words "Kids don't know colors." You see, one of them was a Negro. The two little girls walking arm in arm down the street did not know color either.

Neither does the Creator of us all. Whatever lines of distinction and separation there may be in society today in terms of color and social standing, one thing is clear: God knows no color. He is no respecter of persons. "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." God knows no color.

This lesson we all must learn in our generation.

—Walter Gering

Third Pax Pilgrimage to Palestine

Youth Visit Bible Lands

James Eigsti

ON THE THIRD Pax Pilgrimage to Palestine, Feb. 15 through March 7, Mennonite and Brethren 1-Ws stationed in Germany, Austria, Greece, and Algeria toured Bible lands of the Near East. Menno Travel Service secured inexpensive group rates for the sixty-two tour participants, who were led by Orville Schmidt, Marion, South Dakota, and Pax Pastor Noah Good. These are excerpts from the tour report:

...We were in Athens, the beautiful capital city of Greece. Waiting buses at the train station drove us directly to the Acropolis and the Old City. The beautiful Parthenon was the first impressive ruin that we saw. This miracle of ancient architecture crowns the Acropolis, a high hill in the center of Athens. From this vantage point we could see Mar's Hill, where the Apostle Paul preached.

After a two-hour bus ride north of Athens, we were in Corinth, a commercial center of the ancient world and later a Christian center. In the old Corinthian market place amid impressive ruins we paused for Scripture reading near what had been the first Christian church in the city.

...We flew by Air Liba to Cairo, Egypt. A morning visit to the huge National Museum introduced us to the civilization that was once Egypt's.

We all pulled special slippers over our shoes as we visited the huge Alabaster Mosque of Mohammed Ali in Cairo. We strolled through the crowded Arab bazaars and listened to the weird oriental music and the calls of the sellers.

Crumbled Civilizations

A long climb to the top of the Great Pyramid of Cheops and a visit to the famous old Sphinx made a full afternoon. From the top of this huge stone burial place on the edge of the desert we could see Cairo to the east and the broad green Nile Valley to the south. To the west we could see nothing but sand, with an army camp and another pyramid in the foreground.

...After flying to Beirut, Lebanon, we made trips to Tyre and Sidon on the Mediterranean Sea. These cities, once commercially great but full of vice and graft, are now ruins and past history. Many ruins we found had been built on sites of earlier ruins. The Crusaders built the Castle of the Sea at Sidon.

...We drove by bus to Baalbeck in Lebanon where we saw some of the most impressive Roman ruins. Huge granite and marble columns rise over sixty feet above the temple floor.

Damascus, the capital city of Syria, impressed us with its many American cars and modern buildings.... Pax Pastor Noah Good led our short worship service in the House of Ananias. We walked through the Street Called Straight to get to this little underground chapel which proved to be a fitting

Columns of Roman temple, Baalbeck, Lebanon

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

place for our Sunday morning worship service. We visited the window in the City Wall where Paul was let down outside the wall in a basket.

. . . We departed from Damascus for Amman, the capital city of Jordan. We stopped to study Jerash, the best-preserved Roman city in the world.

The Promised Land

. . . From Mt. Nebo we could see the Dead Sea to the southwest, the Jordan Valley to the north, and Jericho and the Plains of Moab to the west. In our imaginations we saw the Children of Israel down on the plain near the Jordan as Moses told them (Numbers 34:13) that there, across the Jordan, lay the Promised Land.

On our way to Jericho, we stopped at the Arab Development Society. This nonprofit organization was started to show Arabs how to irrigate and farm the otherwise barren land. The ADS is also a home and school for about eighty orphan boys who will learn the business of farming. Two Pax men, Leron Peters (Henderson, Neb.) and Wilbur Yoder (Goshen, Ind.) were assigned to work on this 2,000 acre irrigated farm project, and they stayed there when the rest of us left Jordan.

In Jericho we spent time in fellowship with the members of the Jordan MCC units. They told us about their work with the Arabs. We visited the MCC Clothing Center in Jericho and toured the large excavation just outside the city where parts of the old wall of Jericho have been found.

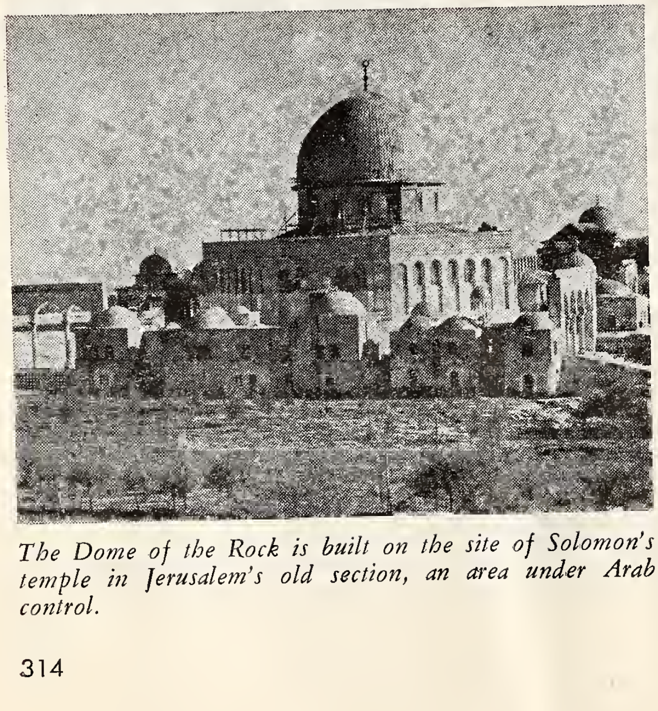
In Jordan, two Arab lads stand on the arid, rocky land near the ruins of Jerash, the best-preserved Roman city.

In and near Jericho we observed many Arab refugee camps. Of the 1,500,000 people in Jordan, only about one third earn enough for a meager existence. About one million people receive aid or relief of some sort. Some of the camps house as many as 3,600 families, and with sanitation facilities practically nonexistent in such close quarters, disease abounds.

Where Christ Walked

We had a short worship service beside the Jordan River. Somewhere in this area Christ was baptized, and John the Baptist lived and preached. . . . We observed that the Old Testament land of milk and honey was very hilly and rocky. But we were surprised at the crops which can be raised by stirring the rocks with an ox-pulled stick and sowing seeds on them. Olive trees and small grain crops cover most of the usable land.

From the top of the Mount of Olives we had a beautiful panoram-


The Dome of the Rock is built on the site of Solomon's temple in Jerusalem's old section, an area under Arab control.

Some of the sixty-two Pax tour members level their cameras at the Alabaster Mosque of Mohammed Ali in Cairo, Egypt.

City of Sidon, once a great commercial center on the Mediterranean. Castle of the Sea, built by crusaders, is in foreground.

ic view of the entire city of Jerusalem....

We visited the Garden of Gethsemane and we saw the old Roman road upon which the Palm Sunday celebration took place. In the beautiful Church of All Nations we saw the Rock of Agony upon which it is thought Jesus wept and prayed.

...We had dinner at the MCC Children's Home in Hebron. This is a school and a home for about thirty Arab orphans. In Jordan the workers are not allowed to preach to the people, but they are allowed to raise orphan children in a home with a Christian atmosphere.

In Bethlehem we visited the Church of the Nativity, which is built at Jesus' birthplace. On the way back to Jerusalem we passed the fields where Ruth and Boaz worked together and met.

Inside the old walled city of Jerusalem we visited the Dome of the Rock located on the area of Solomon's Temple.

From the Temple area we went to the Garden of the Tomb and Golgotha. We gathered in the quietness of the garden and Pastor Good led us and the Jordan MCC workers in a Communion service. This service was a real spiritual experience. We all were impressed by the naturalness of this garden. . . .

Dead Sea Caves

Some of us traveled by bus to the Dead Sea for a visit to the caves at Kumeran where the Dead Sea Scrolls were found. North of the Sea our guide showed us the ruins of the Essene Order, a religious sect which probably inhabited the area at the time the scrolls were placed into the caves. To get into several of the caves we had to climb along the edges of cliffs and through small holes in the rock....

Our guide was a Christian Arab who had studied the Bible. He gave us many Scripture references for the things that we were seeing, and in general he was excellent.

After four nights in Jerusalem we crossed into Israel.... As we drove through New Jerusalem, our Dutch Jewish guide told us about the country of Israel and its 1,900,000 people. Ten per cent of the population are non-Jewish and of these about one-half are Moslems and one-half are Christians. Most of the people are immigrants from countries all over the world....

As we rode by bus from Jerusalem to Haifa we passed through the mountains of Judea and then back on the plains again. We could see that Israel is a fertile and productive land. Some places we saw rock, sand, swamps, or mountains, but on the whole, the part of Israel which we saw is much more productive than Jordan. Irrigation, better land, and a will to grow and earn make the difference.

...We traveled through the fertile valley of Jezreel (Valley of Armageddon) past Mount Tabor to the clear blue Sea of Galilee....

...In Nazareth we saw the Church of Constantine which is built near where Mary lived before Christ was born....

...From Tel Aviv we flew by Air France to Rome, Italy....

A trip of this sort is many things. It's a class in Bible, religion, sociology, political science, history, geography, architecture, and art. It was also a worship experience.

Embossed Scriptures and Talking Book records issued to the blind in the United States were 50,587 in 1957. In addition to this 5,119 Scripture volumes and Talking Book records were issued in foreign countries, for a grand total of 55,706.

STEWARDSHIP COMPLETION CONTEST

(Report of a winner to be continued next week.)

We interrupt the regular feature to make this important announcement. The Y.P.U. General Fund is in need of contributions. The month of April closed with a deficit. Your Youth Worker is serving in the upper Pacific District and British Columbia this month. The next edition of Program Helps is due to be released. The vacation Bible school season is beginning at Gulfport, Mississippi—your mission project.

Your contributions now to the Y.P.U. will be very helpful. Thank you for your continued support.

The Executive Committee, Young People's Union

our schools

VISITING LECTURER

Harold H. Gross, Freeman Junior College, Freeman, South Dakota, is joining the Bethel College faculty as visiting lecturer in philosophy and psychology, according to an announcement from the office of the president.

Dr. Gross, a native of Freeman, received his A.B. degree at Bethel and his B.D. degree from Hartford Theological Seminary. The State University of Iowa granted him the M.A. degree in 1944 and the Ph.D. degree in 1945.

He has served on the instructional staff of Freeman Junior College at intervals since 1937 and as dean since 1945.

TOUR LEADERS

Mr. and Mrs. Gerhard Buhler of Freeman Junior College have been named leaders for the 1958 Student Summer European Tour sponsored by the Council of Mennonite and Affiliated Colleges. This is the twelfth annual tour, and participants are selected from students and alumni of the colleges represented on the Council. As before, Menno Travel Service makes all the necessary arrangements. The group will leave MCC Headquarters at Akron, Pennsylvania, on June 6 and plan to return August 29. The time will again be divided between touring European countries and spending several weeks on some Voluntary Service project.

STUDENT CHAPEL TALKS

Pastor Adrian's homiletics students at Canadian Mennonite Bible College receive opportunity to practice the art of preaching other than in class. During the past few weeks the students have been presenting their messages to the whole student body in the morning chapel periods.

The first ball game of the season at Canadian Mennonite Bible College was played April 25 with a team from Mennonite Brethren Bible College. The exciting game tied with a 5-5 score. We hope that we will soon be able to accept the invitation for a return game.

COMMENCEMENT SPEAKER

Dr. L. M. Stavig, president of Augustana College, Sioux Falls, S. D., will deliver the commencement address at the graduation exercises of Bethel College, Monday, May 26, at 10:00 a.m.

Dr. Stavig, president of Augustana College since 1943, is a graduate of St. Olaf College and Luther Theological Seminary. He holds the honorary degree of Doctor of Divinity from Augustana College and Seminary, Rock Island, Ill., and the degree of Doctor of Laws from Capital University, Columbus, O.

As an educator, Dr. Stavig has served as president of the South Dakota Association of Colleges and of the South Dakota Association of Private Colleges.

HONOR RATING

The *Bethel Collegian*, student newspaper of Bethel College, has received word from the Associated Collegiate Press that it has been granted a first class honor rating for the issues of the fall and winter quarters.

This is the second such rating to be given the *Collegian* under the editorship of Melvin D. Schmidt, as the issues for the spring quarter of last year were given similar recognition.

Assisting Melvin Schmidt, junior from Canton, in editorial responsibilities have been Winona Waltner, Hurley, S.D.; **Leonard Goering**, Moundridge, and Paul Wiebe, Aberdeen, Idaho.

CITIZENSHIP CONFERENCE

The third annual conference on education and political responsibility met at Bethel College Thurs., May 8. Sponsored by the division of social sciences in co-operation with the Kansas Citizenship Clearing House, this conference featured student panels, group conversations by local office holders and an evening address by Allen Prichard, Jr., executive director of the League of Kansas Municipalities.

SPRING BREAKFAST

A highlight for this year for the Seminary Women's Fellowship was the annual spring breakfast held May 10. An oriental theme pervaded the decoration and the program. A number of guests were present, making this occasion a memorable one.

A Seminary Fellowship communion service was held May 8 and again the need was stressed for confession and forgiveness of our many failings and shortcomings. We need to strive for a more pure and consistent life.

MCC news and notes

TREES SYMBOLIZE BETTER LIFE

GREECE—Semi-isolated Greeks living near the Albanian border like any American product if it has cogs, gears, and other complicated aspects regardless of its use. This is the reflection of Paul A. Wengert Jr. (Chambersburg, Pa.) who is serving with a World Council of Churches agricultural rehabilitation team with the poor farmers of the area.

"It is very easy to see what needs to be done for these people of poverty," he says, "but 'What can I do?' is much more difficult to answer."

One of his first projects with this team was to help plant more than six thousand pine trees along houses, barns, roads, and rivers which a local nursery made available without cost to the people. In his village-to-village work Mr. Wengert helps the farmers to improve their poultry housing and feeding, introduces improved seeds, teaches them about fertilizers, and tries to improve sanitation.

The people of this area—as the people of Tsakones and Panayitsa where two MCC units serve—have been victims of suppression and war. They were ruled by Turkey for 400 years until 1913. During both world wars their land was overrun and their property destroyed by invading armies.

STRIFE IN HALMAHERA

INDONESIA — Indonesian rebel forces in another move of protest against the central government of

Indonesia have invaded the island of Halmahera, where a unit of six MCC workers are engaged in medical and agricultural work.

No word has been received from the workers, but it is felt that the nature of the Indonesian strife probably would not impair their safety in case the rebel forces reach Tobelo, location of the team. MCC is in touch with the U. S. State Department to keep posted on the political situation.

EASTER WORKCAMPS

FRANCE-NETHERLANDS — Three international workcamps during the Easter season inaugurated this year's projects sponsored by Mennonite Voluntary Service of Europe. The largest camp was in Amsterdam, where youth from the Netherlands, Germany, and England redecorated a community recreation center for youth activities.

French, German, Canadian, and American volunteers teamed to get a summer cottage for the orphan children of Valdoie Children's Home in France. Their motto: "Establishing bridges of understanding through service."

The third camp was at Guebwiller, France, where campers constructed a kitchen for summer camp use. A report states, "What seemed to impress the local people was the way the girls, who vocationally are stenographers and bank clerks, could handle the shovel and wheelbarrow."

ODYSSEY IN LABRADOR

NEWFOUNDLAND—Travel by dog team and sledge was less possible last winter than in previous years at the northern tip of Newfoundland, but it still provided adventure for MCC volunteer John C. Stutzman (Carlock, Ill.).

Dr. Stutzman, the house officer in the Grenfell Mission Hospital at St. Anthony, made a medical trip by dog team to St. Mary's Harbor, Labrador. After visiting "quite a number of interesting cases" his mission was cut short by rain and melting snow.

The medical team was at Battle Harbor, a small island connected to the Labrador coast by ice. They decided to head back to St. Mary's, location of a Grenfell nursing station, before the ice began to break up.

But a big break in the ice had already occurred, so they were separated from the land. They managed to drive the dogs across on a floating ice pan. The dogs fell in the water, the sledge was perched half on the ice and half in the water with Dr. Stutzman "clinging on for all I was worth!"

They managed to pull the floundering dogs from the freezing water and got the sledge to dry land. The doctor spent the next eight days at the nursing station waiting for the weather to clear so that a plane could rescue him.

The MCC Voluntary Service unit in the 150-bed Grenfell Mission Hospital in St. Anthony is in its first year and is composed of several nurses and a physician. The Grenfell medical work is the only medical help for the people of northern Newfoundland, lower Labrador, and eastern Quebec.

The spirit of the entire Grenfell mission is expressed in a statement by its famous founder, Sir Wilfred Grenfell: "The lure of Labrador is not in its finished civilization—it is in its eternal challenge to help others."

audio visual library

A new Audio Visual Catalog listing Conference-owned films, filmstrips, and slides has just been printed. A number of new materials are included which are not listed elsewhere. If you would like a copy for the use of your program committee, women's mission society, youth group, men's brotherhood, etc., write to the Mennonite Publication Office, 720 Main Street, Newton, Kansas.

Rama and Kadu, a new mission filmstrip, tells the story of two Indian boys who met Doctor Arthur Thiessen. Noting that they were possibly victims of Hansen's disease, or leprosy, he encouraged them to come to the mission hospital at Champa for treatment. The boys did not have the money for train or bus fare, so they walked the fifty miles to the hospital. Rama received treatment for the disease, Kadu went to school at Chandkhuri, and both gained knowledge of Christianity. Produced by American Leprosy Missions, Inc. Rental: freewill offering or contribution.

jottings

MISSIONARIES SPEAK

FIRST CHURCH, MADRID, NEB.: Delpha Friesen, daughter of Mr. and Mrs. Gust Friesen, was married Jan. 19 to Vernell Fuller of Ogallala, Neb. Mission Sewing Society met with Mrs. Carl Refoir Feb. 20. Missionary Bernard Thiessens from Japan were with us March 30-April 1. Mrs. Thiessen was a guest speaker at our Mission Society April 1, which met at the home of Mrs. P. A. Regier. We were greatly blessed by the messages and pictures presented by our missionaries.—Mrs. Pete Regier Jr., corr.

TALKS ON COLOMBIA

WEST SWAMP CHURCH, QUAKERTOWN, PA.: The Arthur Keiser family from Colombia is spending its furlough here, living at the Keiser farm near the church. We have been blessed in having the Keisers in our fellowship during this time. They are also bringing messages to the other churches in the Eastern District Conference. Our church joined with neighboring churches in observing World Day of Prayer. Mrs. Arthur Keiser was the speaker at this meeting. A Sunday School Workers' Conference was held at our church March 12 with a dinner meeting. Vernon Neufeld was the speaker. A number of our people took part in the Eastern District Sunday School Union Radio Broadcast over station WSAN, Allentown, on Sunday afternoon, March 30. Our members received a great blessing from the pre-Easter services which began on Sunday, March 16, and continued four evenings. Pastor Harry Yoder from Bluffton, Ohio, was our guest minister and his sermon themes were "The Journey to Jerusalem" "The Joy of Repentance" "On the Fence with God" "The Voice of Prayer" and "The Strength of Fellowship." Following these meetings Pastor Yoder remained for a meeting held in our church for pastors and lay members to discuss college problems. President Ramseyer and Carl Lehman of Bluffton College also came east for this meeting. Interest was shown in the meeting and many took part in the discussion. On April 1, following a dinner meeting, twenty members went out by two's to do visitation work in our church and community. To date five people are planning to join our church on Membership Sunday, May 25. Others are making this a matter of consideration. On Easter the congregation observed the Lord's Supper. This was a great spiritual experience for all who desire to follow Christ in humble service in the coming days.—Mrs. H. L. Rosenberger, corr.

MISSIONARY WEEK

Stirling Avenue Church, Kitchener, Ont.: March 9 a temperance film was shown at the evening service. On March 16 Pastor Ulrich served Communion at our mission church at Waters, near Sudbury. Guy Playfair from the Sudan Interior Mission brought the messages for the two services. March 23 seven infants were dedicated. March 25 the Brotherhood met at the church with Alden Bohn from Ailsa Craig Boys' Farm as guest speaker. March 29 the Stirling Homemakers held their monthly meeting at the church with a film, *The Secret of the Gift.* Communion was held on Palm Sunday, and four young people were received into the church fellowship. In the evening the senior choir presented a cantata, *On Calvary's Cross.* April 1 the Vesper Circle held a potluck supper and made felt animal toys to be sent to our missionary in India, Leona Cressman. Mrs. Douglas Miller gave a book review. April 3 the W.M.A. had as guest speaker for their Easter meeting Sister Sheilia Radike, deaconess of St. Mark's Lutheran Church. April 6 the sunrise service was held at 7 a.m. with the YPU in charge of the service. An instrumental quartet number preceded the 10 a.m. service. Pastor Ulrich spoke on "The Gospel of the Resurrection." In the evening the youth choir provided special Easter music. April 18 the W.M.A. and the Vesper Circle held a combined missionary service with Mrs. Ruth Hilliard from the Woodstock School in India as speaker. April 20-27 was special missionary week at our church. Arthur Keiser, missionary on furlough from Colombia, S. A., brought the messages and showed pictures. April 22 the Brotherhood met at the church to hear Orval Jantzi, director of the House of Friendship in this city, speak of the work done as a home mission project. April 23 we had a special prayer meeting for our missionaries and VS workers. April 25 Andrew Shelly spoke on behalf of the Seminary and church extension work in our Conference. He also showed pictures of the progress of the new Seminary in Elkhart, Ind. April 27 our pastor closed the week of meetings with an inspiring message "Under the Living Flame." In the evening the Rockway Mennonite High School chorus presented a service of music.—Corr.

GUEST SPEAKERS

Butterfield Church, Butterfield, Minn.: March 30 we observed Holy Communion; in the evening H. E. Wiens of Mountain Lake brought a German message. In the absence of our pastor, who was holding meetings in Bridgewater, S. D., radio evangelist Keith Davey gave a challenging Easter sermon on the theme "The Full Cross and the Empty Tomb." Guest speaker for the evening was the north church pastor, George Hoffman, who portrayed the living Christ in a modern age. April 20 Lowell Stoesz spoke on the eternity and entirety of love. We are grateful to God for the recovery of Pastor Peter Tschetter, who has been hospitalized with influenza.—Willis Linscheid, corr.

EVANGELISTIC MEETINGS

Emmanuel Church, Moundridge, Kan.: The following were received into the church Easter Sunday by baptism: Mrs. Edward Kruse, Gordon Unruh, Warren Keagle, and Kendall Meyers; by letter, John Wall; upon confession of faith, Edward Kruse. Naomi Unruh showed some interesting slides of her Voluntary Service work at Brook Lane Farm in Maryland. We had our evangelistic meetings the week of April 28 - May 4. Philip Wedel, pastor of the Alexanderwohl Church, was our speaker.—Corr.

REPORT ON PARAGUAY

First Church, Fredonia, Kan.: Nov. 22, 1957, Roland Goering gave us a report on the World Conference. Also in November Bob Unruh spoke on the work in Paraguay. In Jan. our pastor and wife adopted a baby boy. Due to our pastor's illness in March, Eddie Peters of Walton, Kan., served us March 2. April 13 the Church of the Brethren had pulpit exchange, and as our pastor also serves this church, our congregation attended services there. Feb. 16 P. K. Regier spoke to us. April 14 Alvin Schmidt underwent surgery at our local hospital and is recovering nicely. Gary Fleming had surgery in the hospital at Neodesha; last report was that he was doing well. April 20 Pastor and Mrs. W. F. Unruh were in our midst; he spoke to us both morning and evening.—Mrs. Sam Jantz, corr.

W.M.S. ANNIVERSARY

Johannestal Church, Hillsboro, Kan.: Union Holy Week services were held at our church with E. M. Yost of Denver, Colo., bringing the messages. The Peace and Education Committee sponsored Harley Stucky and Wesley Prieb, who spoke on their tour through the South observing race tensions and problems. Ben Rahn and L. A. Amstutz spoke on the subject of "Sunday Observance" at a special C. E. program in April. This is one of a series of studies made by Western Dist. ministers on various topics in the area of Christian ethics. The Women's Missionary Society celebrated its 40th anniversary April 16 with an all day meeting at the church. A covered dish lunch was enjoyed at noon and pictures were taken. At the afternoon program Mrs. J. A. Ewert gave a short history of the past. Mrs. P. W. Penner, who at one time helped organize the society, was the guest speaker. A son, Kevin Vaughn, was born to Mr. and Mrs. Leonard Hein April 19. Daily Vacation Bible School is being planned this year for May 26 - June 8, with seven teachers participating.—Corr.

BURKHOLDER BRINGS MESSAGES

Alexanderwohl Church, Goessel, Kan.: April 20 Pastor P. A. Wedel spoke at the 80th anniversary of the founding of the First Mennonite Church of Christian at Moundridge. The Goessel YWCA sponsored the annual music night of quartets on April 28. The Bethel Hospital and Home annual meeting was held in the Goessel Church on May 1. Union evangelistic meetings began in Goessel High School May 4, with H. D. Burkholder of Dallas, Oregon, as evangelist and Archie Kliewer as song leader. April 27 the adult C. E. sponsored the film *Home Front*. Our church had a children's consecration service Sunday, May 11. We are very happy to have Mr. and Mrs. Harold Voth and children back in our community. They recently returned from VS in Old Mexico. A very fine meeting was held for all widowed sisters in our church April 12. Mrs. P. W. Penner was the main speaker.—Corr.

CHOIR FESTIVAL

East Swamp Church, Quakertown, Pa.: The Grace Chorale gave a concert in our vicinity, with a report of the school by four students. The Women's Missionary Society held a work night for the Flickners, sewing labels on Brian's clothing in preparation for school in India. On May 6 a mother-daughter supper and fellowship was enjoyed with Mrs. Arthur Keiser as speaker. In June the Hereford society will be our guests. Our choir participated in the choir festival of the Eastern District Conf. on May 18. The Lord has blessed the home of Mr. and Mrs. Robert Fry with a son, Donald Allen. Rev. Sprunger has been invited to preach the baccalaureate sermon at Quakertown High School on June 1. Linda Landis is in this class, and James Gerhart Jr. will graduate from Boyertown High School. Marjorie Bleam is graduating from West Chester State Teachers College.—Corr.

HOST TO CONFERENCE

Deep Run Church, Bedminster, Pa.: The Eastern District Conf. was held at Deep Run on the weekend of May 1-4. We have enjoyed being host to the many who have turned out. On Sunday, May 25, we will receive twelve young people into our congregation, and in the afternoon our Junior Choir, led by Mrs. Mary Boyer, will sing at the service held at the Germantown Church. The Deep Run Youth Fellowship held its monthly service project on the evening of May 10. The project was followed by games and refreshments. On Mother's Day, May 11, we had family night service for our congregation. Our annual Mother-Daughter Banquet, a covered-dish supper, will be held May 22. We are looking forward to the choir festival at Souderton on May 18, and will present our own selection.—Doris Moyer, corr.

SHOWER FOR MISSIONARIES

Inman Church, Inman, Kan.: Roland Goering of Halstead, Kan., led us in a heart-searching worship service each evening during Holy Week. His topics were "The Christian's Mountain Tops" "The Failure of the Disciples" "The Scope of the Kingdom" "The Song in the Night" "A Stone's-throw Away" and "The Glory of the Cross." The message was preceded each evening with slides taken during their trip to the Mennonite World Conference in Europe. A Mother-Daughter fellowship luncheon was enjoyed April 17. A grocery shower was presented to the Ferd Edigers at this time. A missionary service sponsored by the Women's Mission Society was held April 20, with Mrs. Ferd Ediger as speaker, sharing further experiences of theirs in Japan through word and pictures. The Junior Choir furnished special music at our monthly service in the Union Rescue Mission at Wichita on April 22.—Corr.

RECOGNITION SERVICE

Emmaus Church, Whitewater, Kan.: April 6 Harlow Ediger showed interesting slides of Palestine at the adult C. E. Bill Gering spoke to the Young People's Fellowship. The Juniors had an Easter program. Pastor Amstutz went to the N.A.E. Conference in Chicago April 14-18. Ted Roth had charge of the Bible study Wed. evening. His topic was "Prayer": The secret of prayer is secret prayer. Virgil Claassen left April 12 for 1-W road work in Paraguay. The morning of April 20 Waldo Kaufman from the Zion Church, Elbing, and Pastor Amstutz exchanged pulpits. Mr. and Mrs. Daniel Eck and two daughters joined our church May 4. There was also a short recognition service for Peter Thiessen, who has served almost 27 years as custodian of our church. Our pastor is having a series of Sun. morning sermons on the "Christian Home."—Corr.

C. E. PANEL

Bergthal Church, Pawnee Rock, Kan.: George Stoneback of Wichita and Arnold Epp of Newton were guest panelists for the C. E. program April 13. They discussed the topic "Placing Christ Central in a Christian's Relationship to Social Dancing and School Dances." April has been clean-up and fix-up month. Shrubs and trees have been planted on the church grounds. The church cemetery has been enlarged and improved. The Bible Study Class is now studying the book of 1 Peter. The Youth Fellowship met May 4. Roger Siebert spoke on Voluntary Service. The total amount contributed in the recent Bethel College drive is $512. Max Smith told of his trip to South America and showed slides for the Men's Fellowship meeting on April 21.—Mrs. Fred Schmidt.

EASTER CANTATA

Gospel Church, Mountain Lake, Minn.: Holy Communion was held Good Friday, April 4. Two of our members passed away the latter part of March; funeral services were conducted for J. J. Schultz on April 2 and for P. P. Fast on April 3. Brother Abe Krause, student at Mennonite Biblical Seminary, led in the devotional period on Easter Sunday, April 6; the combined choirs brought the special music that morning. An Easter Cantata, *When Christ Arose,* was given Sunday evening, directed by Harvey Loewen. It was guest night at the April meeting of the King's Co-Workers Mission Society. Mrs. Robert Kampers was the speaker. Pastor Schultz spoke at the Men's Fellowship meeting at Cottonwood County at the Jeffers Baptist Church on April 22. The three Wednesday night children's Bible classes had a shower for missionary Elmer J. Dicks Wednesday evening, April 23. Mrs. Dick spoke to them and showed slides of Africa. Elroy Pankratz, who is a senior at Northwestern Bible School in Minneapolis, gave his testimony at the Sunday morning worship service, April 27.—Corr.

CONFERENCE NOTES

(*Continued from page* 320)

ORDINATION

Robert Coon, senior at Mennonite Biblical Seminary, will be ordained to the Christian ministry on Sunday, May 18, at the 11:00 a.m. worship service at the First Mennonite Church of Chicago, where he is the pastor.

MANDARIN PLUS

"Reading, writing, and conversation are the subjects at the top of the list when I consider where my time has gone these past thirteen weeks," writes Esther Mae Andres, R.N., from Taipei, Taiwan. "But it is not time absorbed in vain—confidence in speaking a new language takes time. . . .

"Each Saturday evening when I see the eager faces of my English Bible students, I thank the Lord for the privilege for giving out the Word of Life to help feed the hungry minds and souls of Chinese young people. The size of my class is very flexible. Sometimes only five or six come, but occasionally there are as many as fifteen or more. With such a flexible group it is more difficult to realize the feeling of stability that comes from continuity, but this so far has not seriously dampened the enthusiasm of the group.

"As a space filler between these and several other church activities, I have done some sightseeing, an opportunity which has allowed me to observe more closely some of the elements of this Far Eastern culture. I think particularly of four Buddhist temples (out of about 4,000 on the island) that I have visited, intricate and beautiful in design, yet weird and hopeless in their service to the people. Two prominent impressions come from these visits:

- "Christianity's simplicity: a simple petition to God will bring forgiveness. It is not necessary to go through long rituals of offering money to the gods, burning incense or playing a game of chance by throwing bits of wood (like one would throw dice) till the right combination appears, before a person is ready to pick his fortune and have it interpreted by the priest.
- "Christianity's power: the love of a living God as compared to the penetrating eyes for evil of a gold-veneered statue. This power is real. We have seen it work in the lives of people."

conference notes

A SEEKING AND FINDING

Missionary couple Hugh and Janet Sprunger in Taipei, Taiwan, write of an outing in cherry blossom time that had unexpected results:

"The women of the chapel planned a special meeting and outing at Yangmingshan to see the lovely cherry trees and azaleas which were in full bloom. They planned to leave early from the chapel, have lunch on the mountain and also their worship and Bible study, and then return the same day. Because of last minute transportation difficulties the outing was almost called off. The ladies decided to go anyway and now feel that it was the leading of the Spirit.

"After they had walked around, drinking in the beauties of nature, they found a quiet corner of the park, ate and then gathered together for worship. As Mrs. Li was speaking, a young woman came up, listened for a few minutes and then left quickly. In a few moments she returned with a friend and stayed for the rest of the meeting. After the service, the ladies gathered around to talk with the two newcomers and to invite them to attend our chapel.

"This is the story which the first young woman told: As a child living in southern Taiwan she had attended a Sunday school in a Christian church and she had wanted to be a Christian. When she grew older her parents told her that Sunday school was for little children and then forbade her to attend church. She never lost her desire to go back to church. After she was married she and her husband moved to Taipei and she prayed that God would help her find a church again where she might learn more of Him. She was thrilled at finding—by chance she thought—the women's meeting, and she was even more pleased to find that our chapel was not far from her home.

"During the cherry and azalea blossom season, large crowds of people throng the park on Yangmingshan. The weekend crowds have gone as high as an estimated 20,000 persons. Was it chance that, in the midst of the throngs, this young woman came into contact with our women's group? We believe that it was the Holy Spirit who drew this young woman from the crowds in the large park to that secluded nook where the women were meeting. The Holy Spirit had heard the prayer of that hungering soul and guided her to the place and persons who would be able to meet her need.

"Since that time this young woman has been coming quite regularly to the services of the chapel. She is eager to become a Christian and yet a battle rages within her heart because of the strong pull of tradition and superstition. We believe, however, that the Holy Spirit will triumph in her life. . ."

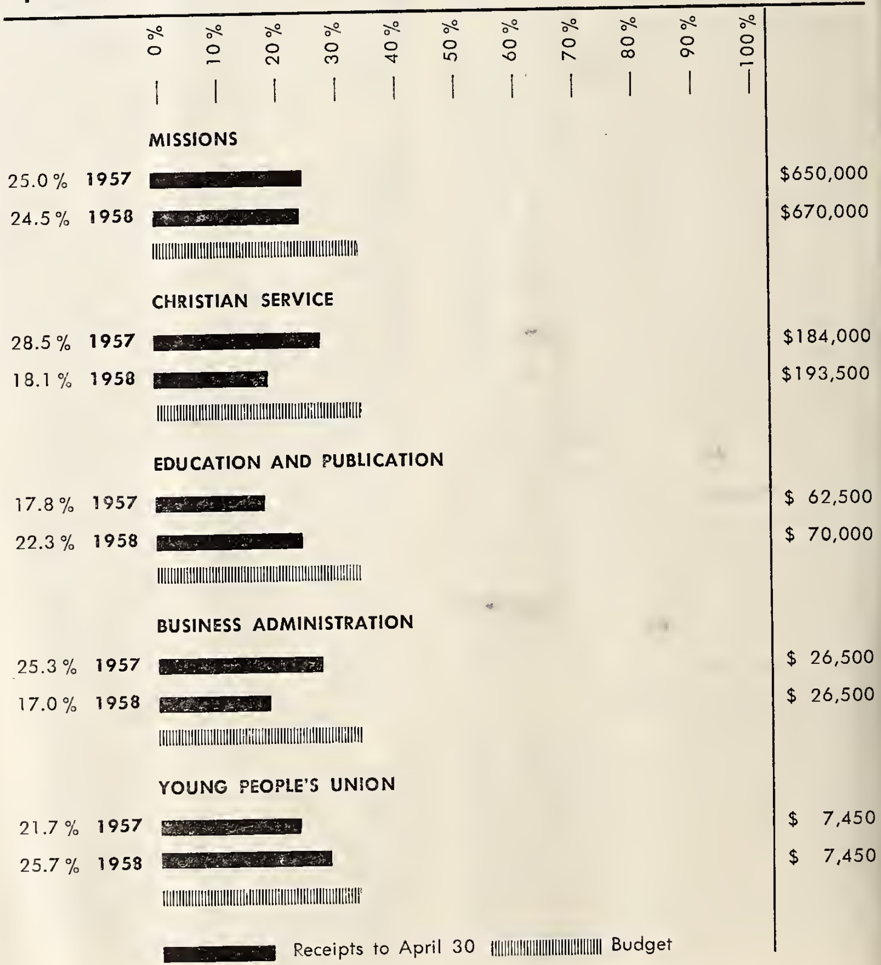
GERMANTOWN PAGEANT

A pageant to be used to celebrate the two hundred and seventy-fifth anniversary of the coming of the Mennonites to Germantown has been prepared by Curtis C. Bedsworth and William H. Shelly. This is a brief pageant that requires little preparation or scenery. Those interested in using this dramatic production may secure copies from Curtis C. Bedsworth, 5632 N. Fourth St., Philadelphia 20, Pa., or Wm. H. Shelly, 709 W. Ave., Jenkintown, Pa.

(*CONF. NOTES—cont. p.* 319)

conference stewardship

April 30, 1958 as compared to April 30, 1957



MENNONITE LIBRARY BIBLICAL SEMINARY

MAY 27, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Harry E. Martens—ADULT VOLUNTARY SERVICE

Gordon Neuenschwander—THE MARKS OF A DISCIPLE

editorials

ROAD TOLLS Since most of us will be doing more driving this summer, we should give thoughtful attention to some facts revealed in the booklet "The Road Toll" released by the Travelers Insurance Companies.

This booklet shows that the total casualties from auto accidents last year was 2,563,700 killed or injured, the highest total in history. This would mean that one in every 67 Americans was killed or injured in an automobile crash last year.

Driving error accounted for more than 80 per cent of accidents, with excessive speed being the greatest single error. There were 38,700 deaths and 2,525,000 injuries. This was a decrease of 3 per cent in the number of fatalities over the year before, but an increase of 6.6 per cent in the number of injuries.

Consider the heartbreak and tragedy of one violent death, and then consider that there are over one hundred such deaths each day of the year. Add to that the nearly 7,000 injured and broken bodies each day of the year, and the picture becomes frightening indeed.

Weekends are the most dangerous times on the highways, with 21 per cent of highway deaths occurring on Saturdays.

Governor Ribilcoff of Connecticut outlines a four-point program to reduce this annual toll:

"First, make known to your legislators your determination to see a strong highway safety program enacted in your state. . . .

"Second, insist on a program of safety education which begins in the grade schools and continues through a mandatory program of driver training before young people can receive their licenses.

"Third, express your support of and willingness to abide by a program of motor vehicle law enforcement without fix or favor.

"Fourth, develop within yourself the habits of care, caution, and courtesy behind the wheel."

It might be well to read again the article on "Christian Driving" by Aaron Epp as published in the April 22 issue.

VOLUNTARY SERVICE FOR ALL We are quite ready to praise the Voluntary Service program as a great opportunity for young people to spend some time in definite Christian service. Undoubtedly they make a fine contribution through such service as well as gain valuable experience. We rejoice in this service and the fine response by our youth.

Now it is time that middle-aged and older also give serious consideration to participating in some Voluntary Service program geared to their age and ability. We should be quite as willing to sacrifice time and earning capacity as to expect it of our young people.

It is good to note that such opportunities are being worked out whereby all ages may have some part in a concrete witness to the Christian way of life. The Disaster Service is one such opportunity. Others are being worked out and presented. We all should be willing to offer ourselves for some form of such Voluntary Service. We need to come out of our pleasant seclusion and mingle with the tragedies and needs all about us, and, like our Master, go about "doing good."

in this issue

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Photo by Eva Luoma

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of things to come

May 30—Commencement exercises, Freeman Junior College
June 1—Baccalaureate, Bluffton College
June 2—Commencement, Bluffton College
June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Mennc Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.

Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 21

The Marks of a Disciple

*Gordon Neuenschwander**

SOON after his conquests in Persia and India, Alexander the Great assembled his army at Opis and announced to the veterans of his campaigns that their careers were over. His men learned they were to be replaced by Persians.

This announcement brought about a storm of protest which soon grew into a general mutiny. Deeply stirred by this reaction of his men, Alexander the Great leaped to a platform, ordered the ringleaders of the mutiny arrested, then faced the sullen and sulking men and gave them a speech which showed his remarkable ability not only as a leader but also as an orator.

He spoke: "Will anyone say that while you endured privation and toil, I did not? Who of you could say that he has suffered more for me than I for him? Come now, who of you has wounds? Let him bare himself and show them, and I will show mine. No member of my body is without its wound; there is no kind of weapon whose scars I do not bear. I have been wounded by the sword, by the arrow from the bow, by the missile from the catapult. I have been pelted with stones and pounded with clubs, while leading you to victory and to glory and to plenty, through all the land and the sea, across all the rivers, and mountains, and the plains."

This was Alexander the Great.

We see quite a contrast to this setting as we turn to the Scriptures, the seventeenth verse of the sixth chapter of Galatians. The Apostle Paul is also speaking of wounds received at the hands of men, but his wounds were received for quite another purpose. "I bear in my body the marks of the Lord Jesus," he says. Thus by these wounds and scars we behold a man of courage and devotion to his Lord and Saviour Jesus Christ.

However, in this sixth chapter of Galatians Paul suggests to us non-physical marks of a disciple. Each of us are to bear these marks in our lives as a testimony that we serve our Saviour Jesus Christ.

The *spirit of meekness* (verse 1) does not triumph in another's fall but reaches out in sympathy and kindness with a prayer to God for guidance that we might be spared a similar fall. "Restore . . . considering thyself, lest thou also be tempted." Not only is meekness a fruit of the Christian life (Gal. 5:22) but it is also essential in teaching. 2 Timothy 2:25 speaks to us, "In meekness instructing . . ." Likewise it is essential in appropriating the message of God's Word to our lives. James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls." As a disciple of Jesus Christ, do I have this mark of meekness?

VERSE TWO of the chapter brings to our attention the second mark of a disciple in, *"Bear ye one another's burdens."* Jesus is "touched with the feelings of our infirmities." Are we touched with the load others have to bear?

It is a good thing seriously and impartially to examine our own lives by the light of God's Word. Under the searching eye of God we are to prove our own work to see if we have the third mark of a disciple. Paul would have us understand that this is the duty of each one who professes the name of Christ: *"let every man prove his own work"* (verse 4). If we as church members and as followers of Christ would follow this advice and be less concerned about censuring others, surely we would be able to accomplish more for Him.

A fourth mark of a disciple is *sowing*. We have heard it often that each of us is sowing some kind of seed in our lives, and that we reap what we sow. This fourth mark of a disciple is not just sowing, but sowing "to the Spirit." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). What is it that I as a Christian am sowing in my life? Am I sowing to the Spirit?

TWO COLONIAL New England families, the Jukes family and the Edwards family, are examples of the difference in what families sow. Max Jukes was born about 1720. Neither he nor his family feared God. In just five generations this is their record: 300 died in infancy, 310 died paupers, 2300 years in the lives of members of this five-generation family were spent in poorhouses, 50 women lived lives of notorious debauchery, 400 became physical wrecks from vice, 7 were murderers, 60 were thieves, a total of 720 years were spent in prison, 130 were criminals convicted by courts, mostly in New York.

Jonathan Edwards, who was born in 1703, was the son of a minister, joined the church at twelve years of age, graduated from Yale, and became a minister. In five generations of this family there were 100 lawyers, 30 judges, 120 Yale graduates, 60 doctors, 1200 ministers, missionaries, and theological professors; 80 elected to public office. "Sowing to the Spirit" does become an important mark of a disciple.

There is yet another mark that we should notice, that characteristic of a follower of the Master that leads him *to give all glory to Jesus Christ*. Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (verses 14). God forbid that you and I should glory except in the atonement of His Son, who loved us, and gave himself for us to reconcile us unto God.

Do I possess these marks of a disciple?

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Adult Voluntary Service

Harry E. Martens[*]

ON an extended trip recently I had occasion to discuss with more than a dozen large and small groups the question, "What Special Principles or Teachings Within the Mennonite Church Are Really Worth Conserving?" The two things that were most predominantly mentioned were these:

- It appears to those who have been away from the Mennonite church for a period of time that there is a particular spiritual depth or spiritual concern in the rank and file lay membership.
- Our emphasis on discipleship.

We would agree that if we have these attributes, they are worth conserving. If we do not have them, they are worthy goals. The two are interdependent: An emphasis on discipleship for the lay member leads to greater spiritual concerns, and, in like manner, deeper spiritual concerns will lead to an emphasis on discipleship.

Discipleship includes service of our fellow men. Actually Voluntary Service in the Mennonite church is as old as the church itself; the term, however, may be comparatively new. Then too, the scope of service has been enlarged; the horizons have been pushed out and the program more carefully planned. We could probably divide the present areas of service into those serving the local brotherhood, the larger brotherhood, the local neighborhood, and the larger neighborhood.

Voluntary Service in the Past

There is evidence that for several centuries we have been concerned about our church brother in need. If the farmer is ill, we join forces and plow his ground; if he is disabled at harvest time, we cut his wheat or husk his corn; if his barn burns down, his brethren are ready to provide all labor free of cost to have it rebuilt. This is Voluntary Service.

In the decades immediately past, when we heard of our brethren suffering in the Old Country, we sent food, clothing, and personnel to help distribute supplies. This was done in time of natural and war disasters and was an expression of our love and concern for the larger brotherhood.

Out of this concern for the larger brotherhood has grown a concern for our neighborhoods. It seems that for years we have been short of vision in what can be done in the local non-Mennonite neighborhood. It was not until World War Two that we realized the many opportunities in Voluntary Service in our own country, including work with general and mental hospitals, homes for the aged, home mission stations, etc.

Only very recently have we had the vision to extend our Voluntary Services in some planned and systematic manner to victims of natural disasters in our own neighborhoods. In one eastern major disaster area where hundreds of Mennonite men volunteered for service over a thirty-day period, a Red Cross official said that "your people's service and witness made more of an impression on the victims of the disaster than the 18 million dollars we spent on direct relief in this same area." This is a witness and service opportunity for the ordinary Mennonite layman in our non-Mennonite neighborhoods.

Witness in the South

There are many frontiers into which this kind of service should

(*Continued on page* 332)

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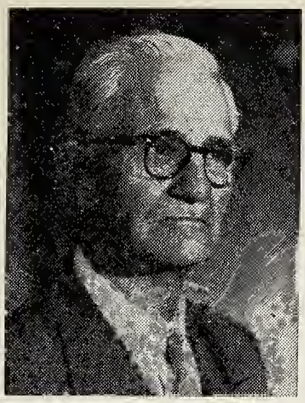

After Fifty Years

Elmer D. Hess[*]

SERVING fifty years in the gospel ministry and celebrating the fiftieth anniversary of one's ordination may be a rarity but no particular credit accrues to the individual. If God spares the minister that long the praise belongs to Him.

The rapidity and suddenness with which changes have taken place in the social, scientific, and even the religious world are almost beyond belief. When George Washington, Abraham Lincoln, and Theodore Roosevelt went to church they hitched old Dobbin to the chaise and drove. This generation whizzes from place to place by automobile with a speed that would make great-grandpa dizzy if he were living and could be induced to get into the contraption. We could if desired eat breakfast in New York and fly to Los Angeles in time for the morning church service.

During my school days a professor from a certain university released an article for publication in which he proved by mathematics that flying with a heavier-than-air machine was an impossibility. The Wright brothers failed to read the article, so they were unaware that it was impossible. They did the impossible and now men fly faster than the sun seems to travel around the earth, and even flight to the moon may be within the realm of possibility.

If great-grandma came into the kitchen now, she would be in a strange world filled with gadgets and laborsaving devices, many of which she would be unable to operate. Great-grandpa, too, would be amazed beyond measure to see the combine, the mechanical manure spreader, the horseless gang plow, and any number of other laborsaving machines he would find on the average farm.

However it is not the changes in the physical realm that have made the deepest impressions. Our modes of living, our thinking, and even our worship have been affected. An impact has been made in every area of our lives.

The last half century has seen a radical change in our thinking. Much of this thinking has had to undergo some rethinking. The writer remembers hearing statements from the pulpit to the effect that all we need to do to solve our problems is to educate our people. The theory was soon rejected because it failed to bring the expected results. Education is a tool that can make a man more efficient, but alone it does not make him better.

Within the last fifty years we have witnessed the rise and phenomenal growth of a godless philosophy that has well nigh engulfed the Far East and is making alarming inroads in other parts of the world. It has been estimated that during the third and fourth decades of this century nearly ten million citizens of the United States admired Russia and were more or less in sympathy with the Communist philosophy. A godless Communism can have no place in the thinking of free people or of those who believe in the existence of God.

Another claim that was made some years ago was that we are creatures of instinct and that we can safely trust our instincts to lead us out of our social and spiritual difficulties. These teachings wrought havoc before we discovered we were on a road that led in the wrong direction.

Science was also propagandized as a cure for the world's ills, but two world wars soon unburdened our minds of that fallacy. We have come to the place where instead of trusting science as a cure-all we fear it as a destroy-all. Science has given us the hydrogen bomb, the guided missile, and many other implements of destruction. We claim we want peace and not war, yet we are spending multiplied millions of dollars preparing for a war we do not want—and we have not paid for the ones we had.

I mention these philosophies because they have so vitally affected us in the realm of the spirit. They have been so detrimental to the efforts of the church to proclaim the gospel that one cannot forget their passing. They have had their day during the last fifty years, and by the grace of God I was permitted to watch them develop, and, after running their course, with the exception of Communism, wane into virtual oblivion.

Herein lies one of the reasons why I thank God for the privilege of being a minister of the gospel. These philosophies have failed or will ultimately fail, but the Word of God abideth forever. They claimed to have a panacea for the ills of this sick world, but they only added more sickness and misery. The man who is fortunate enough to be called of God to preach the unsearchable riches of Christ can prescribe a remedy that really cures. It is Christ himself.

To the foregoing I want to add a personal testimony. I have really enjoyed the work of the ministry. I sometimes wonder why almost all denominations are plagued with a shortage of ministers. It is my firm belief that the deep satisfaction and joy that come to the minister of the gospel is unequalled in any other field of endeavor.

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[*] Pastor, Emmanuel Church, Denver, Pa.

As one gets older the tendency to take life a little easier develops. Keeping up-to-date with the trends and affairs of our day becomes more of a chore, and it is no difficult thing to get out of step with the rest of humanity. I have endeavored to remain young at heart by keeping a sense of humor and maintaining a keen interest in the young people of the church. The conviction that life has been spent in effort and work that is worthwhile has been a source of satisfaction and encouragement.

My deep concern is to see our church grow in spiritual power and in deeper experience with the Lord. If this occurs, numerical growth should follow as a matter of course. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The needs of the people whom missionaries serve determine the nature of missionary work. In India one of the needs is for treatment and rehabilitation of victims of Hansen's disease, or leprosy.

The Effects of Hansen's Disease

LEPROSY is unique among diseases in its ability to cause crippling of the hands and feet. This crippling occurs not only while the disease is active and the lepra bacilli are invading the body, but also frequently continues to develop long after the disease itself has smouldered and died out.

Modern medicines have made it possible for us to combat the lepra bacillus fairly effectively. The relentless march of the bacillus through the tissues of the body may now be halted in most cases, if the proper medicines are given early and continued faithfully. Nevertheless the crippling of hands and feet continues.

This may be because the patient has not sought treatment soon enough and the disease has become advanced. Or it may be that even in the early stages the lepra bacilli have become entrenched in the nerve trunks of the arms and legs. The damage which they cause in the nerve trunks is the source of terrible suffering and sets in motion the mechanism of crippling, which continues long after the bacteria have been eliminated.

The damage to the nerve trunks has two main consequences. The first is anesthesia, the loss of sensation in the hands and feet. The second is paralysis of the muscles which are supplied by those nerves.

Anesthesia is a problem which is extremely difficult for a normal person to appreciate. Normal persons should be thankful for the ability to feel the touch of an object in the hand, to feel pain, and to feel the sensation of a hot object touching the skin. A person who has lost all such sensation has lost an extremely valuable defense mechanism. He does not know what he has touched unless he looks at it. He does not know that fire has burned his hand until a blister has appeared. He does not realize that a sharp stone has cut his foot until the wound has festered and the infection is spreading up his leg. What is our duty and what can we do?

Our main task is to educate the leprosy patient to protect his hands and feet. He must be extremely careful when handling hot or sharp objects. And he must wear suitable shoes to protect his feet, or at least examine his feet every evening for any injury, and have it treated promptly.

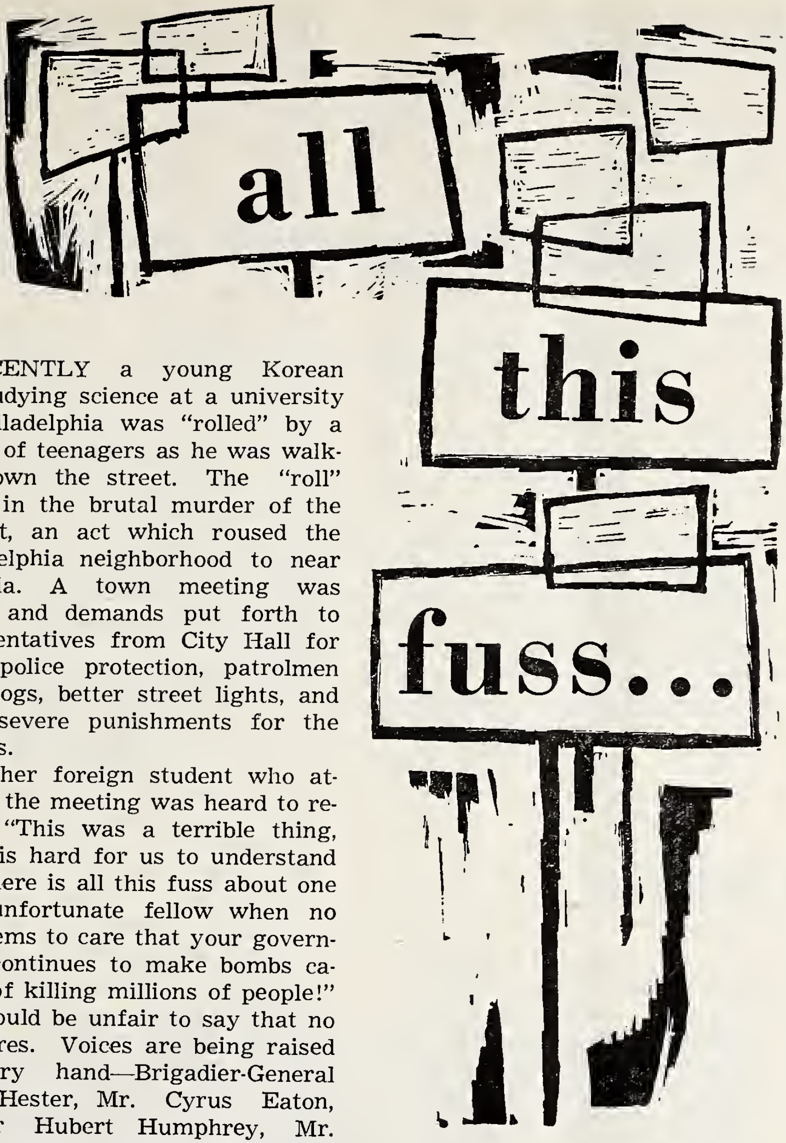
Paralysis of the muscles of the hands and feet is a somewhat more complex problem. Hand paralysis usually involves chiefly the small muscles which control the normal grasping movements and other fine movements of the fingers which are so important in any type of hand work. Paralysis of the foot most commonly results in a drooping of the front part of the foot, so that the toes drag when the person walks and he must step high to avoid such dragging. Any muscle that is paralyzed becomes, through disuse, scarred and tightened. Thus the fingers and toes become curved and stiff, greatly increasing the damage.

Author Doctor Arthur Thiessen who is developing at Champa a program of special surgery for hands and feet.

Through the pioneering efforts of Dr. Paul Brand of Vellore, India, and of others working in this field, it has become possible in recent years to correct much of the damage which previously the leprosy patient had to carry the rest of his life. At the Bethesda Leprosy Hospital in Champa we are also using these newer methods for repairing crippled hands and feet. An extensive course of exercises and massage does much to relieve the stiffening and curving of the fingers, and to strengthen those muscles which are not completely paralyzed.

After the joints have become once more mobile and the patient has learned to use his surviving muscles, surgical means are used to replace the lost functions and to provide normal grasping movements in the hand, or in the case of the foot to provide a lifting movement which keeps the toes from dragging. This surgery involves the transfer of tendons, or the grafting of tendon strips, in such a way that a normal muscle replaces the function of a paralyzed muscle.

Patients who have regained the use of a hand appreciate it as a gift from heaven, much more so than they had appreciated their original normal hand. We praise God for the fact that this type of relief can be given, and we praise Him for the opportunity to serve Him in this way and to show His love to those who are pitifully in need.



RECENTLY a young Korean studying science at a university in Philadelphia was "rolled" by a group of teenagers as he was walking down the street. The "roll" ended in the brutal murder of the student, an act which roused the Philadelphia neighborhood to near hysteria. A town meeting was called and demands put forth to representatives from City Hall for more police protection, patrolmen with dogs, better street lights, and more severe punishments for the culprits.

Another foreign student who attended the meeting was heard to remark, "This was a terrible thing, but it is hard for us to understand why there is all this fuss about one poor unfortunate fellow when no one seems to care that your government continues to make bombs capable of killing millions of people!"

It would be unfair to say that no one cares. Voices are being raised on every hand—Brigadier-General Hugh Hester, Mr. Cyrus Eaton, Senator Hubert Humphrey, Mr. Harold Stassen, Bishop Gerald Kennedy, and many more in positions of importance.

In March more than 200 Minnesota protestant pastors called on the United States to cancel nuclear weapons tests scheduled for the Pacific in April, and appealed to President Eisenhower to seek world-wide disarmament. In April the executive committee of the Methodist Woman's Division of Christian Service called on the United States "to abandon its inflexible position on disarmament and to explore the possibility of dealing separately with the ways of ending nuclear weapons tests." On April 23rd a meeting in Philadelphia sponsored by the Women's International League for Peace and Freedom drew almost 2,000 people to hear Nobel Prize Winners Pearl Buck, Clarence Pickett, and Dr. Linus Pauling speak on the atomic age.

People in local communities are concerned too. Hundreds joined in a walk for peace to the United Nations at Eastertime, to present a petition asking for the cessation of nuclear tests. Another peace walk ends in Washington on June 1.

Yet these voices seem to have failed so far to reach the ears of our policymakers in Washington. Just when the Russians announced to the world that they were unilaterally suspending nuclear tests, our government was pressing Congress for authority to transfer nuclear weapons information and material to countries not now in possession of A and H bombs. Specifically the President asked for authority to transfer to other nations: (1) blueprints of nuclear weapons; (2) material to make nuclear weapons: plutonium and U 235; (3) non-nuclear components of A and H bombs; (4) nuclear power plants for submarines, missiles, etc.

If the Administration were granted such authority, this would go directly counter to its package disarmament proposal of August when the West proposed that the parties to a disarmament agreement should agree not to transfer nuclear weapons to another country or accept them except under certain definite conditions. How can such contradictory positions free the United States from charges of double talk and insincerity in our negotiations?

Furthermore this would allow the President to create fourth, fifth and sixth nuclear weapons nations by gift. This would greatly expand the control problems, multiply the radiation hazards and seriously increase the possibility of accidents and irresponsible action. One of the reasons the United States has supported an end to nuclear weapons testing is that it would prevent "fourth" countries from obtaining these terrible instruments of death.

The urgent need now is to control and eliminate nuclear weapons from the world, not scatter them even more widely and promiscuously. At this time the Administration should be asking for much greater authority to share information on the peaceful uses of atomic energy. It should be increasingly co-operating with all countries in peaceful scientific programs. It should be modifying its package disarmament proposal in an attempt to end nuclear weapons tests and production and stress United Nations control of outer space.

Voices have been raised to ask our government to do just these things. But 200 ministers in Minnesota are not enough. A few hundred walkers for peace are not enough. To answer the remark made by the foreign student is the responsibility of us all—protestants, Catholics, Jews, ministers, priests, rabbis, laymen, and laywomen. Let us extend that concern for the senseless murder of one "unfortunate fellow" to demand a policy in our government of enlightened leadership toward a world free from the threat of war and destruction.

—American Friends Service Com.

Flashes of Thought: *The Potter's Secret*

Not until I tapped the vase did I really begin to appreciate the workmanship which I held in my hand. Clear as a bell it sounded forth its tone. As I held it in my hand my thoughts went back to an evening spent in the high school art room. We were fascinated by the works of art hanging from the walls and set upon the tables, evidence of real ability

A young man standing in the corner attracted my attention. It appeared that he was merely idling away his time. In his hands he held a ball of mud which he squeezed and rolled between his fingers. Nearby stood another young man with a similar ball upon a wheel. Round and round it whirled, and as it spun he began to shape and mold it into the form of a vase. It was a fascinating thing to see how it changed its form at the least touch of the finger.

While this process was going on at the wheel my friend explained what was happening. This was a potter's wheel; the mud was really clay, softened and responsive to the touch of the potter. From here it was taken to the kiln where it was submitted to heat, then to the bench for its final touches of color. What I now held was the final product.

But the secret of it all was that young man standing in the corner with the ball of clay in his hands. As the stiffened clay was worked by his fingers, it gradually yielded to the touch. His job was to work the clay into a soft, pliable substance. Was that not the message that came to Jeremiah of old? "Behold, as the clay is in the potter's hand, so are ye in mine hand." But the secret was still the same: a yielded response to the gentle touch of the Potter. Only thus could He create the vessel fit for the Master's use.

Lord, make me responsive to thy touch! —Walter Gering

the reader says

Dear Editor:

In supporting his argument of "Prodigal Children Come from Prodigal Homes" on the parable of the prodigal son (April 22 issue) hasn't C. Leslie Miller missed the meaning and lesson of the parable?

He says the parable reveals that the father was indulgent to the point of weakness. The implication is that that was a prodigal home. By implication, God is indulgent to the point of weakness. By implication, God is to blame for prodigal sons. Let us not mistake goodness for indulgence. The father's goodness called that prodigal to repentance. If his home was a prodigal home, how could he ever have known the magnitude of his sin against heaven and against his father?

The article is written too much in the spirit of the elder son.

John Martens
Sanford, Manitoba

Prejudicing Our Children

On the back of an old envelope I found, in my own handwriting, these words—"We have promised God that we will deliberately prejudice our children toward God."

Mother's Day, Famiy Week, Father's Day, and Children's Day put before Christian parents the challenge to help their children come to a knowledge of a living, loving God who has been made known to us through the Lord Jesus himself and the written Word.

Before me is also a copy of the March *Herald Teacher,* and in an article entitled "As the Twig Is Bent" the following illustration speaks to the point:

"David Hume, philosopher and historian, believed that children should not be taught religion but should grow up and choose for themselves. One day he was visiting at the home of Samuel Taylor Coleridge. They spent some time discussing Hume's theory, which Coleridge did not support. Upon leaving, Hume said, 'Coleridge, I forgot to look at your flowers.' He started toward the door to the garden, but Coleridge stopped him. 'Hume,' he said, 'I have decided not to plant any flowers this spring, but to wait until October and let the garden decide for itself whether it would grow flowers or weeds.'"

Opening the May *Missionary News and Notes* to page 14 I found one of Grace Noll Crowell's poems that climaxed the theme:

To A Young Mother

You stand enriched by your little world
Your children close about you; keep them so
For swifter than the wind upon the hills
The fleet years go.

They are so small, their sensitive young minds
Will photograph you as you are today;
And, oh, to make a shining imprint there
Teach them to pray.

Put the staff of faith within their little hands,
That later they may climb each rocky slope
With ease, and give them courage for that climb,
And give them hope.

Oh dear young mother, give your children Christ,
And you will give them wealth beyond belief.
Your children are about you now—make haste—
The time is brief.

"We have promised God that we will deliberately prejudice our children toward God."—Christena Duerksen

Life in a Refugee Village

International Voluntary Service in South Vietnam

Gordon Brockmueller

THE LIFE of a refugee young person differs so much from the life of a typical American youth that it is difficult for either to conceive the other's way of life. We can read about people working in the fields from morning until night, coming home to a little thatch hut and never knowing where the next meal is coming from—but can we imagine ourselves living like this?

These were some of the questions I asked myself as I walked through the refugee village of Halan, which was to be our home for two years. Halan is located in the highland area of South Vietnam. The country was divided at the seventeenth parallel by the Geneva Conference of 1954. The northern half is controlled by the Communist Viet-Minh, while South Vietnam is under the capable leadership of anti-communist President Ngo Dien Diem. Although there are numerous communist uprisings in South Vietnam, the country appears relatively stable due to a strong government and a large share of American foreign aid.

My wife and I are part of a team which includes five other agriculturists sent out by International Voluntary Services.

Our village is surrounded by the jungle. Trees, thorny bushes, vines, and thick underbrush make it impossible to penetrate except by following animal trails or those blazed by the natives. The jungle is the home of a large variety of wild animals, beautiful birds, and snakes. Monkeys, tigers, buffaloes, gaur, wild pigs, deer, bears, elephants, peacocks, cobras, and pythons are included as its inhabitants. Orchids and other flowers grow wild.

Carrying water for building in South Vietnam

Our primary work here is in agriculture. When we first arrived, the refugees had been here eight months. Many had left wealthy communities in the north, bringing nothing with them to their new land. They had to clear jungle land for a village consisting of bamboo and thatch houses, a church, a school, and small gardens. They also built simple but useful tools out of wood, bamboo, stone, and scrap metal. Now, a year later they have cleared additional land for crops and have had their first harvest. Many had never had experience before with any crop except wet land rice. Here they had to learn to grow upland rice, corn, peanuts, and other crops.

We introduced improved varieties, methods of planting and cultivation, and insecticides. D.D.T., which we take for granted in the States, has helped tremendously both in the control of crop pests and in reducing the effect of malaria-carrying mosquitoes. Warfarin, another chemical well-known to Americans, has kept the rat population from taking over the village. The government furnished each family with improved breeds of pigs, chickens, and oxen. Our job was to introduce better breeding, feeding, and housing methods—and above all to try to prevent the prevalent tropical animal diseases by teaching sanitation and periodic vaccination.

Besides agriculture, there are many additional ways of helping the people—especially by demonstration. For example, my wife and I helped plan and build the two-room house we live in. It is small but strong and comfortable, built of locally sawed lumber. The initial cost is considerably higher than that of a thatch house but it will last many years longer. At the present time many of the thatch houses in the village are being replaced by wooden ones and we like to feel we had a small part in it.

Another way of helping is by demonstrating good sanitary practices. A common method of bathing is to go into the creek with clothes on and do laundry and bathing simultaneously. Very little soap is used. Living quarters are dark and dirty. The young children and babies run about naked with open, infected sores all over their small bodies. My wife has an excellent opportunity to use our six-month old son (who was born in Vietnam) as an example of how a baby should be washed and kept clean.

The villagers live a relatively simple life which centers around the home and church. They attend church daily and live a good Christian life. Buddhism is the predominant religion of Vietnam but most of the refugees are Catholic.

We are the only group of Americans that many of these people have ever seen. Naturally they watch us very closely and we have to be careful not to demonstrate negatively. Americans in a foreign country often have a tendency to introduce some of the less desirable customs of their country. Many tend to look down on the native people, forgetting that their own education, health, and wealth were given to them rather than earned. We also have to prevent ourselves from trying to push our American way of life on them, since Oriental people think much differently than we do. In our work we have to move slowly, as they are sometimes skeptical of our methods.

Above all we must realize that they have a wealth of merits from which we can learn and benefit. By living here this past year we have developed an understanding with the refugees. We can speak to them in their native language. We have established many close friends and cannot help but respect and admire them. Yet we realize there are many things about each other which we will never understand due to our different backgrounds. Only love will gain their confidence.

A former trainee from the Netherlands asks

Do Americans Swim in Luxury?

Lies Dirkmaat

IN Victoria Hotel, one of the nicest and most expensive hotels in Amsterdam, a porter carries some nice luggage. No doubt it belongs to Americans—for who else, a Dutchman asks, has such luggage and who else can pay $5 a day for a hotel room?

We see an article in a magazine about modern kitchen furnishings. The pictures are taken in America. They show a dish-washing machine, an automatic washer, a refrigerator, freezer, mixer and equipment made of stainless steel.

On another page is an advertisement from one of the biggest automobile companies. It shows the most modern automobile — maybe Buick, Cadillac, or Edsel—with all the luxuries one can dream of . . . and it is American.

No wonder the European generally thinks "Americans are rich and can buy anything they want; Americans swim in luxury"!

Exchange

This is a very small idea of America and it is not realistic. But from the advertisements, motion pictures, and tourists, most Europeans get this opinion. There are books about America which give more accurate information than the advertisements, but who reads them?

I am sure, however, that the exchange of people between America and Europe or other places is the only way for better understanding. After the war, in connection with all kinds of exchange programs and inexpensive student tours, this exchange increased a great deal.

This is very helpful in understanding the other person's culture. It is helpful for the persons who make the journey, and also for the people he will meet in another country or back home.

Live Together

The difference between the United States and other countries is not only having more or less material goods. The whole way of living is different. Therefore one can only know what America is or how Americans are after being there and living with Americans.

Many things surprise the visitor to America. For me most of it was very interesting. I found I did not know half what a person should know about America. Here are some examples:

- A car is often not a luxury but a necessity, for there are many more rural areas than big cities.
- It is lonesome to live in the country on a farm, and life is sometimes hard.
- Americans are hard workmen.
- Some of the states are yet very young (only 100 years) so that one cannot expect the same degree of culture as in Europe.
- Distances are incomparable with those in Europe.
- Church life is much more active.
- Mennonites are happy in their religious life.

Accurate Information

The Netherlands is small—a little bigger than Maryland. No wonder people ask if it is a part of Germany and if our language is German. The Netherlands has its own

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

language. We speak Dutch and our country is independent.

At this point starts the information an international visitor can give to you who stayed at home. The trainees will be glad to show you pictures from their home country, and of course we love to talk about it to people who are interested.

In the international vocational trainee program sponsored by Mennonite Central Committee are German, French, Swiss, Dutch, and sometimes Paraguayan and Jordanian young people. They come to learn about your country, to learn to know you.

Friendship Means Understanding

Their desire is to have a year full of experiences. These experiences you can give in opening your home to a trainee. He wants to live with you, work and worship with you.

Meanwhile you get acquainted with a person of a strange country. Your interests will be widened too. Your whole opinion changes about another country when you have a friend from there.

There is no better way for good international understanding than for people from different countries to meet each other. You can make this possible for the Mennonite youth of Europe and other continents. They are eager to come and meet you. I hope you will soon enjoy having one in your home.

Sponsors for trainees are needed. Register your interest with MCC, Akron, Pa.

For Camp Mennoscah

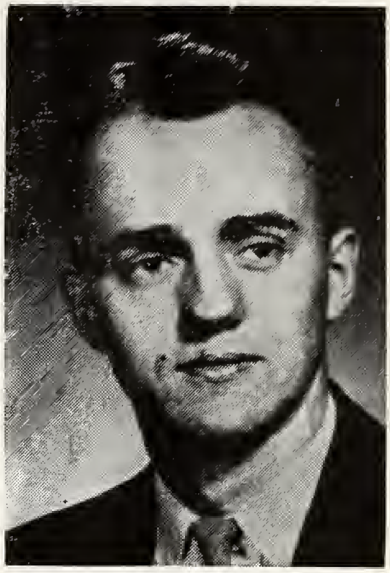
New Director Is Announced

Peter Bartel of Wichita, Kansas, has accepted the post of camp director for the 1958 camping season at Camp Mennoscah, the Retreat Committee of the Western District has announced.

The thirty-seven year old director, together with his wife Amanda and two-year old son Chuck, will be taking up their residence on the campgrounds after school closes this spring. The Bartels will live in a housetrailer obtained for them by the retreat committee.

The duties of the new director will be to conduct the business affairs of the camp as it relates to the various retreats held there during the summer. The scope of his duties will include supervising the maintenance and physical improvement of the campgrounds, carrying this on in co-operation with Bob Froese, who is the year-around custodian of the camp and farmer of the Camp Mennoscah farm.

Known to many former campers as Pete, the new director is well qualified for his job. He has served on the Retreat Committee from 1954 to 1956 and was active in retreat work as a counselor and a retreat director during the summers of 1954 and 1955. He is a science teacher at Wichita West High School and several years ago taught physics at Bethel College.


Peter Bartel

During World War Two he was in C.P.S. work and served for a few months as the C.P.S. Unit Director at the V. A. Hospital, Livermore, California. After the war Bartel was a relief worker for the Mennonite Central Committee in Germany. He grew up in the Alexanderwohl community near Goessel, Kansas, and graduated from Bethel College.

The committee feels that the addition of this full time staff member for the summer will greatly help the retreat program and will make Camp Mennoscah more enjoyable for all.

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful Christian steward when I recognize that all I possess, my talents and time, my influence and property, has been entrusted to me for use in His service; and when in the light of that knowledge I permit His Spirit and His Word to direct me in all my endeavors.

Kenneth Graber, Salem Church, Freeman, S. D., Second Prize, 13-18

A WINNER! A WINNER! A WINNER!

The Finger-Phono, a small hand-operated phonograph, on which Scripture recordings will be supplied for certain tribes and peoples where the rate of literacy is low, was introduced by the American Bible Society last year. In the United States, on reservations in New Mexico and Arizona, there are more than 1,000 machines being used among the Navajo Indians. Phonographs are now being sent to Liberia with Scripture records in Gio and Kpelle.

—American Bible Society

ADULT VOLUNTARY SERVICE (continued from page 324)

and could be extended. One such area is the frequently discussed race problem of our country. To work with this problem directly is difficult and almost impossible. Red Cross charts indicate that for many years more natural disasters have occurred in the southern section of our country than in any other section. Could we not have a volunteer force to respond to the call of need when disaster strikes in these areas? We would be ready to serve people of all colors alike and thereby leave a witness of our belief in the Fatherhood of God and the brotherhood of men.

One other area which is an opportunity for adult Voluntary Service is the larger neighborhood, the non-Mennonite neighborhood in need in other countries. Our relief and rehabilitation program now encompasses the world, and many examples could be given illustrating the far-reaching effectiveness of these services and witness.

We probably should remind ourselves at this point of some basic underlying principles:

VS Goals

- Voluntary Service provides excellent opportunity for the ordinary layman to communicate the gospel as a disciple of Jesus Christ.
- Voluntary Service is an opportunity to alleviate human suffering, encourage the discouraged, lift those who have fallen, and show love to those who feel sure no one cares.
- This service and witness provides an excellent opportunity for self-searching and self-growth. To give of ourselves, of our own time, to work with our own hands in an area of need, is more than supporting someone who goes in our place.
- It is our hope and aim that this service and witness will help awaken in local congregations a greater consciousness and concern for a sick world. In addition it should help create in us more gratitude for our own material and spiritual blessings, so often taken for granted.
- Our program of witness and service should make its impact upon the world. The Voluntary Service program can create better understanding and more goodwill within our own faith and among faiths; within our own race and among races; within our own nation and among nations.

Many of us who have been in Voluntary Service in its various forms in this country and abroad sincerely believe that the above principles and aims are more than principles and aims. They are fully operative and carried out every day of the year by Mennonite Voluntary Service workers somewhere. Because this is true, we can reasonably expect a larger percentage of our church membership to devote more time to Voluntary Service, urging that every able-bodied church member be called on for service and witness with some planned Voluntary Service project for at least two days each year. Many of our women have for years given regularly of their time in Voluntary Service through sewing societies, bazaars, serving dinners, and other similar means. Our men are just beginning to recognize their opportunities for service in projects which may be carried on in the local congregation. Such services may be called the day-by-day Voluntary Service program for adults.

Additional Challenges

Some laymen could volunteer for one, two, or three month periods in what may be called short-term Voluntary Service. In addition, many of our senior members in semi-retirement have not been sufficiently challenged to volunteer their services for long-term Voluntary Service of one, two, or more years.

If our church is to live up to its reputation and its calling, we must push out the horizons and enlarge our outreach through witness and service, through an enlarged and even more carefully planned adult Voluntary Service program. This kind of program of love in action within our own brotherhood both at home and abroad, as well as within our non-Mennonite neighborhood both here and in other countries, is an effective demonstration to the world that we have accepted Jesus Christ as Saviour and also as Lord. If Mennonite laymen have special spiritual concerns for their fellow men worthy of conservation and further development, let us provide further opportunity for every Mennonite layman to help communicate the gospel of Jesus Christ, our Saviour and Lord.

our schools

F.J.C. COMMENCEMENT ACTIVITIES

The last week of May brings two major events in this year's commencement activities at Freeman Junior College and Academy. Olin Krehbiel of Freeman, pastor of the Salem-Zion Mennonite Church, will deliver the baccalaureate sermon Sunday evening, May 25. L. M. Stavig, president of Augustana College, Sioux Falls, S. D., will address the graduating class at commencement exercises on May 30.

In this year's graduating class there are twenty-three academy seniors, six one-year teacher training graduates, and eighteen two-year college graduates, most of whom are completing both the general college work as well as the two-year teacher training work.

TEACHING ASSISTANTSHIPS

Three Bethel seniors majoring in some of the natural sciences have been granted teaching assistantships at the University of Kansas, according to Dr. Arnold M. Wedel, chairman of the division of natural sciences.

Wayne Wiens, Hillsboro; Emma Voth, Newton; and Wallace Seibel, Fredonia, have been granted teaching assistantships in zoology, chemistry, and mathematics respectively.

MOZART OPERA

A musical and dramatic treat is in store for lovers of beautiful music when Mozart's *The Magic Flute* will be presented at Memorial Hall, Bethel College, at 8:00 p.m., Friday, May 23, and 3:00 p.m. Saturday, May 24.

The Magic Flute has been called a "singspiel," which was the eighteenth century counterpart of the present day musical comedy. This opera does, however, have a serious theme: man's quest for wisdom.

ATTEND MCC WORKSHOP

A group of Canadian Mennonite Bible College students and Waldemar Janzen went to Steinbach April 30 to attend the MCC workshop. Mr. Janzen was one of the speakers at the gathering. The visit afforded opportunity to see Steinbach Bible Institute; we have had some contact with students and instructors of this institute during the past year.

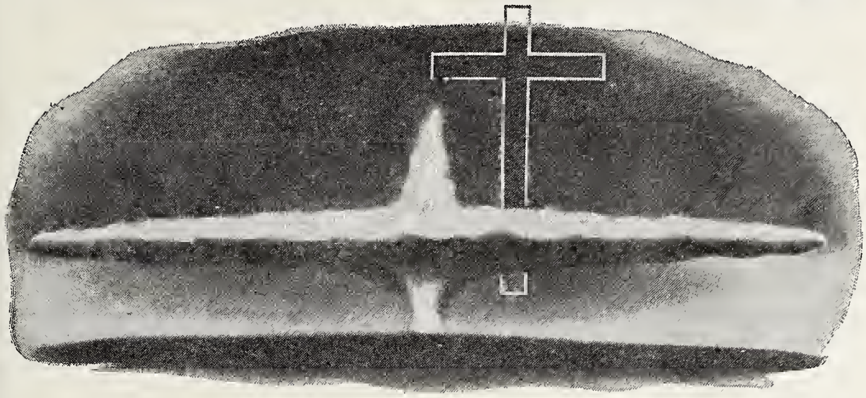
MCC news and notes

THE CROSS OF HYDROGEN

DISTRICT OF COLUMBIA—Three historic peace groups repeated early in April a challenge first made four years ago and called upon all nations to "take a step none had taken" and outlaw nuclear weapons "unconditionally and permanently."

The statement was issued jointly by Mennonite Central Committee, Brethren Service Committee, and the American Friends Service Committee. The statement, beneath a drawing of a cross and an atomic bomb mushroom, was published last Good Friday in *The Washington Post*. It ran in *The New York Times* in 1954. The statement:

NO MAN CAN SERVE TWO MASTERS



"Not by might, nor by power, but by my spirit, saith the Lord"

"No man can serve two masters. Today the cross of Christ stands in the shadow of the cross of hydrogen. Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death.

"One proclaims that evil is overcome with good; the other that evil can only be met with evil. Man cannot serve both Christ and the bomb. He must choose which is to be his master.

"Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns.

"Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer. 'Not by might nor by power, but by my spirit, saith the Lord.' "

CLOTHING RECIPIENTS VISITED

HUNGARY—MCC Austria director Irene Bishop (Perkasie, Pa.) and her assistant André Wenger (Switzerland) in April visited recipients of clothing parcels in Hungary, representing the first MCC visit to Hungary in ten years.

The primary purpose of their trip was to make sure recipients of clothing mailings were needy people and to ascertain if more relief mailings are needed. The Vienna center sends small parcels of clothing to people in Hungary upon written request.

The workers visited Bishop Lajos Ordass, prominent Hungarian Lutheran Christian leader, and were guests in a Lutheran church. In addition they visited the mother of MCC Vienna's Hungarian painter and relatives of the Hungarian lady in Vienna who translates request letters to MCC from Hungary.

The last MCC workers in Hungary were those who operated the MCC relief unit in Budapest in 1947-8.

INTERNATIONAL WORKCAMPS

EUROPE—Two new projects are among the thirteen international workcamps sponsored by European Mennonite Voluntary Service, which are now getting under way and will continue for short periods during the summer.

One new camp this summer will be at Kingsley Hall in London's East End where campers will work with children of the city streets who have little money to pay for a holiday away from London.

The second new camp is in Friesland, Netherlands, where campers will initiate a building project to make more facilities for handicapped persons, who have been described as society's "forgotten people."

Two projects are again being sponsored in Berlin. In one project the campers will assist the German Red Cross with the construction of a kindergarten building. The other project will consist of dismantling a barrack to make a service center where refugee children may stay while their mothers work.

Other projects in Germany include the renovation of an old building for a youth center at Salzgitter; landscaping a parsonage and youth center at Krefeld near Kempen, home of Thomas á Kempis; youth work on the island of Sylt in the North Sea; and the building of a kindergarten at Birkenheide, known as the "forgotten village," which has been overlooked in rehabilitation.

Austrian camps this year include a village at Elixhausen (near Salzburg) for refugees from Rumania; work on a building for a youth retreat at Annaberg in the Alpine foothills; and help in the construction of a church in Vienna for a community of protestant Christian refugees from Rumania.

Other camps include work in a youth camp near Weiler in France near the Alsace region, and the renovation of a youth center in Middleburg, located on the island of Walcheren in Zeeland, Netherlands.

GLOBAL TRIP BEGINS

Orie O. Miller, associate executive secretary of MCC, left Chicago May 17 on a commissioner's visit to projects of MCC and the Eastern Mennonite Board of Missions and Charities. His schedule includes visits to projects in the Far East, the Middle East, and Europe, and ends in late summer with a visit to Russia.

jottings

DEDICATION SERVICE

Bethesda Church, Henderson, Neb.: Sunday, May 4, was a calm and beautiful day for the dedication services of our new sanctuary. The last worship service in the old church centered around the sermon "God Met Us," given by the president of the Northern Dist. Conf., Abe M. Wiebe. During the singing of "Faith of Our Fathers" the ushers directed the congregation out of the old church. A short out-door service included reading of Psalm 122, the presentation and acceptance of the keys, the formal opening of the doors, and prayer. After all had found places a brief service was held inside. Pastor Gaeddert spoke the invocation, which was followed by a responsive reading "Love for God's House," the hymn "Unto Thy Temple, Lord, We Come," and the benediction. Flowers given by organizations, business firms, and individuals filled the front of the church. Erland Waltner, president of the General Conference, gave the dedicatory address, "A Spiritual House of God," during the afternoon session. Evening service featured the Youth Choir, Men's Chorus, Mixed Choir, and a special choir organized for the event. Erland Waltner and former missionary John Thiessen were the speakers. Pastor Duerksen led in the devotional services at both sessions. It was a blessed day, and we praise God for His leading and guidance during the building of a new and more adequate house of worship. The old building will continue to be used for Sunday school classes.

A child consecration service was held May 11. This was the first time we observed the new order of service: the worship service before Sunday school. Family groups are encouraged to sit together during the worship service. A C. E. group gave a program in the Madrid, Neb., church, May 11. Foreign students from Wesleyan University at Lincoln, Neb., were in our church that evening. The C. E. has accepted the Montana mission field as their project this year. Six men have spent some time doing repair work during March. Leland Harder of Chicago was the speaker for our pre-Easter services, using the theme "Lord, Increase Our Faith." Andrew Shelly visited us during the week of April 13, brought the morning message, and spoke at the Brotherhood banquet. Arthur Friesen, Okla. missionary, brought the morning message April 20. Missionary Bernhard Thiessens spent several days in our church in Feb. Mrs. Thiessen held a special service for the women.—Corr.

MISSION SOCIETY MEETS

Swiss Church, Alsen, N. D.: A group of our young people attended a Youth Rally at Rolla Fri. evening, April 25. Congratulations to Mr. and Mrs. Walter Scott who have a new baby boy. He is welcomed by two brothers. Pete Bartel passed away at Edmore Hospital April 24. His funeral was April 28. Ladies' Mission Society met May 8 with Mrs. Jake Albrecht as hostess. Time was spent in preparing Christmas cards for foreign countries.—Mrs. F. Feil, corr.

INTERN PASTOR

First Church, Reedley, Calif.: Vern Preheim of Freeman, S. D., is to be the intern pastor of the church this summer. He is a first year student at the Seminary in Chicago. A demonstration Sunday school was held at the church April 26. This was a part of the S. S. Conf. held at Fresno this year. We believe this is something that should be repeated at our conventions. George Dick of Winton was the chairman. A tithers' banquet was held in the basement of the church Sat. eve, May 3. Harry Harder, Brother Glanzer, and Miss Aleta Bergthold gave testimonies of the blessings they have received in tithing. Andrew Shelly was the speaker. Sometimes we fail to appreciate those who are faithful in church. We would like to mention our organists who are in their places every Sun. morning. They are Mrs. John H. Klassen and Mrs. Arthur Krehbiel. We thank them for their services. The Men's Brotherhood banquet was held Thurs., May 8. A goodly number were present. Delbert Wiens was the speaker; the subject, "The Geographic and Economic Situation of Vietnam."—J. P. Glanzer, corr.

FRIESEN ACCEPTS CALL

First Church, Pretty Prairie, Kan.: Elmer R. Friesen, presently serving the Lansdale, Pa., church, has accepted the call to serve us as pastor, beginning Aug. 29. The afternoon of March 23 a homecoming service was held for Gerald and Amy Bergen, missionaries to South America, who are home on furlough. The Mennonite Singers presented "The Seven Last Words" here. Mary Schrag, R.N., missionary at Champa, India, is scheduled to arrive home May 28. An Easter program was given by our male chorus March 30. A sound film concerning the missionaries of South America who were martyred by Auca Indians was shown. Rudolph Wiens, YMCA worker, was guest speaker at the men's meeting April 5. April 24 a group of women met to sew garments for Christmas bundles, also dresses for Elsie Winsinger, who will return as missionary to Africa in August. Roland Goering, Halstead, conducted children's consecration services Sun. morning, May 4. The eve of March 4, Marvin Schrag, Kingman, Kan., and Jacob B. Graber presented to us a report and pictures of their recent trip to South America. The sewing meeting of May 8 featured a book review of *A Man Called Peter*. Other ministers recently filling our pulpit were Gerald Bergen, P. W. Goering, John Thiessen, Ted Roth, Waldo Kaufman, E. G. Kaufman, and Philip A. Wedel. The Bernard Thiessens, missionaries on furlough from Japan, were with us May 18. —Mrs. W. E. Wedel, corr.

NEW CHURCH FELLOWSHIP

First Church, Sioux Falls, S. D.: January marked the beginning of a fellowship of Sioux Falls families harmonious in the Mennonite faith. This church has enjoyed God's blessing under the leadership of Max E. Miller. Our lives have been enriched by various groups who have led us in worship service in song and word, both in morning worship service as well as in special evening programs. The Freeman Academy Ensemble; James Faul, instructor; and the Salem Church Junior Men's Chorus of Freeman were heard in January. J. Herbert Fretz captivated the audience by his pictures of the Holy Land and by his remarks. On Race Relations Sunday a panel, which included a Negro college graduate recently refused employment in this city, an employer of a Negro since 1946, an Indian, an Oriental (both students at Freeman Jr. College), and a college instructor, was most informative. Feb. 23 the Salem-Zion Male Chorus and Olin Krehbiel of Freeman were with us. The eve of March 9 the Bethel Men's Chorus of Mountain Lake worshiped with us after appearing on "Choral Showcase," a local TV program. March 23 the Bethesda Mennonite Chorus and their pastor, T. V. van der Smissen, were our guests. April 13 the Freeman Academy Choir presented the Easter oratorio, *The Redeemer*, by Martin Shaw. The First Methodist Church was our host. Good Friday union services were held at the First Congregational Church. These and Holy Week services were sponsored by the Sioux Falls Ministerial Association. —Mrs. Harry Kunkel, corr.

GUEST SPEAKERS

Wayland Church, Wayland, Iowa: March 9, R. L. Hartzler from Bloomington, Ill., field secretary of the Central Dist., gave the morning message on "The Miracle of My True Self." March 13 twenty men attended the men's banquet at Pulaski Church. The Friendly Helpers S. S. class was host to the young married couples of the Eicher Church March 18. An interesting program was enjoyed by all. March 15 funeral services were held for Mrs. Blanche Taylor, who passed to her reward March 10 at the Emmanuel Hospital in Turlock, Calif., after an illness of a year and a half. March 24 S. S. Family Night was held in the eve. Brother Shelly gave an interesting talk on the work of the Biblical Seminary, after which a brief business meeting followed. March 30 was baptism and reception of members; ten were baptized and two taken in by letter. March 31 to April 4 Holy Week services were held in the various Wayland community churches with Thurs. eve Communion at Wayland church. April 6 Freeman Junior College Choir presented a concert here. Wed., April 8, was an all day sewing with a short business session in the afternoon. Anna Marie Peterson will be serving with migrants in New York state in summer VS programs. April 23 at the quarterly meeting of the Men's Brotherhood, Harry Wenger and A. C. Guengerich of Wellman, Iowa, were guest speakers. Mr. Wenger spoke on "Disaster Service" and Mr. Guengerich on "Caves." Pastor and Mrs. Habegger, Mrs. C. K. Schantz, Nellie Wittmer, John Graber, and Richard Meyer were delegates to Central Dist. Conf. at Bluffton, Ohio. Sun., April 27, J. J. Prichard, retired minister of the Methodist Church, gave the sermon in the absence of Pastor Habegger. — Lillian Wyse, corr.

EASTER MEETINGS

Grace Church, Dallas, Oregon: Our congregation has recently been richly blessed through the ministry of Bud Peterson, of Omaha. Neb. He was with us April 2-13. Sixteen young people were baptized upon their conversion and received into the church March 23. Four were received into the membership by transfer of church letter. Alvera Mae Bradley was married to Jacob Janzen March 16 in Laguna Beach, Calif. Frances Seals and Marvin Remple were married in our church April 18. Marie Toews and John R. Warkentin were married in Mountain Lake April 8. Thomas Eugene was born to Mr. and Mrs. John A. Dick April 10. Bryan Jay was born to Mr. and Mrs. Ed. Ridderbush, and Danny Wayne to Mr. and Mrs. Arnold Androes. Pastor H. D. Burkholder conducted meetings in Kansas for two weeks.—Corr.

LADIES WORK AT CAMP

Deep Run, Bedminster, Pa.: Mr. and Mrs. Darwin Derstine have been received into our church. The marriage of Claudia Crawford and Lloyd Beckman took place at the church April 2. Charles Fritch, Princeton Seminary, spoke at the Good Friday evening meeting; Edwin Alderfer, Blooming Glen, spoke at the early morning Easter service. Alan George was born to Mr. and Mrs. George Wismer April 5. Open house was observed by Mr. and Mrs. Levinus Myers in celebration of their fiftieth wedding anniversary April 13. Pastor Boyer and a few young people conducted early worship at the Frederick Home April 20, and in the evening a concert was presented by the Pennridge High School. Approximately 150 attended the annual Fellowship Dinner at Dublin. Five ladies from our congregation spent most of a day helping to patch mattresses at Men-O-Lan. A new piano has been purchased for the parsonage, and a new Viewflex projector has been donated to the church by the Young Men and Women's Bible classes. Relief clothing drive is on. Levinus Myers had the misfortune to fall off a stepladder while painting at the church. He fractured a bone in his left shoulder. Arthur Charles underwent a hernia operation recently. Ada E. Thut passed on to be with the Lord April 19, 1958. The 160th session of the Eastern District Conference, held here, has passed into history.—Corr.

PROGRAM HONORS MOTHERS

Friedensburg Church, Avon, S.D.: Ladies' Missionary Society had their spring program April 30: Chairman, Mrs. Ben Becker; main speakers, the August Ewerts, former missionaries from China. May 4 a service was held by J. Herbert Fretz of the South Church. He told of his trip last summer to the Holy Land and Europe, showing slides and bringing an inspiring message. May 11, a musical program was given in honor of mothers. The main speaker was Pastor Nelson of the First Presbyterian Church of Avon.—corr.

The best measure of a man's mind is the importance of the things he is willing to argue about.

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PERSONNEL WANTED

Secretary—Full time position as office secretary open in the Board of Christian Service beginning July 1. Requires office skills including typing, transcribing, etc. Serve in the friendly Christian atmosphere of the Central Offices of the General Conference at Newton, Kansas. Write for an application to: Board of Christian Service, 722 Main, Newton, Kansas. (No. P 233)

into the beyond

Peter Bartel, of Alsen, North Dakota, was born at Hillsboro, Kansas, December 20, 1875, and was called home to be with the Lord April 24, 1958. He was an active member of the Swiss Mennonite Church at Alsen.

Irvin C. Rich, of Sterling, Ohio, and member of the First Mennonite Church, Wadsworth, Ohio, was born May 10, 1881 and died May 8, 1958.

John Wirkler, formerly of the music department of Oberlin College, Oberlin, Ohio, was born July 2, 1879, and passed away on May 9, 1958, at Oberlin. Funeral services were held May 11. Mr. Wirkler's family built the Krehbiel-Wirkler Home on the Bethel campus.

Eleanor Wilson, missionary in the Marshall Islands, South Pacific, has written the American Bible Society of her appreciation for the recent shipment of 200 Marshall Islands Scriptures. "I have given away 43 of the new Bibles to people on Jalnit who lost everything in the typhoon," she wrote. "They were given clothing and food, but the thing they wanted most were their Bibles and hymnbooks. You don't know how happy the people were to get them!"—American Bible Society

conference notes

SERVICE-PEACE COUNSELOR

Because numerous individuals may wish to contact Pastor H. B. Schmidt for assistance and counseling in the areas of Christian service and peace interests, the following schedule is printed.

May

18—Moundridge, Kansas
19—Parsons, Kansas; 1-W unit
20—CROP meeting, Pastor Ferris
25—Tabor Church
27—Topeka, Kan.; State Selective Service

June

1—Tabor Church, report on Southern Tour
8—Harper, Kan.; Peace Institute
15—Pretty Prairie Church
17-27—Denver, Colo.; I-W unit

July

6—Pekin, Illinois (tentative)
21-25—West. Dist. Conf. Retreat
27 to Aug. 2—Jackson, Miss.; Retreat

August

11-15—Siloam Springs, Arkansas; MB Church Youth Retreat
23-30—Fresno, Calif.; Pacific Conf. Youth Retreat

GULFPORT REUNION

Only a gathering of ex-Gulfporters can impress upon your mind the many people who have had a part in serving at Gulfport. About a week ago forty people gathered at the H. B. Schmidt residence, North Newton, Kansas, reminiscing over the experiences received in the deep South. Some had served there for a summer, others for a year, still others had gone there for several weeks to erect housing, and some were anticipating service beginning this summer.

Gulfport is our mission, where we minister to hundreds of Negro people in recreation, teaching, house visitation, etc. Work here was begun by CPS workers, and has continued so that now there is a need for a farm for some of the young people to work on. Orlo Kaufman from Gulfport outlined some of the vision that he has for a greater service to delinquents in that area. He received an open ear from the VS alumni.

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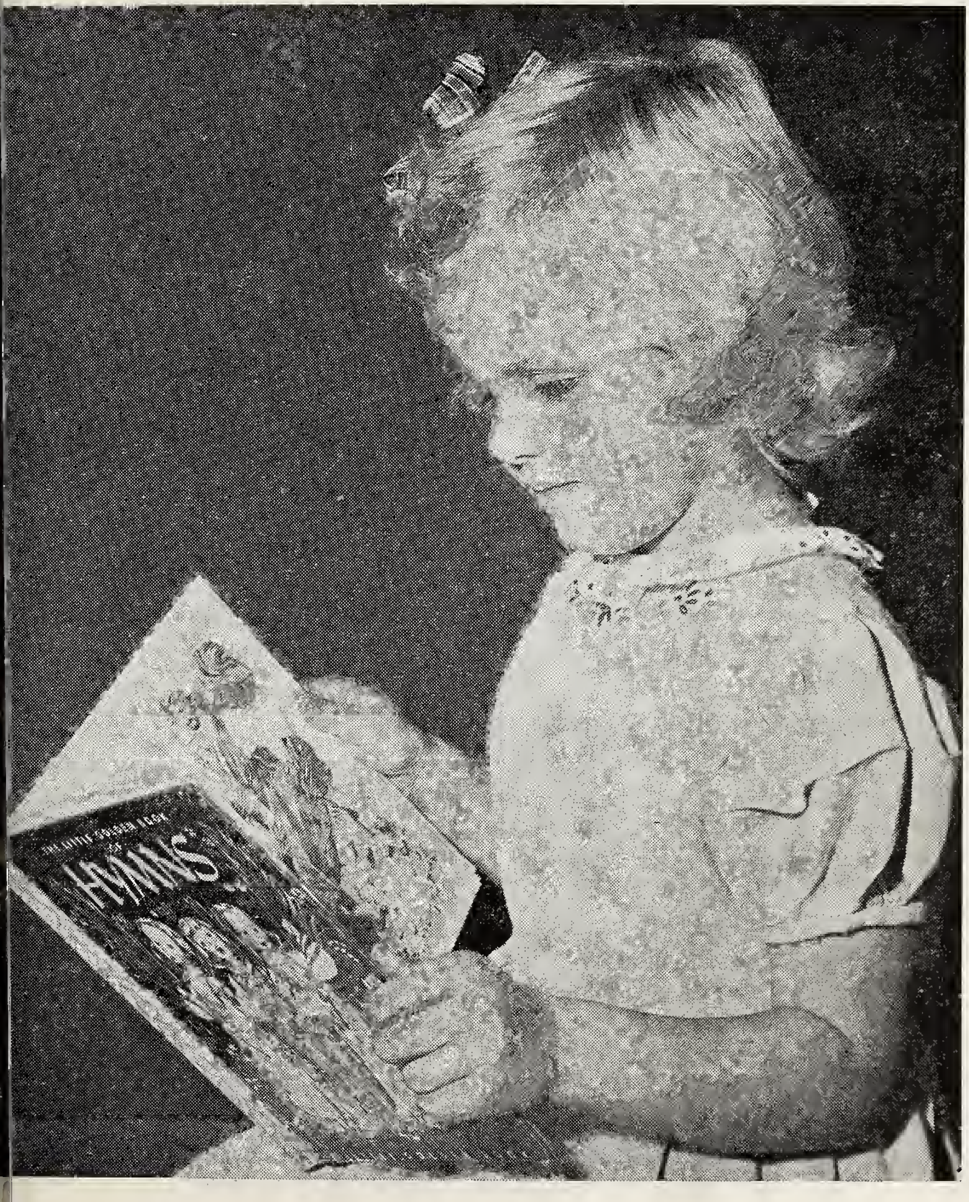
MENNONITE LIBRARY BIBLICAL SEMINARY

JUNE 3, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST


THE LITTLE GOLDEN BOOK OF HYMNS

"Let the children come to Me, and do not hinder them"

in this issue

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Photo by Luoma
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of things to come

June 8—Graduation, Rosthern Jr. College
June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.

Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Carnelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

VOLUME 73 NUMBER 22

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

"NEVER PREVENT THEIR COMING" Children were attracted to Jesus when He was on earth. The older folks thought they were disturbing Him, and wanted to send them away. But Jesus said firmly, "You must let the little children come to me, and you must never prevent their coming" (Phillips).

Children are still attracted to Jesus. They love to hear the stories about Him, and their prayers are usually directed to Him rather than to God. There is something in the pure soul of the little child that finds a kinship in the pure soul of Jesus.

Children's Day should be more than a time to listen to delightful programs by the children. It should be a time for careful consideration, to discover if there might be ways in which we unwittingly hinder or prevent their coming to Jesus.

Certainly we should see that they have the opportunity of regular attendance at Sunday school and vacation Bible school. But we should also teach them to love the worship service. To have them stay only for Sunday school may be a means of preventing them from coming to Jesus later on.

To speak critically or disparagingly of the church, or the minister, or the Sunday school, may set up reactions in the child which will prevent him from attending as he grows older. Taking more of an active interest in secular affairs and activities than in the work of the church may establish a false sense of values in the child and prevent him from coming. Failing to live out the simple teachings of Jesus in daily life may give the impression that His teachings need not be taken seriously and so may prevent the child from truly following Him.

The word of warning from Jesus is relevant today: we must help the children come to Jesus in all the ways we can, and never stop them!

PRESENT: TWENTY-SIX PER CENT It has been estimated that on any normal day of worship in so-called "Christian America" there are at least one hundred million citizens who are totally unconcerned. Many of these are church members.

On the average, ONLY TWENTY-SIX PER CENT OF THE MEMBERSHIP OF A CHURCH IS PRESENT ON A SUNDAY MORNING. Think what would happen in any industry or business if only a fourth of the people showed up.

You may say, "But this isn't the case in my church." Yet there are enough members in our churches absent on Sunday morning to cause grave concern.

The summer months may see a drop in attendance as people plan vacations of one kind or another which often include a "vacation" from a church service. A good prayer for us all would be, "Lord, revive Thy church, beginning with me!"

We ourselves are

God's People in Bondage

GOD CREATED man to be free. Man was endowed with the talents and abilities that a free moral agent must have.

Adam and Eve lived in co-operation with God *until sin entered.* Then conditions changed, and life was radically different from that time on. Adam expresses it in the words "I was afraid." If you are afraid, you are not free. When you are afraid you cannot be kind or considerate. You cannot do what is right or what you want to do. You find it difficult to tell the truth.

Jesus recognized this difficulty in the lives of men and women. That is one reason multitudes came to Him. They needed Him to free them from their bondage. In John 8, Jesus said to the Jews who believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed."

The spirit of heathenism is oppressive; that is, those who have authority, or position, or power make use of it to exploit those who are beneath them. Unregenerate man strives to oppress and subdue his fellow human beings. He lacks love, compassion, consideration. He does not love his neighbor as himself. The God he worships is not a God of love but a god of oppression.

Sin is a still greater taskmaster than unregenerate men, for sin is slavery. It is inward bondage, degradation, rigorous service and bitterness and misery. It is slavery from which nothing but the power of God Almighty can redeem us.

God's desire is to deliver us out of bondage—but how can He if we are determined to go our own way, do as we think best, and refuse His way? Instead of trusting in the wisdom and love of God, we suspect that He is withholding something from us, that we are not getting as much as others, that we are not treated fairly, and finally we decide to go our own way, to follow our own reasoning, to listen to the lust of the flesh and the lust of the eyes and the pride of life.

Before we know it we are miserable, we hate to meet our parents, we avoid our minister or Sunday School teacher, the joy has left our heart, our mind is darkened and we cannot reason properly. What has happened?

We still pray, but not as intimately, nor as trustingly as we should. We read the Bible but do not enjoy it. We go to church but not because we love God's house. We take a back seat in Christian activities that our friends may not suspect that we need Christ. For the same reason we will not attend revival meetings: we may be revived. How can we break the bonds that hamper us? How can we be free indeed? How can we make the greatest contribution to humanity? How can we do that for which God has made us?

Is it too risky to let the Lord have His way with us? Is it too dangerous to seek first the kingdom of God and His righteousness? Is it too unreasonable to trust in the promises of God? Are we permitting the questions of expediency or convenience, of financial returns, or the opinions of friends to spoil our opportunity? Are we so engrossed in the cares of this world and its allurements that we have no time or money or interest in the things of God? Is your life and mine, with its intimations of immortality, its visions of higher things, its call to duty, its appeal of love, to be the plaything of blind uncontrolled forces? Human freedom to do wrong cannot be altered without compelling men to choose to do right.

In answer to all this our Lord calmly, lovingly, says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." There is no compulsion but a loving invitation. And again: "He that cometh to me I will in no wise cast out."

God loved us and sent His Son to redeem us. Jesus gave His life that we might be free from the bondage of sin and of death. But each must choose. It is dangerous to slide through life. Faith must be exercised and used to become strong.

We must speak with our heavenly Father that we may learn to know Him. We must trust His promises to realize His blessings for us. We must obey the leading of His voice, otherwise we will cease to hear Him speak to us.

Finally, in the words of C. J. Swain:

"Fear of God will deliver a man from all other fears. It will deliver him from fear of enemies, because 'If God is for us, who is against us?' (Rom. 8:31 RSV). It will deliver him from fear of what other people will say about him, since 'man looks on the outward appearance, but the Lord looks on the heart' (1 Sam. 16:7 RSV). It will deliver him from fear that he cannot do his work well, for 'I can do all things in him who strengthens me' (Phil. 4:13 RSV). It will deliver him even from fear of death, since it puts all things in true perspective: 'If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's' (Rom. 14:8 RSV). This helps us to see God's providence in a new light."

Therefore we must learn to

"Trust and obey, for there's no
other way
To be happy in Jesus, but to trust
and obey."

T. A. Van der Smissen, pastor
Bethesda Church, Marion, S.D.

Our Leprosy Hospital

in the Light of Modern Treatment

What is its future?

by Arthur D. Thiessen, M. D.
Bethesda Leprosy Hospital
Champa, M. P., India

DURING the past ten or fifteen years there have appeared several new medicines which are highly effective in the treatment of leprosy. During the days of chaulmoogra oil treatment a minority of patients gradually over many years became "cured," but there is evidence that in most of these the disease subsided spontaneously. The newer medicines, chief of which are the sulphone drugs, are so much more effective that the chaulmoogra preparations have either been discarded or have been relegated to an auxiliary position in the treatment of leprosy.

The lepra bacillus may invade the body so quietly that for many years its presence is not realized, and then gradually it produces in many cases such terrible damage to the body that the victim has to suffer for the rest of his life. But if a patient comes for treatment early in the course of his disease, there is every hope that the disease will become inactive in one or two years of faithful treatment. Then after another year or two of inactivity as judged by all methods of examination, the disease may be considered arrested, and the patient should be free of all disabling deformity. On the other hand, many patients do not come for treatment until the disease is far advanced. In these cases, even with the most effective medicines, it may take ten or more years before the disease becomes inactive, and then the patient is likely to have many residual deformities. Thus we are constantly looking for remedies that are even more effective and means of prevention which will eliminate the danger of crippling and deformity.

It is here that the question arises, "What about the future of our leprosy hospital?" Some have thought that with the modern methods of treatment there will no longer be a need for the large leprosarium with its facilities for isolation and treatment of several hundred leprosy patients. I should like to present here five areas of service in which the leprosy hospital can fill a pressing need in the coming years.

First: Routine Treatment. Although it is true that the duration of treatment has been greatly shortened, the time involved is still counted in years rather than in days or weeks. Many patients could not possibly receive regular treatment for such a long time except through the facilities of an established leprosy hospital. The government of India and other agencies are opening many leprosy clinics so that patients may receive treatment near their homes. This is a very necessary development, but there will continue to be a great need for a place where patients can reside and receive treatment without interruption, a need which can be filled by the leprosarium. If it were not for the great cost of maintaining such leprosaria, the government would surely open more leprosaria instead of the out-patient clinics.

Second: Isolation. With the increased effectiveness of medical treatment, there has been a great effort in some parts of India as well as in other countries to stamp out the disease by means of mass treatment. In such a program, treatment is given to all patients in the area by traveling teams which go out to the villages regularly. This also is a worthy effort, and much may be accomplished. However, there are many drawbacks, not the least of which is the fact that many cases go unnoticed and others, though receiving treatment, are continually infecting others in the village. Isolation is still the ideal, although perhaps impossible on a mass scale. It is obvious that the leprosarium provides the best type of isolation, and we only wish that many more patients would have the opportunity of admission to a leprosarium.

Third: Treatment of Complications. Whereas routine medical treatment may be provided for leprosy patients in outlying clinics, a fairly large number of patients suffer from serious aspects of the disease, or complications, for which special treatment is required. Such complications include lepra reaction (a condition in which the patient develops fever, nodular swellings, and severe pain in the joints and other areas), ulcers of the feet and hands, acute inflammation of the nerves, paralysis of the hands and feet, and damage to the eyes, nose, and throat. Treatment for these conditions can be effectively provided only in an established leprosy hospital, and this will continue to be one of the most important aspects of the service rendered by our hospital.

Fourth: Surgical Repair of Crippled Hands and Feet. Due to the nerve damage which occurs in many leprosy cases, even in the early stages, there results an extremely disabling anesthesia and paralysis of the hands and feet. Because the patient cannot feel injury, and wounds become infected and festered before their presence is real-

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ized, he must be educated in the proper use and protection of his hands and feet.

At our Bethesda Hospital we are now using recently developed operations for the repair of crippled hands and feet. We trust that this program will be enlarged in the future. This type of surgery is providing a recovery of function which was not thought possible until just a few years ago, and it gives the patient a new lease on life, for he can once more do useful work. We would ask for the prayers of our readers that the Lord may bless this work and that through it His love may be revealed.

Fifth: A Service of Mercy. Today many leprosy patients may become cured and may escape the deformities of the disease. Nevertheless, there will continue to be many victims of the disease who will be thrust out of home and village, objects of derision and ostracism, going about searching for someone to have mercy on them. Our Lord Jesus Christ gave His life for them also, and He would have them as His own.

He has shown us in what manner we, who have received such boundless mercy from Him, should be filled with compassion and serve those who are in need. Bethesda will continue to be a haven of rest and a place of mercy to those who can expect nothing but hate and rejection in this world: for those who are helpless and disfigured, and also for those who have hope of soon returning to their home with a sound body. Bethesda is a place where they will hear the name of Jesus and where they can meet Him face to face. Here we have the opportunity of presenting to people from far and wide the challenge of Jesus Christ.

Pray with us that many will decide for Him even now while they are experiencing the fruits of His love.

We need to find

Recruits for the Ministry

by Robert W. Hartzler, pastor Eighth St. Church, Goshen

A CONFERENCE GOAL for the triennium following 1956 is that "Every pastor (shall be) seeking a new recruit for the ministry."

That we face a real need for this kind of effort may be seen in the fact that a number of our congregations are now without pastors and that others face the retirement of their veteran ministers. While enrollment in our seminary has been good, many of those graduating have been drawn into mission service, teaching, or administrative responsibilities outside the local pastorate.

It goes almost without saying that the prosperity of our kingdom building efforts depends upon the quality and extent of the leadership developed or discovered in the churches. The only place the church really exists is in the local congregations. Here are settled such issues as whether our program of evangelism will succeed, whether our people will see the relationship between faith and stewardship, whether the lives of men will be ruled by the world or the gospel, whether Christian education will be a power or a farce.

In spite of our confidence in the native stability and purposefulness of our people, let us recognize that it is only as the potential they represent is harnessed to bold and imaginative leadership that our churches can transcend the mediocre.

This suggests that not only do we need recruits for the ministry, but we need *good* recruits, good in every sense of the word. Consider some possible criteria for evaluating a prospect.

Does he feel drawn toward the ministry? This is the way God's call comes to most of us: in an inclination, a tendency, or a receptiveness to a certain vocation. Of course, many of us have inclinations toward types of work that God never intended for us at all—often the kind that pays best—so mere receptiveness alone may not be considered an adequate qualification. Yet it is a necessary one. The heart must be open to the purposes of God. There must be such an orientation of life that if it becomes apparent that God wants this youth in the ministry the youth will consider nothing else.

Is he willing to pay the price of preparation? In our time this means formal study, years of it, sometimes done under trying conditions, usually at the cost of effort beyond the ordinary. The short cuts sometimes defended with a vehemence which betrays the real doubts of the defenders cannot be recommended as the usual practice, though any man who has been in the ministry for ten years without having ever been enrolled in a seminary need not feel inferior to his more formally trained colleagues, for experience is a powerful teacher.

Does he genuinely respect other people? This becomes important when it is seen that in the ministry that which is of highest value is the person to whom the message is directed. With many who would offer leadership, principles seem more important than people, but this is a diabolical reversal of Christ's values and always embitters a situation. This means, then, that arrogance ill befits the ministry, and that the kind of men the church can use have a proper regard for their fellow men.

Is he flexible? Like other vocations in the church and out of it, the ministry needs people able to see God's purposes being served in more ways than one. Usually an important goal may be approached along several different avenues. In most instances there is no *one* right way of doing a thing. Certainly the minister has no monopoly on insight as to right method. And he should be sufficiently mature that he does not see every rebuff of his own proposals as an attack on his ministry. In this office, so long as the main goal of kingdom building is served, the leader must be capable of altering, adjusting, modifying his own approach to church life and work.

Is he stable? Paul spoke of those swayed by every wind of doctrine. Perhaps he had in mind those too sensitive to every suggestion which comes their way. The ministry has long been accused of sending back to the people only that which the people themselves are saying. This may well be a fatal weaknesss. For a man in the ministry must be able to take criticism without being put to flight. He must be able to hear suggestions without following them, to sort out the transitory and passing from the eternal, to remember in every circumstance who it is he serves. This is stability.

ONE MIGHT list other qualifications for which we look in prospective ministers. The skills among them, for the most part, may be learned in the seminary or in experience. But the qualities of character and personality so desirable are more difficult to come by, although even they may be acquired over the years.

Doubtless almost everybody knows that the office of minister demands much from the one who holds it. Ministers, taught in seminary that they must read voraciously every week, may become conscience-struck at the realization that they have time to do only a fraction of the reading they had intended. Assuming that of course everyone will welcome the minister's intention to do good, the man in this office quickly gets drawn up short when he discovers that he must contend skillfully for much of the good he intends. This is to suggest that this task is far from easy.

Yet the office may not be properly assessed in the light of its rewards and penalties for the one who holds it. Christian ministers are performing a vital service in the communities in which they work. Functioning as instruments of God's purpose, they support all the higher values of life, thus doing much to hold the world together while the kingdom of God is being built.

Such men must be recruited. And who will do the recruiting, unless it be the ministers now charged with the responsibility in the churches and who, better than anybody else, know the human resources at our disposal?

Women in Church Vocations

Part One: The Role of the Single Woman

"WOMAN'S PLACE is in the home" usually clinches any discussion on the role women are to play. This has a lot of truth to it. The family unit is basic to our society; the mother is the homemaker.

For single girls, however, this presents a problem. We may still have family ties, but not so strong that we feel compelled to stay at home. Most of us want to get a job and have an apartment of our own.

We not only feel left out of the immediate family but also pushed to the fringes of the social whirl. Caught in the midst of hoping a mate will come and not wanting to show it makes us the special prey of jokesters. It is not funny from the inside looking out.

More Women Than Men

Is our singleness a result of inability to attract and hold a man? Maybe we aren't Cleopatras, but is it all our fault, as we many times feel? A million more women than men people the United States. Some men choose to be bachelors. In certain parts of the country, the women greatly outnumber the men.

Marriage poses one horn of the single woman's dilemma; her vocation presents the other. What can we do with the time—a range of several years to a lifetime—in which we are waiting for the one, years which should be filled with creative activity?

Who Has A Call?

Each woman must handle the question of her call, whether it be to marriage or another vocation. Filling up the years before marriage or for a lifetime faces the single girl. A married woman should feel called to serve as a housewife. Time after marriage, children, or the death of a husband may be used for her other vocation.

Each woman, as does each man, has a call from God. Each must answer certain questions about any task. What are the needs I can meet? What is God's will for me? What am I able to do? What vocation will bring the greatest fulfillment?

Often girls fail to look realistically at their dual problem. In a questionnaire answered by 33 girls at Bluffton College, Bluffton, Ohio, in the spring of 1957, only one girl stated that she did not wish to marry. Yet nineteen had no definite plans for marriage. A woman must look at her problem and move forward positively in finding her role.

by Marion Keeney, student Mennonite Biblical Seminary

What role did women play in the past? Women have always wanted to serve. This desire goes back to the first woman. She was created to complete man's work, not compete with him (Gen. 1:27, 28). Both the man and woman were to "be fruitful and multiply"; each had a place in the home. God promised that both together, not just men, would have dominion over the things of the earth. They are coworkers. While the single woman will not have a direct part to play in bearing children, she can mother creative ideas and work with other women's children, complementing the work of men just as fully as the mother of five.

Jesus and Woman's Position

Throughout the Old Testament we find notable examples of women who served the Lord. During this time, however, woman's position slipped from that intended by the original creation. Even in Jewish society, where women held a relatively high status, they were not considered first-class citizens.

Jesus reinstated women in the Genesis sense. He accepted them as individuals of importance. Some of this same spirit carried over into the primitive church. Women played a prominent place in the early days of Christianity. Deaconesses worked beside men. In Romans 16:1, 2, Paul commends Phoebe, a deaconess at Cenchreae. He mentions women fifteen times and men eighteen times in his various letters.

During the Middle Ages the church lost the true sense of vocation. Those who were called by God lived in the monastery or the nunnery. Men and women church workers were and still are considered one altar higher than the rest of the populace.

Luther pointed to this inconsistency, believing that each is called to a vocation. In the nineteenth century Pastor Fliedner, a German Lutheran, conceived the idea of providing for single women in the cities a common house in which to live. In the "mother house" they found fellowship. They also had an outreach: serving the slum areas in the community. To protect them on the streets, the married woman's dress of the day was adopted. From this arrangement of common living they received security and status within society.

This article was written as the result of a resolution passed at the Central District Women's Missionary Association November 20, 1957, at Bluffton, Ohio. The resolution requested that the address delivered by Marion Keeney at this meeting be published and distributed to all Mennonite women. It was decided by the executive committee on Women in Church Vocations that the most efficient way of doing this would be through THE MENNONITE.

Fliedner's plan worked in the nineteenth century. At that time woman's role was changing. The new industrialism forced many to be on their own while the mores of the community still disapproved of women working outside the home. The mother house guarded a woman's reputation, yet allowed her to work for a living.

There are many vocations outside the home where God calls women to serve Him.

Women in Modern Society

This plan is now out of vogue. Although woman's role is still in transition, she is freer to live an independent life. Today many more types of work are open to women; they can live in their own places without question. The deaconess dress of the last century, once a protection, now only protects the single woman from marriage. It also sets up the false idea that some are more dedicated than others to the will of God.

Because of change woman's role must be redefined. Mother houses, black robes, and a stipend according to needs, are not the kind of social security wanted.

What solution can we find to the marriage-vocation dilemma? We single girls have to realize that our unmarried state is a vocation. Accepting the single state does not mean resigning ourselves to singleness. It means realizing God has some purpose for us, some plan for the use of our special feminine qualities.

Service in the Church

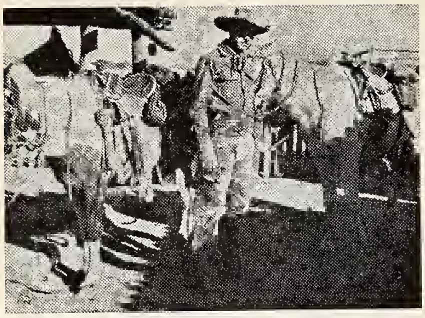
Seeing that we have something to give through being a woman will release us from the uncertainty of waiting. We will be free to use all our potentialities as we see both alternatives, marriage or vocation, as perfectly valid ways of life.

The church offers us, as it did our ancient sisters, a vital role to play. Women still have the desire to serve, although service may take new forms. Within the church organization, missions, home and foreign; Christian education in church schools and the local church; institutional work in homes and hospitals; jobs at church headquarters and relief agencies, plus openings for those with special talents, compose a host of services in which we can give ourselves.

Important, too, are means of work outside an institutional church. Any vocation should be that which will further God's Kingdom.

Woman's place is where she is called by God to be of service. Only as she responds to His will can she find the tension of the marriage-vocation dilemma released—a freeing for the full development of her womanhood.

(To be continued next week)



Robert Eaton

The Chaco Road:

What the Ranchers Think

THE Trans-Chaco road, which will stretch 250 miles across the "Green Hell" of interior Paraguay from the capital city of Asuncion to Mennonite colonies farther inland, will someday benefit the entire nation—including both ranchers and Mennonite colonists of the Chaco.

Construction of the road is a many-sided co-operative. The United States government is providing machinery and engineers. Mennonite colonies and the Paraguayan government are providing manpower and project funds. MCC is providing trainers and mechanics. Ranchers are furnishing fuel for the machinery.

The president of the Ranchers Trans-Chaco Road Commission is a tenacious rancher who has become known in America through features in national magazines—Robert Eaton.

Paraguay Cowboy

Mr. Eaton grew up on a hill farm in Vermont and, in his own words, "was very sorry for myself for having been born at such a dull period when obviously all frontiers had been settled, the last war fought, the Indians tamed and cowboys only a memory."

When he finished high school Mr. Eaton spent a year in New Mexico and Arizona and in 1929 went to Paraguay on contract with the International Products Corporation. He was put to work in a cowcamp at the western extreme of the Company's property, branding calves with a gang of Paraguayan cowboys and Angitay Indians.

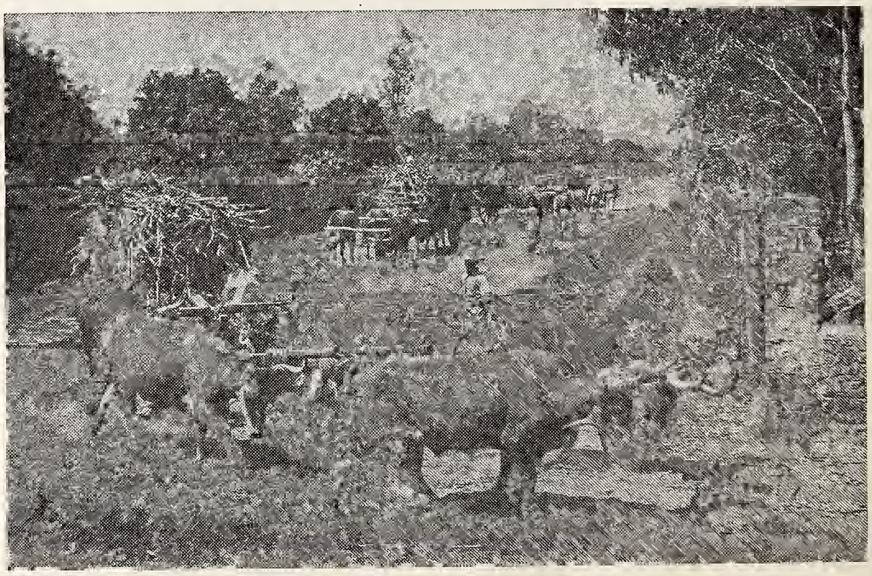
He received promotions, in 1932 married Dorothy Kent, and in 1943 bought land for the first time and began to graze his cattle. Today he owns 165,000 acres of good range land and he leases more land for his 16,000 head of cattle. MCC workmen, clearing bush on the colony end of the proposed road, stay on his ranch much of the time.

He has flown more than 2000 hours throughout parts of South and North America and piloted Orie O. Miller of MCC over the road project on one of his visits. Mr. Eaton comments, "Life in the Chaco has been exciting and everything has happened to us that happens in story books—including startling contacts with rustlers and jaguars."

Need Is Obvious

What do the ranchers think of the importance of the Trans-Chaco road? "No rancher in the Chaco needs an economist to tell him why he wants a road," Eaton declared in a speech to government officials. "Surely everyone knows the painful slowness of travel by oxcart when fifteen miles is a record on the best days . . . the exasperating monotony of twenty to thirty days from the ranch to the banks of the Paraguay River . . . the return trip with the bare essential provisions . . . the unloading and reloading whenever the cart becomes stuck . . . the dragging of the cart across flooded streams with the precious provisions loaded in a dugout hastily made from a bottle tree or floated over on a bull hide."

He continues: "Is there anyone who doesn't know that terrible slowness of 'doubling up' to cross the big swamps? Four or five yoke of oxen are tied to one cart and it is dragged across. They then return for the second cart, neighbor



Sugar cane transported by ox cart in Paraguay.

helping neighbor until all have crossed. A mile or two may represent a day's work."

Every rancher, he reminded, knows the frustrations of travel in the dry season when oxen must keep going for sixteen hours from one water hole to another, or when oxen get sick and die or stray overnight, or when the cart wheel casts its rim. Air transportation for the cattle, ranchers have discovered, is not the answer.

Steers must reach three to four years of age (rather than one and a half to two years as in America) to produce high-quality meat. Thus Chaco ranchers are handicapped by having to wait these extra two years before marketing the animals. Also most ranchers are ten to thirty days away from market. The financial loss is great—extra wages for cowboys and loss of weight on the animals (and the loss of animals, too).

Faith and Courage

As an example, 700 head of cattle unable to cross a certain river were turned back and the trip was abandoned after twelve days. A herd of 800 was forced across a river with a loss of 200 head. A herd of 500 was disbanded at the river when the horses of the cowboys were exhausted. A cowboy was drowned crossing a river.

To the Chaco rancher the Trans-Chaco road first of all will mean bridges over the main rivers. As cattle crossings these will repay the ranchers for their contribution. The shortening of the trip and avoiding the danger and strain of swimming the streams will reduce the loss of weight considerably.

Mr. Eaton concludes: "The ranchers know they and the nation will benefit immediately and immensely from this road from the day the first bridge over a major river crossing is completed. The Chaco rancher had faith and courage when he set out alone to settle the Chaco. He still has confidence in his ability to solve the problems of the future."

—MCC

In Iraq Scriptures are being distributed as a part of a colporteur-training project under the leadership of the American Bible Society's representative. Here Scriptures have been circulated in as many as 97 languages.—American Bible Society

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Flashes of Thought: *Crushed to Earth*

Why crush them like that? I could understand the necessity of picking them early; after all, Saturday is a busy day. So it was that some time was spent on Friday evening picking lilacs for the services in the church. It was just the right time to pick them—another week and they would be past their high point of beauty. In a short time an armful of lilacs was carried into the cool basement.

But before they were placed into the tub of water, each of the stems was crushed with the stroke of a hammer. That seemed so foolish—we wanted them to be fresh and beautiful on Sunday—yet here we were, crushing the stems with apparent ruthless unconcern.

Or was it foolish? When I looked questioningly at this procedure I was told this was one of the best ways to keep the flowers fresh and full of life: crush the stems and place them into the water. Slowly but surely the life-giving waters would flow into the flower and renew its beauty.

So it was. All day long on Saturday the basement was filled with the fragrance of the lilacs. It crept on up and filled the house. On Sunday they stood fresh and beautiful within the sanctuary of God's House. Having been crushed they now became an inspiration to many.

I thought of the words of Paul: "We have this treasure in earthen vessels . . . we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Crushed—"that the life also of Jesus might be made manifest in our body." How often life has revealed the truth of this simple lesson. The crushing blows so often keep us fresh and radiant with life. When I am weak, then am I strong.

—Walter Gering

Four Men in a Boat

(The four pacifists who attempted to sail their yacht "Golden Rule" into the nuclear test area in the mid-Pacific were arrested after leaving Hawaii in defiance of a court injunction. A federal court in Honolulu declared them guilty of "criminal contempt" and gave them a sixty-day suspended sentence and placed them on a year's probation.)

An indifferent generation gazes passively into the sky as the dust and the dirt of cataclysmic explosions swirl about and settle at their feet. A better way of keeping the peace, say the experts. And all sides are confident that each will destroy the other more quickly and better "in the event of a war."

The lone cries of the Sweitzers and of the Tellers are mocked by the exponents of nationalism and deadened by indifference of people generally. In a democracy the majority rules—a casual, even apathetic majority. Where are those who remember the horrors of war? Does memory fade? Does time deceive?

But, leave all these—majorities, experts, politicians, and scientists. The church. Are there only voices crying in protest? Where is the shout?—the emphatic protest to man bent on destruction? We live in a world where offenses are inevitable, where tension is the order of existence. The love of God cannot be given to such a world by indifferent people.

Are we sure whose cause will prevail? Or, have we become too sure? No, we are not really sure of anything; we hang on to the past, hoping that all will work out in the end. But nationalism has left its mark on Christians. The thought and the act of objecting has always been—and always will be—worse than criminal. It is much easier on the skin to be meek.

Four men in a boat . . .

Criticize their motives if you must. They are men, frail and sinful, just as you and I. The question remains: Is anyone or anything right and just? Can you answer that question?

Must the journey be so lonely?

—Henry Langeman

A College Student Asks:

Do We Practice Evangelism?

*By Melvin Schmidt**

I FEEL that it is dangerous for a church to become a cult of comfortable people. I believe that anyone who takes Christianity for granted without bothering to grapple with its basic questions, is merely joining the Club of the Smug, whose members evidently think that church membership is a one-way ticket to heaven. Little hope is left for the complacent person who accepts the beliefs and practices of his religion simply because he is afraid to ask questions and pose challenges. Christianity is not killed by persecution from the outside, but by dissolution on the inside.

I want to raise one pointed question about the church to which I belong. While I believe the doctrines and teachings of the Mennonite church are basically sound, I am concerned with the way in which these beliefs are or are not put into effect. I am concerned with Mennonite practice, not with Mennonite preaching.

Are the Mennonites practicing evangelism?

I ask this question not because the Mennonites lack Conference committees on evangelism, or because our overseas mission program is not adequate, or because we lack teaching about evangelism. I realize that it is being taught from the pulpits in our churches, from the rostrums at our conventions, and from the lecterns in our seminaries. I ask this question not because the Mennonites have ceased preaching about evangelism, but because I believe they have ceased practicing it.

I ask this question, first of all, because I believe we must recognize the plain truth that *many congregations of our church are not orientated to, and are not organized for, the job of evangelism.* While we profess that saving souls is our chief task, our churches, with a few exceptions, are organized for everything except the central project. We are organized for worship, Bible study, education, recreation, social improvement, mental health, disaster relief, insurance, and finance, all of which are necessary. But are we organized for evangelism, when over ninety per cent of our churches do not even have a standing board or committee on evangelism?

Many people are vaguely aware of the fact that "the church must save the world," and then expect the job to happen all by itself. We evidently think that presenting Christ to the people outside the church is an automatic process that will take place without conscious effort on our part. We think we will save the world by holding meetings and planning better worship services! We have made the gospel a marketable commodity which is on display inside our churches. We plan our church programs as if we were building better mousetraps, and we believe that the world will beat a path to our doorstep if we succeed in designing religious programs that compete with television and the movies. We have forgotten that our elaborate preparations, wonderful programs, and excellent services are of benefit only to ourselves, as long as no invitations are being extended to others.

Secondly, I am asking this question because *we have obscured our definition of evangelism, and have given the word a multiplicity of meanings which it does not deserve.*

Evangelism, as I see it, is a distinct and specific duty that should not be confused with peripheral interests. It consists primarily of reaching outside the church to bring people to faith in Christ and membership in His church. It is presenting Christ Jesus so that men may recognize Him as the Lord of life. The object of evangelism is to lead men to an encounter with God and to the acceptance of Jesus Christ as a personal Saviour. Until this has happened, a man cannot be said to be evangelized; and until the church is evangelizing, she is not fulfilling the purpose for which she exists.

Many people seem to believe that as long as they are Christians, practically everything they do is evangelism. They believe that just living

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*President, Bethel College Student Christian Fellowship

STEWARDSHIP COMPLETION CONTEST

A WINNER! A WINNER! A WINNER!

I am a faithful steward when—

I love the Lord God with all my heart and this results in a love for my fellow man.

My concern for man carries with it the responsibility of service, which embraces my heart, will, mind, strength, and even the purse.

Rudi Thiessen, First Church, Winnipeg, Man., 2nd Prize, 19-30

A WINNER! A WINNER! A WINNER!

a good Christian life is evangelism. They believe that building hospitals and social centers and fellowship halls is evangelism. They believe that a huge relief program is evangelism. Although these are all legitimate highways which can lead to the salvation of souls, applying the word "evangelism" to them is confusing the means with the end. If "evangelism" is applied to everything, it will come to mean nothing. As the term becomes indefinite, the duties become obscure and are left undone.

Thirdly, I am asking this question because I believe *the church has become clerical, and has assigned duties of evangelism to the clergy and other professional evangelists who can be called upon for evangelistic campaigns and special meetings of various sorts.* The special weeks are widely publicized in order to discharge responsibility to the man on the street, who, after reading the ads, is supposed to have no excuse for not becoming a Christian. There is very little consideration of the fact that calling a mass meeting is a poor method of salesmanship, and is certainly not a convincing way to give a *personal* invitation to the man in need of Christ.

The period of the greatest growth in the history of the Christian church was the period when there were the fewest preachers. The early church multiplied its population by four hundred times in the first century, and by one thousand times in the first three centuries of its existence. The time of the greatest fruitfulness came at a time when public gatherings were prohibited, and when men were hounded from highway to alley, and from alley to cave. It was the time of persecutions and mass butcherings, when the blood of Christian martyrs flowed freely in Rome's Colosseum and when their sweat and tears flowed freely in the smelly catacombs.

It was also a time when marked individual leaders were few, and when men of original gift were almost unknown. The vast majority of the early converts were men of low rank, who, as Dean Waddington wrote, "could scarcely discover among their thousands one learned man." As the persecutions intensified, the testimonies increased. Raving emperor and crazed persecutor could not quiet the tongue of Christian testimony nor silence the word of redemption.

To the citizens of the twentieth century, who live in a society of mass production, mass education, and mass entertainment, it seems almost impossible to conceive of an evangelistic campaign without hiring an evangelist who is expected to be an expert in persuading the masses, and who, in order to achieve his ends, employs the same basic principles and techniques that are used by propagandists and politicians. In my opinion, mass evangelism is the second best method of spreading the gospel, because it is not the method that Jesus taught and used (Mark 6:7, Luke 10:1), nor is it very effective in dealing with the people of today's world, who still stand in need of a personal relationship with God as well as an intimate fellowship with man.

I am questioning whether a church that believes only in mass evangelism is believing in evangelism at all. I am further questioning whether the church wil ever grow until we find an organized approach for evangelism on a personal basis, and until every Christian is eager to multiply the gospel by dividing it with his fellow man.

Meet Peter Letkeman, Interim Youth Worker

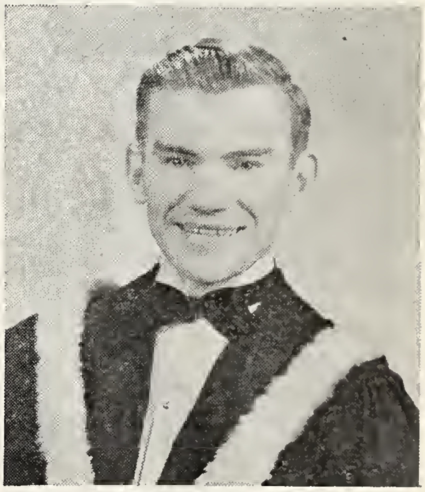
Peter Letkeman of Swift Current, Saskatchewan, who is serving as interim youth worker for the Young People's Union this summer, was born July 10, 1935. Raised on a farm near Waldheim, he finished high school there in 1951. He is a baptized member of the Waldheim Zoar Mennonite Church.

Following high school he spent one year on his father's farm—country life has always been appealing to him. Then he began studies at Canadian Mennonite Bible College, from which he graduated with the Bachelor of Christian Education degree in 1957. His Christian upbringing, together with college training, made the responsibilities of being a Christian increasingly real.

In 1956 he married Katie Bergen of Aldergrove, B. C., and now they have a son, Paul Gordon, eleven months. Following college, Peter spent a year as instructor at Swift Current Bible Institute, a work he intends to resume this fall.

As he looks forward to several months as youth worker, he describes the position as "the most challenging work I have ever accepted. Only in the strength the Lord provides, will I be able to be the kind of servant who will be of help to the young people. Pray that I may have confidence in Him alone."

Peter's work will be mostly in Canada. At a C.Y.M.O. meeting held recently, a general itinerary was planned. May 23-June 17 he will visit churches in northern Saskatchewan. He will speak on youth night at the Canadian Conference in Saskatoon. During the month of July he will be in Alberta and British Columbia. (This tour, including Paxman Menno Wiebe, will be made in conjunction with the Canadian Board of Christian Service.) Work in Ontario during August will probably be in the form of leadership training. Further plans are not available at this time.


Peter Letkeman

Peter's work as interim youth worker will terminate this fall when he resumes work at Swift Current Bible Institute.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

our schools

ACTING PRESIDENT NAMED

At a recent meeting the Board of Directors of Freeman Junior College named John H. Ewert acting president of Freeman Junior College. He came to Freeman in 1948 as director of teacher education and principal of the Academy. At the present time his work is entirely in the College Department; he has served as the dean of the college the past two years. During the month of June he will direct the summer school session, and in July he will assume responsibilities as acting president. Before coming to Freeman Dr. Ewert was engaged in public school work in South Dakota and Iowa, where he held positions as principal and as superintendent. He received his doctor of education degree from the University of Wyoming last spring.

THE WOODLAWN STORY

Did you know that sixty-five babies "saw the light" at Woodlawn ... that twenty-one marriages have taken place there ... or that thirty-seven graduates have gone into the Christian ministry, twenty-eight into Christian education, and thirteen into missionary service? These are some of the highlights featured in the pictorial book, *The Woodlawn Story,* dedicated and presented to President S. F. Pannabecker by the outgoing president of the alumni association, Leland Harder, at the Alumni Banquet May 15. At the same meeting the following officers were elected: president Roy W. Henry ('56), secretary, Norma Voth ('53), and representative to the Seminary Board, William Keeney ('53).

CLEAN-UP DAY

May 12 was a time of tree-planting and cleanup endeavors on the Canadian Mennonite Bible College campus. Students and some faculty members joined enthusiastically in making the school and yard more attractive by cleaning windows, planting trees, and burning brush.

The College Scroll, a college family and alumni periodical which is published every two months, was distributed recently. Tony Enns is the editor of this paper. The yearbook also arrived from the printers and is now ready for distribution.

ANNIVERSARY OBSERVANCE

Plans have been completed for the fiftieth anniversary observance of Bethel Deaconess Hospital and School of Nursing on June 11. Erland Waltner, president of the General Conference Mennonite Church, will preach the anniversary sermon during the morning program, which will be held in the First Mennonite Church, Newton, at 10:30. H. J. Dyck, president of the hospital association, will preside. Student nurses will provide special music, and a noon lunch will be served by the ladies of the hospital auxiliaries.

The afternoon program will be devoted to historical interest with H. E. Suderman, A. J. Dyck, and Sister Lena Mae Smith sharing personal recollections. H. J. Andres, former hospital administrator, will present a historical survey. The afternoon program at 1:30 p.m. in the First Mennonite Church will feature special music by the men's chorus from the Emmaus Mennonite Church at Whitewater.

The fiftieth anniversary banquet will take place at 6:30 p.m. in the dining room of Memorial Hall, North Newton. Bryce L. Twitty, administrator of Hillcrest Medical Center, Tulsa, Okla., will be the speaker. John Covey, pastor of St. Matthews Episcopal Church of Newton, will be the master of ceremonies, and the Newton String Quartet will provide numbers of special music.

During the course of the afternoon and evening programs, representatives from the alumnae association, the women's auxiliaries, the Newton Chamber of Commerce, the state nurses' association, and the state hospital association will extend greetings.

In connection with the anniversary program, an exhibit is being arranged in the fellowship hall of Sister Frieda Memorial chapel, displaying the advances in hospital care over the years, as well as telling about the growth of the hospital and school of nursing during this fifty pear period. The public is invited to visit these exhibits beginning June 7 thru June 11.

BETHEL SENIORS GRADUATE

Pending the satisfactory completion of their work, a total of 105 seniors were presented for academic degrees at the annual commencement exercises of Bethel College, Monday, May 26, at 10 a.m. Of the total graduates 50 are candidates for the degree of bachelor of arts while 55 are candidates for the bachelor of science degree. In addition, six students are candidates for the degree of associate in arts.

Members of the graduating class represent 8 states, four Canadian provinces, Puerto Rico, Formosa, and Germany. Kansas leads the list with 66, followed by South Dakota with six, and Nebraska and Ontario with five each.

Completing work as of Feb. 28 are Jacqueline Goering, Moundridge, Dorel J. Neufeld, Halstead; and Ellen Graber Ortman, Marion, S. D., Bachelor of Arts. John L. Dietterich, Ransom; and George L. Goering, North Newton, will receive the Bachelor of Science in Business; and Elaine Rose Hasenbank, North Newton, and Peter A. Unruh, Linwood, Bachelor of Science in Elementary Education. Those who will receive their Bachelor of Science in Industrial Arts are Arlan W. Ortman, Marion, S. D., and Dwayne M. Reusser, Mulvane. Naomi Unruh, also having completed her work as of Feb. 28, will receive her Bachelor of Science in Nursing.

Thirty-two seniors are listed as having completed their work on May 26 for the Bachelor of Arts degrees: John Bertsche, Pontiac, Ill.; Albert Braun, Altona, Man.; Evelyn Dyck, Aberdeen, Idaho; LaMoine Epp, Henderson, Neb.; Harold Friesen, Bradshaw, Neb.; John R. Friesen, Winkler, Man.; Oren W. Glick, Minot, N. D.; Melita Goerzen, Harrow, Ont.; Paul Gross, Bridgewater, S. D.; Harvey Hiebert, Mountain Lake, Minn.; Wilma Joyce Janzen, Liberal; Ethel Kaufman, Elbing; Kenneth Kaufman, North Newton; Frances Klassen, Leamington, Ont.; Ted Mueller, North Newton; Victor E. Peters, Aurora, Neb.; Virgil E. Peters, Hampton, Neb.; Zona Platt, Newton; Hilda Regier, Walton; Iris Santini, Puerto Rico; Hedwig Sawadsky, Vineland, Ont.; Allen Schmidt, Marion, S. D.; Frances Schmidt, Emporia; Arlis Schrag, North Newton; Robert Schrag, Newton; Lyle J. Smith, Henderson; Lowell Teichroew, Mountain Lake, Minn.; Eldred A. Thierstein, Whitewater; Winona Waltner, Hurley, S. D.; Jean Wedel, Moundridge; Alvin Wayne Wiens, Hillsboro; and Lowell A. Wolfer, Hesston.

The four receiving their Bachelor of Science in Business are Po-Shin Chang, Formosa; Lawrence Penner, Hillsboro; John B. Springer, Bloomington, Ill.; and William D. Watkins, Newton. Those receiving B. S. degrees in other areas include Stanley Goering, Moundridge, B. S. in Chemistry; Lawrence Friesen, Newton, B. S. in Education; Anne Andres, Coaldale, Alta.; Karin Muhlen, Germany; Barbara Preheim, North Newton; William Regehr, Newton; Shirley Schmidt, Goessel; Helen Schroeder, Halstead; Mariellen Shellenberger, Buhler; and Lois Summerfeld, Halstead, Bachelor of Science in Elementary Education.

Elsie Wicke, Deer Creek, Okla., receives her B. S. in Home Economics, and Howard Bechtel, Deer Creek, Okla.; Arlo Buller, Peabody; William Gilchrist, Newton; Marvin Goering, Galva; Myron Goering, McPherson; Victor Klaassen, Whitewater; Orin Pankratz, Kanorado; Robert Peters, Henderson, Neb.; Vernon Plett, Turpin, Okla.; Henry Paul Toews, Inman, Bachelor of Science in Industrial Arts.

Virginia Dietterich, Ransom; Joyce Kaufman, Newton; Helen Kruger, Saskatoon, Sask.; Elenor Lepp, Lethbridge, Alta.; Delores Suderman, Aberdeen, Idaho; and Esther Wiebe, Aberdeen, Idaho receive Bachelor of Science degrees in Nursing, and Cleofas Muci, Newton, Bachelor of Science in Physical Education.

Candidates who will complete work as of Aug. 1 are Glen Goering, Moundridge; Orlando Goertzen, Newton; Alana Graber, Kingman; Lydia Mayfield, Halstead; Marilyn Miller, Hanston; Bruce Mueller, Freeman, S. D.; Edwin Peters, Newton; and Vionetta Schmidt, North Newton, Bachelor of Arts. Other candidates receiving their Bachelor of Arts degrees are Wallace Seibel, Fredonia; Marvin Smith, Pawnee Rock; Howard Stutzman, Weatherford, Okla.; Albert Lawrence Voth, Walton; Emma Voth, Newton; and Ruby Woelk, Newton.

Monty Fey, Newton; and Clayton Kaufman, Newton, receive their Bachelor of Science in Business, and those receiving their Bachelor of Science in Elementary Education are Marlin Frey, Newton; Evelyn Grove, Newton; Charlene Mills, Newton; Louella Moutray, Rockford, Ill.; Lorraine Nelson, Towanda; Rosella Regier, Inman; and Arthur Zimmerman, Wichita. A degree of Bachelor of Science is granted to Vera Joy Krehbiel, McPherson, in Home Economics; Johanna Kaspers, Newton, and Clifford Slatter, Hesston, in Natural Science; Jane Voth, Newton, in Nursing; Elwood Stucky, Moundridge, in Industrial Arts.

The following will complete work on August 31: Helene Klassen, Leamington, Ont.; Bachelor of Arts, and Ruth Klassen, Leamington, Ont., Bachelor of Science in Biology.

These students will receive their Associate in Arts Degree on May 26: Verda Bergen, Henderson, Neb.; Marlyn Fast, Mountain Lake, Minn.; Virgil Funk and Joyce Hiebert, Hillsboro; Jeanette Jones, Hubbard, Oregon; and Marlene Kopper, Newton. Klaas Honig, Netherlands, will receive his Certificate of American Studies on May 26.

Two Bethel seniors, Lowell Teichroew of Mountain Lake, Minn., and Al Braun of Altona, Manitoba, have been granted teaching assistantships in English at the University of Arkansas for the coming year.

BLUFFTON GRADUATION AND ALUMNI ACTIVITIES

William J. Faulkner, pastor of the Congregational Church of Park Manor in Chicago, will be the 1958 Bluffton College commencement speaker. Dr. Faulkner's topic is "I Dare You to Grow Taller." The commencement exercises are at 10:00 a.m. on Monday, June 2. This brings to a close the busy weekend of graduation and alumni activities, which included the traditional Swiss Day, May Day, the Alumni Banquet, and this year the presentation of the musical comedy, *Brigadoon.*

May Day royalty for this year includes Carol Shelly, Frederick, Pa., queen; Marilyn Crawfis, Leipsic, Ohio, maid of honor; Harry Weibel from Barberton, Ohio, popular man; and LaVerne Schirch from Chenoa, Ill., queen's escort.

Students who will be starring in *Brigadoon* are Beth Clemens, Souderton, Pa.; Tom Reichenbach, Pandora, Ohio; Marilyn Griffith Shelly, Bluffton; Abie Mast, Wadsworth, Ohio; Marvin Dirks, Lombard, Ill.; Gary Yoder, Middlebury, Ind. These leads will be supported by the A Cappella choir and the college orchestra.

SEMINARY SENIORS BEGIN SERVICE

Commencement activities brought to a close the final year in Chicago for Mennonite Biblical Seminary. Eleven students received degrees; of these ten were Bachelor of Divinity and one Master of Religious Education. Henry H. Epp, Waterloo, Ontario, received his degree *cum laude* while James H. Waltner, Freeman, S. D., received the *magna cum laude* distinction. A Doctor of Divinity degree was awarded to Dr. S. F. Pannabecker.

Most graduates have departed for their places of service. They are Paul W. Boschman, missionary to Japan; Robert R. Coon, pastor, First Mennonite Church, Chicago; Arthur D. Dick, pastor, First Mennonite Church, Edmonton, Alberta; John F. Enns, church extension work in Kansas City; Henry H. Epp, pastor of Waterloo-Kitchener United Mennonite Church, Ontario; Delton W. Franz, pastor of Woodlawn Mennonite Church, Chicago; Don D. Kaufman, chaplaincy work at Prairie View Hospital, Newton, Kansas; Ronald A. Krehbiel, pastor, Mennonite Community Church, Markham, Illinois; Ernest E. Porzelius, pastor, Bethel Mennonite Church, Fortuna, Missouri; James H. Waltner, pastor, Tabor Mennonite Church, Newton, Kansas; and Arthur C. Isaak, Director of Christian Education, Zion Mennonite Church, Souderton, Pennsylvania.

Eight of next year's middlers and seniors are out in special summer work.

LEAVING

Two Bethel faculty members, Oswald Goering and Darlene Dugan, will not return to their present teaching duties with the college next fall, according to an announcement from the office of the president.

Dr. Goering, who has served as director of recreation and dean of men, will be associated with Northern Illinois University, De Kalb, Ill., and will be assigned to the Larado Taft field campus in the area of teacher training and outdoor education.

Miss Dugan, instructor in music since 1955, with particular responsibility for the band, orchestra, and instrumental ensembles, will attend Columbia University, working for her M.A. degree in music education.

MCC news and notes

HEALTHY VOLUNTEERS SERVE IN RESEARCH TESTS

MARYLAND — Will heart disease become a thing of the past? Can mental illness be curbed? Is something being done to eliminate arthritis?

The future answer is yes.

To help bring about a future affirmative answer a group of MCC volunteers are serving in research tests at the National Institutes of Health at Bethesda, Md. (suburb of Washington, D. C.), the leading research center of the U. S. Public Health Department.

The findings from these tests on healthy volunteers are compared to findings from persons who are ill. Both types of information are pooled in a storehouse of medical knowledge, and eventually some of the prevalent diseases will be but a mark in history.

Some of the tests the MCC men are taking seem odd, but the findings are important. Here are samples:

Albert Bartel (Meade, Kan.) has been on a drug study designed to temporarily stimulate the emotions of an emotionally ill person. Richard Cope (Quakertown, Pa.) has participated in a study of normal brain activity.

Edwin Thieszen (Henderson, Neb.) received an injection of radioactive thyroxine, after which blood was drawn daily for two weeks to determine how quickly a person with normal diet and activity would eliminate the substance.

Daniel Keeler (Perkasie, Pa.) is on a six-week study of the possible role of vitamin C in the biology of schizophrenia. Daniel Voth (Newton, Kan.) has been on an experiment in the National Heart Institute which involves blood samples and regular diet.

Darold Powers (Washington, Ia.) during a three-month diet was studied for evidence of a tendency toward osteoporosis developing from injection of a "cousin" of cortisone. Donald Falk (Mountain Lake, Minn.) has had a contact lens inserted into his eye with electrodes for a study of the normal eye's reaction to a variety of light intensities; these data to be compared with those of an eye patient.

SACRIFICIAL MOTHER

KOREA—A Korean mother of three children was asked to donate bone for a graft for her three-year-old daughter who had tuberculosis of the spine. The mother supports her children on $5 a month earned by working in a hotel.

She was given spinal anesthesia and was awake for surgery. She became very tense and nervous. When questioned she said her friends told her that she would not be able to walk after the operation.

The physician and nurses, including MCCer Arline Zimmerman (Bareville, Pa.), told her she would barely feel the effects. Miss Zimmerman said she was impressed that the mother was willing to give some of her bone for her daughter even though to her it meant being a cripple the remainder of her life. Many Korean parents leave their children helplessly in the streets.

VISIT MEXICAN NEIGHBORS

MEXICO—Openings for eight persons are still available in the annual tour group to Mexico from July 20 to August 6 sponsored by MCC.

The tour includes a visit to Mennonites in the Cuauhtemoc area and visits to principal historical spots of Mexico. The major part of the tour will be in the Mexico City area, where the American Friends Service Committee is arranging for the group to stay in Mexican hotels rather than in American hotels as in previous years.

Leader of the tour is Dr. Oswald Goering, a teacher at Bethel College. Cost of the tour is $185, which includes transportation, board, room, and admission to events attended by the group.

A few openings remain in the workcamp (June 18-July 19) in Cuauhtemoc. Further information may be received by writing MCC Summer Service, Akron, Pa.

STUDENTS EXAMINE CHRISTIANITY

VIETNAM—University students in Vietnam are beginning to examine the ideologies of the world, and MCC workers are attempting to present to them the virtues of Christianity.

Discussion groups and workcamps are arranged for interested and inquisitive students. The MCC leaders are Carl Hurst (Goshen, Ind.), Harry Lefever (Harrisonburg, Va.), and Glenn Stoltzfus (Aurora, O.).

They describe their workcamp in April as the "best project to date." Twenty students banded together to rebuild homes in a refugee settlement which has been destroyed by fire.

The campers carried dirt to make earthen floors, erected bamboo framework for the walls, nailed lattice work across spaces between walls and roof, and collected lumber for the dwellings.

A program by the campers attended by 200 refugee villagers "broke down some of the traditional barriers surrounding students and common laborers." The camp program also included religious services, discussions, recreation, and music.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

FOR RENT

Five or six room modern apartment for rent to Christian family. Children welcome. Elderly owner lives in small apartment in home. Near Mennonite church and excellent grade school. On bus route to high school. Located near Peoria and Bloomington, Illinois. Write to: Box 43, Congerville, Ill. (No. P 232)

PERSONNEL WANTED

SECRETARY—Full time position as office secretary open in the Board of Christian Service beginning July 1. Requires office skills including typing, transcribing, etc. Serve in the friendly Christian atmosphere of the Central Offices of the General Conference at Newton, Kansas. Write for an application to: Board of Christian Service, 722 Main, Newton, Kansas. (No. P 233)

HOUSE—Two bedroom house for rent in North Newton, Kansas. Prefer Mennonite family. Contact: Mutual Aid or phone Newton, AT 3-5514. (No. P 234)

APARTMENT—Furnished apartment in Newton, Kansas, for rent for Mennonite couple. Utilities paid. Contact: Mutual Aid. (No. P 235)

bookmarks

READINGS ON RACE

WHITE MOTHER by Jessie Bennet Sams. 241 *pp., McGraw-Hill,* $3.95

"The Negro, someone has said, is on the conscience of every sensitive Southerner. Our Miss Rossie—Mrs. Lee—was a Southerner and sensitive in the highest meaning of the word." So Jessie Bennett Sams describes the gracious woman who became a white mother to her and her twin sister.

What could change two ragged, dirty, half-starved seven-year-old girls into mature, responsible women, one a schoolteacher and the other a nurse? Only years of patient and understanding love—and Miss Rossie provided these. Under her guidance they cared for a paralyzed and dying father; they endured the horrors of hurricane and lynching in their Florida town.

The book imparts the compelling message that God loved these twin girls, and He loved them through Rossie Lee. Though she never claimed omniscience, yet her wisdom tempered by love provided satisfying answers to such queries as "Is God white?" and "I wish I was white." It guided them through stormy adolescence, helped them to develop tolerance for the prejudices of whites and Negroes alike.

This biography, that reads like a vigorous novel, deals with racism at its grass roots. Miss Rossie was no crusader; she just dealt with the problem at her own back door. The love channeled through her to two Negro waifs flows on through them to others, and through this book to its readers. If each Christian reader met the problem at his own back door with the same emphasis, the social significance could be staggering.

Grace Moyer
Allentown, Pa.

INTEGRATION — WHO'S PREJUDICED? by C. Norman Kraus, Herald Press, $ .35

The problem of race relations will be on the American scene for many years, therefore any publication which seeks to face the issues creatively will make a continuing contribution. C. Norman Kraus' pamphlet, *Integration — Who's Prejudiced?* is such a pamphlet. Mr. Kraus is Assistant Professor of Bible at Goshen College, Goshen, Indiana. He does not view the problem as an outsider but as one who "was born and reared in a community where the prevailing social customs demanded compulsory segregation of Negroes and whites."

Professor Kraus realizes that the basic problem in race relations is prejudice. He contends that the best way to rid oneself of prejudice is to "humbly, candidly, and prayerfully face the facts." He then proceeds to face the facts on issues related to race relations. He deals with such questions as "What Is a Race?" "Are There Inferior and Superior Races?" "Is Integration the Answer?" "Will Integration Mean Amalgamation?" etc. While the treatment of each of these and other pertinent questions is covered only briefly, one nevertheless feels that the author sought to face objectively the issues raised by persons opposed to integration and that his conclusions are factual and Christian.

The last two sections of the pamphlet are particularly helpful. In the first he deals with the real causes of race prejudice and in the next entitled "What Can We Do," the writer lists six things that Christians can do. These are helpful and worthy of consideration by anyone who is concerned about the problem.

The author ends the booklet with the statement that "time alone will not solve the problem. Courageous men and women of faith moved by the love of Christ must speak up and live out the implications of the gospel in the area of race relations." Those who are concerned about being a witness to Christ in this area and are in need of helpful materials will find the thirty-five cents that the pamphlet costs a very good investment.

Orlo Kaufman
Gulfport, Mississippi

CROSS AND CRISIS IN JAPAN by Charles W. Iglehart. 166 *pp., Friendship Press,* $2.50; *paper* $1.25.

This is a simple, clear analysis of the current state of the Christian movement in Japan which deserves to be read by all who have any interest in Christian missions. It is by far the best simple book on the subject which I have seen.

Charles W. Iglehart couples long experience as a missionary working in Japan with a remarkable writing ability to give us a thrilling and challenging story of the life and work of our Christian brothers in Japan.

The book begins with a sample of life in several Japanese churches, continues with a brief sketch of the history of the church in Japan, and then gives us a picture of the problems which the Christian movement faces today. The story is one of triumph in adversity, often in the face of impossible hardships. After reading this, one is filled with new hope for the Christian church in Japan. We hear of young people who hold street meetings regularly before the evening meeting at the church begins, of the gospel ship on the beautiful inland sea, of the remarkable Omi Brotherhood, and many other astonishing examples of the power of the gospel. At the end of the book there are a number of helpful statistical tables and a fairly complete bibliography.

The book emphasizes strongly the role that the Japanese play in evangelizing their country. Reading it will give many of us a new appreciation of what missions mean in today's world.

Robert L. Ramseyer
Miyazaki City, Japan

Why Don't They?

"A group of teenagers from some of New York City's 'toughest' neighborhoods put the finger on adult behavior in a conference arranged early this month by the New York City Mission Society. Adults do not understand teenagers and their gangs, they said, but 'turned around and did the same thing' by forming armies and 'telling us that because Russia has a satellite we should have a bigger one.' One boy said, 'If they want us to act like adults, why don't they?' "

—Fellowship

CORRECTION

Elmer D. Hess, author of "After Fifty Years" (May 27 issue) is pastor of Napier Mennonite Church, near Mann's Choice, Pa.

conference notes

CAREER AND SERVICE OPPORTUNITIES

"Careers for Christian Service" is one of the themes of a new publication released in recent weeks by the Board of Christian Service. Built on a background of "a worthy career for every youth" this brightly illustrated folder contains live action photos of young people in service careers. The vivid yellow folder speaks particularly about the needs and opportunities for Christian service in trained professional and semiprofessional positions offered by our own Mennonite health and welfare institutions.

Trained personnel have been sought urgently for a long time to meet the needs and openings in Mennonite hospitals and homes for the aged. These job opportunities are rather unique in that they offer not only rewarding work positions in careers requiring both training and skill, but also special opportunities to team up with other devoted career people whose work speaks vividly of their Christian commitment and service.

"Today we need more Christian young people with the proper skills and with a true Christian spirit to serve in our Mennonite hospitals and homes. These career choices offer opportunities in a field of work where your abilities and training are needed and where you are able to serve Christ, the Great Physician of body and soul."

Copies of this interesting publication are available without cost by writing to Board of Christian Service, 722 Main St., Newton, Kansas. If interested, you are urged to write immediately.

jottings

FAREWELL FOR RATZLAFFS

Buhler Church, Buhler, Kan.: On April 21-22 our church was host to the Farm Study Conference, sponsored by the Education Committee of the Western District Conference. One evening W. W. Graber, president of the Kansas Wheat Commission, spoke and showed pictures of his trip abroad in the interests of agriculture. Missionaries Harold and Ruth Ratzlaff, with their daughter Mary Ann, will soon be leaving us to return to India. The church is planning several meetings with the Ratzlaffs in anticipation of their leaving. May 7 the film *The Church in India Moves Ahead* was shown. Sunday morning, June 8, we will have a farewell service for the Ratzlaffs together with the communion service. The child consecration service was held in connection with Mother's Day; sixteen children were brought forward to be dedicated to the Lord. In the Christmas bundle project 49 bundles had been prepared and $55 was given to help defray shipping expenses.—Corr.

WEEK OF MEETINGS

Friedensfeld Church, Turpin, Okla.: April 13 Arnold Nickel from Eden Church, Moundridge, Kan., opened a week of meetings in our church. April 27 Ada Stoltzfus, who served as relief worker in Jordan, told of her work. May 7 a number of our church people went to Meno, Okla., to attend the funeral services for Mrs. J. C. Ratzlaff, the mother of our pastor's wife, Mrs. Levi Koehn. May 11 Mr. and Mrs. Ernest Bartel and family were in Hillsboro, Kan., attending the funeral services for Mr. Bartel's mother, Mrs. J. B. Bartel. These families have our sympathy. Our Ladies' Aid met May 1. Relief clothing was packed. May 4 our evening services were dismissed for the baccalaureate service held in the Turpin School. Two of our young people are graduates this year.—Mrs. Paul Ediger, corr.

ORDINATION

First Mennonite Church, Chicago, Ill.: The ordination of Robert Coon as minister of the gospel and pastor of this church took place Sunday, May 18. The ordination was in charge of A. J. Neuenschwander, S. F. Pannabecker, and John T. Neufeld. Dr. Pannabecker led in the service, Pastor Neuenschwander brought a timely message, and Pastor Neufeld of Grace Mennonite Church performed the ordination. Brothers Leland Harder, Andrew Shelly, and Paul McElfresh also took part in the laying on of hands. Robert Coon comes from Dayton, Ohio, is a graduate of Bluffton College, and graduated this spring from Mennonite Biblical Seminary. He has served the First Church this past year. His wife, Helen Neufeld Coon, is the daughter of Pastor and Mrs. John T. Neufeld, and also a graduate of Bluffton College. Six out of seven of her ancestral mothers were wives of ministers.—Corr.

PLAY PRESENTED

First Church, Sugarcreek, Ohio: Recently in our church seven young people from Bluffton College presented a traveling play entitled *The Boy with a Cart*. The cast does a tremendous interpretation of the drama, which conveys a message of simple faith. On May 4 Marlin Gerber shared his Pax experiences with us. He showed pictures to illustrate his work. 125 attended the Mother-Daughter buffet lunch and program on May 3. A program of readings and musical numbers was presented in the sanctuary. The social room was beautifully decorated in gold and white to commemorate the Mother's Day Golden Anniversary. Miss Grace Jaberg was general chairman. Daughters were born recently to Mr. and Mrs. John Althaus and Mr. and Mrs. Donald Maust. A number of our members attended the Central District Conference at Founders' Hall, Bluffton, College.—Mrs. Ernest Gross, corr.

CHURCH WORKERS' CONFERENCE

Grace Church, Enid, Okla.: On Thursday evening, April 3, the three Mennonite churches had Communion together, and a great blessing was received by all. Our Sunday school broke its record on April 6, when we had 179 in attendance. On April 13 the O.B.A. Choraliers presented us with a musical program. On April 21 Ada Stoltzfus told us of the work being done in Jordan; she also showed slides. April 25-26 the Church Workers' Conference was held in our church. The theme, "Be Thou Faithful," was carried out in relation to our character, qualities, and responsibilities. During the month of April six new members were received by transfer of letter. On May 11 three families dedicated their little children to the Lord. Missionary Harold Ratzlaff gave the Mother's Day message—Mrs. R. Buller, corr.

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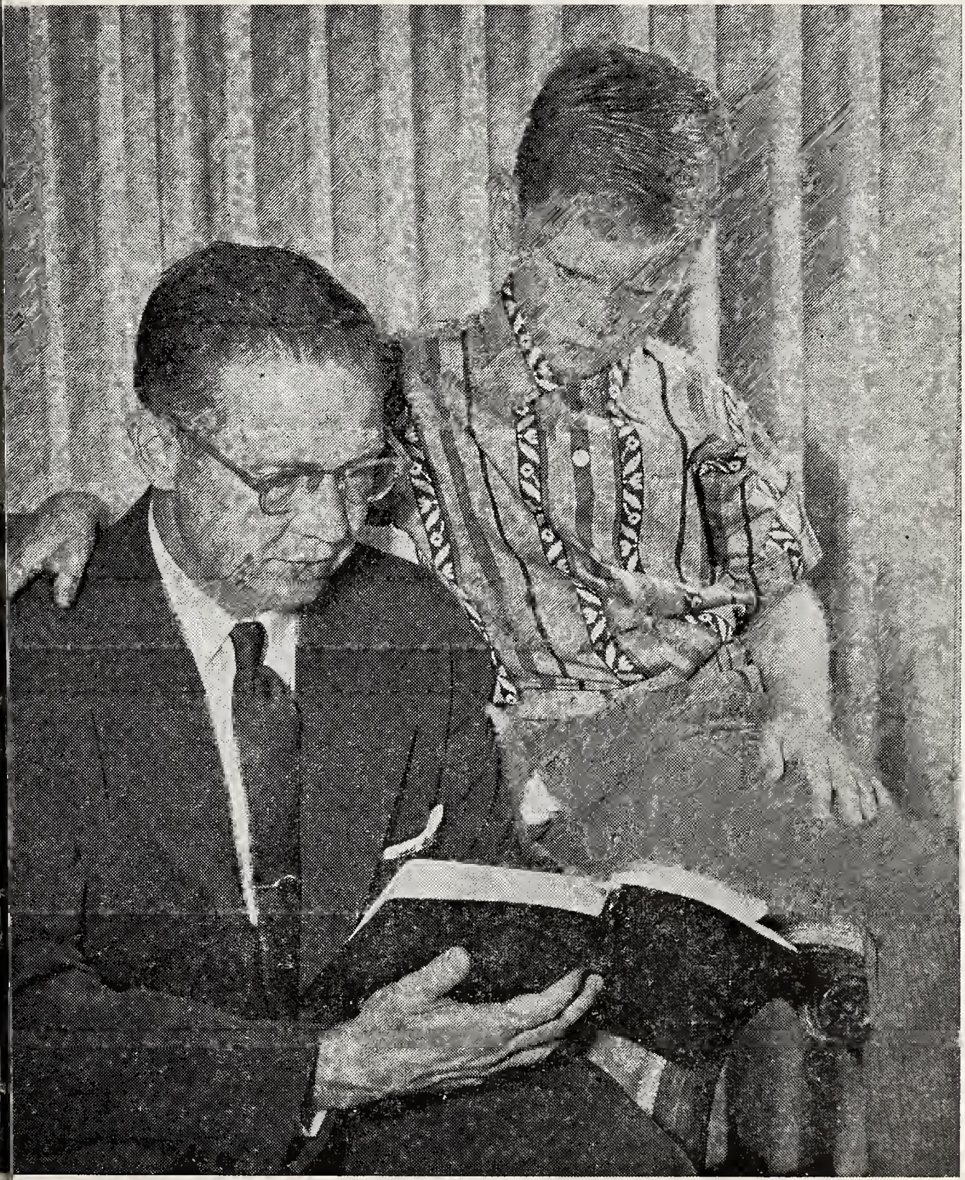
JUNE 10, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



"Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

editorials

FATHER HAS HIS DAY—There is a tendency for fathers to become so engrossed in the affairs of making a living or being a success in business that they delegate the teaching and training of the children largely to the mother. But the home needs both parents in full co-operation. The father may work hard to be a success in business but he cannot be a real success if he is a failure in the home.

At a certain period in a child's life, the father is his hero. This affords a great opportunity for the father to be worthy of such high respect from his child; it may not last long. In the home the father should share with the mother in religious teaching and training of the children, loving, guiding, and disciplining as needs and occasions arise. It is a lopsided home where the father is "too busy" to take his part of the family load.

The father should take a real interest in spiritual matters. He should be an ardent supporter of the church in all phases of activity. He should think highly of the work of the church and teach by his personal interest the great value of the church and the things for which it stands. It cannot be expected that children will show much interest in an organization which the father does not consider important.

The father should take his rightful place in community life. In the community atmosphere the children will be influenced for good or ill. Whatever affects the life of the child should be of concern to the father. His spirit of love and good will toward all will be quickly noted by the child.

Father's Day should mean more than to receive just another tie: fathers should seek to renew their ties with their family and with God.

A REAL SUMMIT CONFERENCE—While political states bargain about a "summit conference," one thing is sure: we cannot get on successfully in life without a conference on the highest level—a "summit conference" with God. When we are willing to bring before Him our problems and concerns and are ready to follow His direction and advice, then we can find our way through this muddled world.

Indeed, this should be considered as a rare privilege—to have a conference with the Almighty himself and know that He is not trying to trick us, but is in every case seeking our good and the good of the world. If we had more such summit conferences we would be in far better shape to meet the day's perplexing problems. In fact, the reason we are having such tangled difficulties is just because we have neglected such divine counselings.

But what can a single individual do? He can bring an open mind and a contrite heart and a willing spirit before God and receive His guidance. Thus the little world in which he moves can be made that much better. As more seek such conferences, the influence enlarges. If all Christians lived in the spirit of true fellowship with God, the whole world would feel the power. We need a spiritual summit conference.

in this issue

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Photo by Van der Meid from Monkmeyer

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June 11-15—Pacific Dist. Conf., Menno Church, Ritzville, Wash.
June 15—Commencement exercises, Canadian Mennonite Bible College
June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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Seminary Evangelism Group

*Nickolas W. Dick**

IN SEPTEMBER, 1957, at Mennonite Biblical Seminary, a practical work project was begun, thereafter referred to as the "Evangelism Group." Under the leadership of Leland Harder the group planned the areas in which it would carry out its program: jail witness, rescue missions, hospital visitation, drama evangelism, house visitation, street meetings, and casual contacts.

The express purpose of the group was not to set up a new city ministry, primarily, but to *explore the meaning and methodology of evangelism in an urban setting* by trying various evangelistic methods in the selected areas of need and then, by the use of reports and group discussion afterwards, to evaluate critically and appreciatively our efforts in a particular experience.

The first area explored and most intensively pursued was that of jail witness. Upon entering the "lock-up" at 8:30 on a Sunday morning we were ushered into the eight-cell block by an officer. After the heavy iron door clicked behind us we formed our group and began to sing without announcement and with as little evidence of songbooks as possible. Then followed Scripture reading, prayer, brief message, and a more personal encounter with the men through the iron bars. This was accomplished through the distribution of Gospels of John and Woodlawn Church brochures. Various reactions followed, none of them predictable. Some of the prisoners were eager for literature; some were apathetic; others were hostile.

Upon completion of the service each member wrote a report containing answers to such questions as: What did this encounter tell you about the particular needs of these people? How would you evaluate our attempt in this visit to meet those needs? What did you learn about the nature of evangelism through this experience?

The reports were circulated among all of the members, and in the discussion which followed various questions were raised: Is it right to take advantage of a man's imprisonment, knowing that he can do nothing but listen to what you have to say? What would you do when an inmate asks for some type of assistance prohibited by the sergeant in charge? (One prisoner, for instance, asked us to phone his father to bring pills to relieve his distress.)

Our second major activity was to sponsor and participate in a dramatic play presented at a nearby infirmary. The play, an adaptation of James Stewart's *The Desire of All Nations,* had a Roman, Greek, and Jewish setting in the year 1 B.C., at which time these respective nations were awaiting a Messiah to deliver them from despair. Other seminary students assisted the Evangelism Group in presenting this program at Christmastime. The experience convinced the members that drama evangelism was an effective means of witnessing to the Christian faith.

Photo by Boschman

Seminary Evangelism Group members in front of the Fifth Precinct Station. From left to right: George Janzen, Abe Krause, police sergeant, Leland Harder, and Arthur Dick.

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*Student, Mennonite Biblical Seminary

House visitation was done in the Woodlawn community on several consecutive weekends in conjunction with the church program. The experience of visiting people who are of another race, especially one which is discriminated against, revealed the inadequacy of an approach which expected them to make valid decisions in firsthand encounters. The fear and suspicion of people who live in a community where violence exists needed to be broken down before a genuine response, and not just a glib "yes," could be expected.

On another occasion the Evangelism Group had complete charge of a service at the Chicago Christian Industrial League, a rescue mission with occupational rehabilitation for its converts. Other rescue missions were visited. Recently, a trip into the West Side Christian Parish introduced us to an interdenominational attempt to evangelize a certain slum section of Chicago.

Certain valuable insights were gained, although it may be said that such "sampling" does not establish an ongoing evangelistic outreach. Some insights were the following:

- Evangelism affects the one who witnesses as well as the recipient. Witnessing strengthens the group and is an end in itself because it allows for the natural expression of one's Christian experience even when no converts are immediately gained.

- Evangelism, if the gospel is the answer to man's real need, requires no apologetic attitude any more than does the medical profession when faced with physical needs. But where one can at times compel a man to receive an injection, evangelism can only truly reach the deepest needs of man with his own permission. Presenting the gospel in clarity and love is not imposing one's religious brand upon a man. It is simply offering him a cure for his spiritual illness.

- The response to evangelism varies. For an alcoholic who is yet able to make decisions it means a repentance and radical change. For people who have grown up in the teaching of the church but have never consciously decided for the Lord it may mean a "rite of passage" symbolized by the signing of a decision card. The important thing is saving faith in Christ, not how such faith is achieved.

- Evangelism involves attaining depth as well as breadth. The initial contacts which were made in house visitation, we felt, would stand or fall depending on further visits. It was here that we saw the need of "fellowship evangelism" through which the church encircles the would-be Christian with arms of love and sustains him in the trials of urban existence. One can be so concerned with thousands of nearby residents without church affiliation and yet forget the two or three who have begun some feeble contacts with the church.

In spite of the fact that the seminary student is often preoccupied with studies, these experiences have been practical answers through a laboratory approach by way of blending intellectual knowledge with Christian action.

Women in Church Vocations

Part Two: Church Vocations

The second of two articles by Marion Keeney, student, Mennonite Biblical Seminary, discusses fields of work open today to women who, preparing for a vocation or marriage or both, wish to serve God through church work and through church-related vocations

A PROGRAM has been established under the Board of Christian Service which will serve needs in the church and provide creative activity for women in our Conference. There is not only the need within women to serve—there is also a need within our General Conference for their service. Men have a channel through which they can readily enter church work: the ministry. For women there is no well defined way through which they can find their place.

Let us look at some of the needs:

Missions today is something about which we should get excited, both because of opportunities open and because the work itself is exciting. In Montana and Arizona, girls who have a combination of talents are needed on Indian reservations. Teaching in the public schools in order to support herself and to give a witness to undisciplined, spiritually starved Indian children, a girl can serve the mission in a creative way. In the mission itself she could help with Sunday school, Bible school, adult classes, music, and visitation. In Philadelphia and Chicago there are Mennonite churches in the center of transition areas, which are places of unrest.

Besides missions, Christian education poses another area in which women can serve. Religious education directors in local churches, youth leaders, teachers in church education institutions, counselors, and writers for church publications represent some of the positions open. In both large and small churches persons are needed who know how to administer an educational system. Our public schools have trained personnel. We should have persons in the church equally trained with a knowledge of children and of methods to nurture them in faith. The larger church might hire an additional worker trained in education, while several smaller churches might go together to support one worker.

Another field is that of institutions. Our homes for the aged, mental institutions, and hospitals demand a constant supply of workers. Nurses, X-ray technicians, dieticians, psychologists, social workers, occupational and recreational therapists, and matrons can all be considered as church workers.

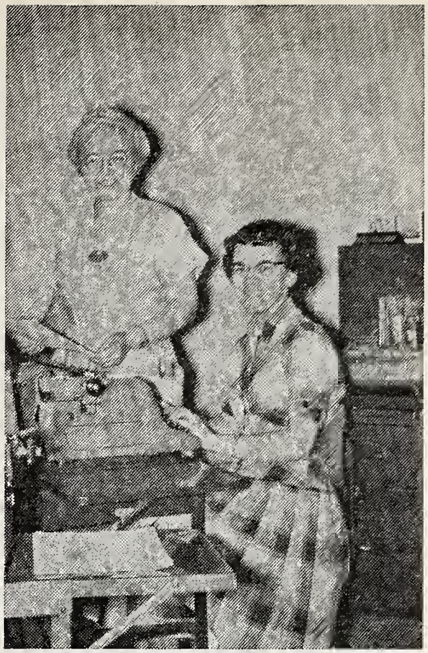
General Conference headquarters in Newton, Kansas, and the Mennonite Central Committee offices provide placement for office personnel, administrators, field workers, and year-round Voluntary Service workers.

Finally, those with special talent can make a unique contribution to the church. Skill in art or music is talent that can add another dimension to the work of the church.

Women in Church Vocations

The Women in Church Vocations program was set up under the Board of Christian Service as the result of a resolution passed at the 1956 Winnipeg conference. On February 2, 1957, the full WCV committee met to map out a beginning program. Four principles guided the planning: to guide, to train, and to place women in church vocations, and to provide a fellowship for women church workers.

The committee felt that guidance was needed to help each person work out what would be best for her. Each would make her own decisions, with the committee as a counseling source. Means of acquiring information about each girl so as to be of more service would be through the application form, a written spiritual biography, and personal interviews with a member of the committee.



Willa Kuyf and Tina Block, who serve the church through the Board of Missions.

The training, second of the principles, was the hardest to spell out. The committee felt that the need in the church was for trained workers, since Voluntary Service supplies the somewhat unskilled personnel. Also, for the girl's best developmen and fulfillment, more training is essential. At the April 11, 1958, meeting in Winnipeg, Canada, the committee decided to require two years of college, one summer of service-study under WCV, plus any additional training for the vocation as the minimum. Four years of college, one year at Mennonite Biblical Seminary, and any additional training for the vocation will be maintained as the ideal, with the hope that many will pursue this course.

With the emphasis on more education, scholarships of $200 for the one year at seminary and $200 for another year of postgraduate work are provided. They are given on application to any WCV member. One year of service cancels any amount up to $200. All scholarships automatically become loans at 3 per cent interest upon declaration of inactivity by the WCV member.

The third principle, placement, was worked out by allowing the girl to decide where she would like to work. The committee stands ready to aid each WCV member, but it is up to her to plan her placement. As long as her job is full time church work and approved by the committee, she is considered an active member, whether she is married or unmarried.

Finally, WCV hopes to provide a fellowship. The committee did very little structuring in this area. The girls themselves will shape the kind of group life they want. A WCV student fellowship has been started. WCV pays the expenses for each student to an annual conference on a scholarship basis. This, too, goes on a loan basis if the WCV member becomes inactive. A worker fellowship is planned for the future.

To continue the program, gifts from women's organizations, churches, interested persons, and other sources will be necessary as more enter the program. At the present time the members of the committee are Marvin Ewert, chairman; Mrs. O'Ray Graber, secretary; Doreen Harms, vice-chairman; Mrs. Russell Mast, Margaret Voght, H. N. Harder; Marion Keeney, promotional secretary.

There are many areas in which one can work with other people. Teaching children is both stimulating and rewarding, whether it be in the public school or the church school, and teachers have perhaps never been so urgently needed as now.

Bethesda Rehabilitation Program

*Aron Jantzen**

IN the present leprosy campaign, rehabilitation of the patient has become one of our greatest concerns. Modern drugs and methods of surgery are able under God to restore the patient to health more rapidly than we are able to prepare for his return to family, village, and society. In the leprosy hospital doctors employ physical therapy to restore usefulness to crippled hands and feet. It becomes imperative that we employ vocational therapy to prepare the patient for the day of his discharge.

Most of our patients come from a rural background. Their greatest interest and talent lie in agriculture. The dairy program of our institution offers challenging work. For the carpenters and masons there is the new barn that is being built. Many of the patients are occupied in caring for the cows and the bullocks. The development of new land, turning wasteland into valuable and productive fields, employs many hands and means hard work. The higher hills are cut down and the low places and fields are filled with ground that is carried in small baskets on the heads of the patients.

One of the most interesting developments has been that of putting more land into gardens. Water is drawn from the nearby river. In three stages water is lifted from the river level to that of the gardens, where fruits and vegetables are grown for two hundred adults and children who are given meals from the central kitchens. Many patients learn that with proper use of water and fertilizer many varieties of vegetables can be raised. They learn to cultivate rainy season vegetables and through irrigation raise vegetables in the cool season.

It has taken a number of years to convince the patients that there are improved methods of preparing rice fields. The patients are persuaded that there are advantages in using the improved varieties of seed rice. India does not produce enough to feed its multitudes and so we are trying to teach improved methods of rice production to help this great country provide more food for its people. Boys and girls attending school consider the agriculture training a part of their educational program. The good crops harvested during the past have proven to our patients that the Japanese method of cultivation, emphasizing interculture, the use of fertilizers, and proper transplanting of rice in rows does boost rice yields. All work in the fields is done by hand. Planting, weeding, harvesting, and threshing are a part of the vocational therapy which prepares a patient for the day of his return to his people.

Rice is planted in water . . .

harvested by hand . . .

and carried to the courtyard.

For a number of years an educational program to the first eight grades has been provided for the children of Bethesda. Simple crafts are taught such as the making of toys, simple rugs, and needlework. Instead of spending the whole day in school the larger boys give some hours each day to the learning of trades such as carpentry, weaving, tailoring, masonry, agriculture, and gardening. It is essential that the ability to read and write must be supplemented with the ability to use the hands in a practical way. Most of the cloth required for the five hundred patients at Bethesda is woven on our own looms. A number of weavers have been discharged as "arrested cases" and some of these are continuing to earn a living at the trade they learned while under treatment here. Several patients employed as practical nurses are also sewing for other patients.

Many of you have revealed an active interest in the work of Bethesda in your faithful support through prayers and gifts. To feed, clothe, and give adequate medical treatment to a family of five hundred is not a small task. But the fact that all this is done for a small sum of $20,000.00 a year seems almost unbelievable. The government of India is supporting this work at the rate of $2.25 per month per patient. In this rapidly developing country, the work of public health is receiving an increasingly larger share of the total budget. Village clinics are providing medical treatment for formerly unreached people. Many suffering from leprosy are receiving weekly treatment in their homes and villages. Still more people seeking admission are coming to our doors. We cannot accommodate them all. For years to come, those requiring special treatment and hospitalization will continue to come to our leprosy hospitals. To give them adequate treatment and loving care, and to send them back to their villages restored in body, soul, and spirit, will remain our task to which you at home and we on the fields have dedicated our lives.

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*Superintendent, Bethesda Leprosy Hospital and Home, Champa, India

The Timor Church Turns *10*

*J. L. Ch. Albineo**

Leonard Kingsley, member of First Mennonite Church of Berne, Ind., is the director of an agricultural rehabilitation project (Timor Island, Indonesia) being operated jointly by Mennonite Central Committee and Church World Service in co-operation with the Timor Christian Church. Here is the eventful background of the relatively unknown Timor Church and the reasons for this fraternal assistance.

ON October 31, 1957, the Protestant Evangelical Church of Timor celebrated its tenth anniversary as an independent and autonomous church. With more than 300,000 adherents it is one of the larger churches of Indonesia and one of the largest church bodies in eastern Asia.

In a part of the world where ancient religions predominate, the existence of such a large body of Christians is most significant and important—and that not only for Asia but for Christian peoples the world over. Yet, beyond Indonesia few people have heard of this young church and fewer still are upholding it with their prayers and material support.

With a life of only ten years behind it the Timor Church is certainly a "younger church," and yet paradoxically it has a very long history. Long before Captain Cook discovered eastern Australia, even before the first pilgrims landed in America, there were congregations of Christians in Timor.

Dutch Beginnings

Christianity was introduced into this area in the middle of the sixteenth century by Roman Catholic missionaries from Portugal. At the beginning of the next century the Portuguese were driven out by the Dutch and in 1614 the "Old Dutch Missions" took up the task of evangelizing this area. In those early years many Dutch missionaries laid down their lives for very meager results.

From 1819 to 1870 the Netherlands Missionary Society took over and slightly expanded the work. Then from 1870 until 1947 Timor was part of the Protestant Church of the Netherlands Indies, and it was towards the end of this period that rapid advances occurred and in great mass movements the previously animistic people came into the church.

To understand the present state of the Timor Church, it is necessary to know something about its life during this period 1870-1947. The Protestant Church of the Netherlands Indies was largely a tool of the Dutch colonial government.

Circuit System

The church was governed by a heirarchy. In Kupang, Timor, the head minister carried out the orders of the board of management in Batavia (Djakarta). At the head of each parish or circuit was an Indonesian minister who was more of an administrator and inspector than a minister of the gospel. He traveled around the circuit for two weeks in every month. There were no church boards except in a few of the oldest and best established congregations.

The ministers, like other minor government officials with whom they co-operated, were paid by the colonial government. It is little wonder, then, that the people regarded the preaching of the gospel as the special right and responsibility of paid officials. The laity took a passive role. No stress was placed upon giving.

On the other hand, the administration of the church proceeded smoothly. There were no great disputes or schisms. There was no struggle against the Roman Catholic Church since both protestants and Catholics were confined to specific areas by order of the government.

Christianity Grows

Numerically this was a time of great advance. Islam had not reached this eastern extremity of Indonesia. The people had a weak animistic belief and it was not difficult either for Moslems or for Christians to make proselytes of them.

However the colonial government found Christians much easier to rule than Moslems, and to stem the advance of Islam, Christianization of the area was pushed ahead as quickly as possible. People were baptized without adequate instruction and in many cases without a real conversion.

On the island of Alor, next to Timor, for example, within a period of ten years 60,000 persons were baptized from a total population of 80,000 persons. Christianity was often confused with western culture and the sign of being a Christian was the wearing of shoes and a hat.

The War

The spark that set off the movement for independence in the Churches of the Netherlands Indies originated in Edinburgh in 1910. Only after the international conference at Jerusalem in 1928 did the Batavia leaders agree to grant independence to certain "folk churches"—but the Timor Church was not included.

Then came the Japanese. In 1942 Timor was occupied. Dutch nationals were removed and the Timor

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*Synod chairman

Church became independent *de facto*. After the war there could be no return to the old status, and special ceremonies on October 31, 1947, marked its independence.

The structure of the church was not radically changed, but the young church did not lack problems.

Problems in Profusion

- There was an acute shortage of ministers. Many had been killed by the Japanese, and theological schools had been closed during the war.
- A tremendous amount of church property had been destroyed either by Japanese or Allied bombing.
- There was an urgent need to instruct the thousands who had come into the church in the previous decade without adequate instruction—and then this mass movement was gaining momentum.

Today the church has only sixty active ordained ministers for its 300,000 members. Fortunately many students are now offering themselves for the ministry. The number accepted depends not merely on the quality of the students but on the amount of money available to send them to theological schools.

Fraternal Assistance

In the past year the International Christian Scholarship Foundation of California made many scholarships available to the church. First Methodist Church of La Mesa has helped to make possible the biggest enrollment ever in the church's Bible school.

In ten years only three new church buildings of permanent structure have been erected. In February 1953 *Berita Gmit,* official church magazine, announced that eight new churches were under construction. For lack of funds six still are not completed.

Greater responsibility is being given to individual congregations and their church boards and to the laity in general. But a laity which has a long tradition of passivity cannot be made by law to accept responsibility overnight.

Many Not Christians

Timor still has many thousands of unevangelized citizens, and lay evangelists of the church are at work among them. At the beginning of 1947 a special appeal was made to the whole church for funds to send a missionary to the Island of Lomblen, where live 20,000 persons of animistic beliefs. The church responded magnificently and a minister has already begun to serve there.

The Timor Church no longer has any special ties with Dutch churches. The last of the Dutch missionaries left in 1951 and for three and a half years there were no foreign personnel working with the church. In 1955 the church again received a missionary from the Dutch Reformed Church, on an entirely different basis.

In November of the same year a fraternal worker from the Australian Methodist Church arrived. Then in March 1956, the American Mennonites sent an agricultural worker, Leonard Kingsley of Berne, Ind., and last December a minister and a nurse were received from the Australian Presbyterian Church. Two young American agricultural workers—Edgar Hoover of Detroit, Kan., and Albert Hoover of Troy, O., both of the Brethren in Christ Church—arrived in January, 1957, to complete the foreign personnel now serving the Timor Church.

The Next Page

Visitors coming into Timor are often critical of the church. The inevitable question comes: In an area so predominantly Christian why are there not the fruits of the Christian faith more evident?

We can only admit that for many, Christianity is only like an outer cloak they have put on. But no one should allow this to blind him to the fact that in the Timor Church there is also a large core of real and faithful Christians.

At the end of the first ten years we like to turn the next page to see what lies ahead, but of course we cannot. We know that many of the difficulties of the last ten years will be carried into the future and perhaps a few more will be added, but our trust is in Him who is the Lord of the church. —MCC

Flashes of Thought: *The King Within*

Roses are much more beautiful. Throughout the world there are famous rose gardens, renowned spots of beauty visited by thousands of travelers each year. Their fragrance is long remembered. On the other hand, who ever heard of world famous violet gardens? Yet when I heard the story of the dainty violet, so often nestled away in a secluded spot, I gained a new respect for its inner beauty.

It started with a tiny cluster of violets brought into the sickroom to add a note of cheer. There were other flowers, much more impressive with their brilliant royal colors. But the little bouquet of violets stirred the imagination and brought back memories of childhood days. Almost instinctively he began to pluck the soft petals until there was nothing left but the stem. How cruel — irreverent — it seemed, as though he despised the work of the Great Creator of beauty. But he was looking for the little man at the heart of the flower: the king upon his throne

Sure enough, there he was. I had never seen him before. But now that he had been pointed out, I could see him plainly. In royal dignity he sat upon his stately throne, crown resting upon his head. At the heart of the violet was a kingly figure! Was this the secret to its beauty? A second glance revealed even more. This was the figure of a king upon his throne, washing his feet! At the foot of the throne was the unmistakable figure of a tub in which the king was bathing his feet.

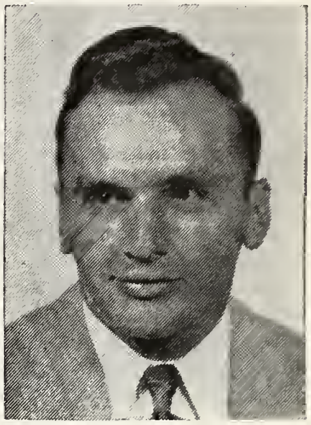
Never again shall I pass a violet without deep awe and reverence. Its beauty has been transformed in my mind. At the heart of a violet is a kingly little man bathing his feet: symbol of inner cleanliness transformed into outer beauty.

Is not this the secret of all beauty? Is not this what the psalmist had in mind when he cried out: "Create in me a clean heart, O God; and renew a right spirit within me"? When the King of kings in all of His purity sits enthroned within the heart, all of life becomes clothed in beauty.

Let the beauty of Jesus be seen in me.

—Walter Gering

A Youth Worker's Valediction



William (Bill) Gering

"Enlarge the place of your tent, and let the curtains of your habitation be stretched out: hold not back, lengthen your cords and strengthen your stakes" Isaiah 54:2.

FOUR AND A HALF YEARS AGO I accepted a call from the Young People's Union to serve as their first Youth Worker. I cannot help but think of the prophet's proclamation because my tent was small, the ropes short, and the stakes weak. Those of you who have done some camping know how a tent is pitched in spite of the unpredictable weather. The rains might pour down. The winds may tear at the curtains and canvas. The ground proves too hard for driving the stakes, or its texture is too soft to give the stakes good anchorage. Such conditions make you pitch your tent in faith. If you have no faith you may as well go home.

When I became Youth Worker I was aware of three things: I had faith that God wanted to use me somewhere; I realized that I knew very few answers; and I knew one could learn much by trying. These three realizations plus the encouragement from trusted friends were the start for a work that had been only a dream to that time. For some unknown reason the skeptics said very little.

As I make this valediction I still don't know many of the answers. I never expect to know them all. But I learned and learned, and learned some more.

- I learned that when you are considered an expert you may as well admit you are only an ordinary person away from home.
- I learned that young people appreciate hearing the gospel proclaimed with boldness as long as you are sympathetic and try to understand their problems.
- I learned you can develop friendships and mutual understanding with people who are considered quite opposite you in thought, if you approach them on topics of agreement rather than issues of dissention.
- I learned that the great blessings of Christian service come when you least expect them, and that one expression of appreciation can overcome five discouragements.
- I learned that the honest reply, "I don't know the answer to your problem," is not a statement of defeat if one uses it as a springboard to help people find the answers.

By terminating my official capacity as Youth Worker I am not terminating my interest in youth. I do not expect my graduate study to sever me from youth but give me the preparation necessary to lengthen the ropes and strengthen the stakes for greater effectiveness in school and church.

Indiana University has accepted me for graduate work in the field of Dramatics and Oral Interpretation. I have long been interested in dramatics as a medium for proclaiming great truths though dramatics is still considered taboo in our churches by some people and frowned upon by others. The use of dramatics in Mennonite churches is no less of a pioneering venture than was the Youth Worker experience. But its potential as a new area of communication for church use is a great challenge to me.

I am deeply grateful to the YPU Cabinet and council members for their continued encouragement in the youth work, for the way they helped carry the blame for the Youth Worker's mistakes, and for the way they aroused our Mennonite youth to give their prayerful and financial support. I regret that it is necessary to break this relationship with the YPU for it has been a great experience for me. But unless a person is willing to part with the great present experiences in life he will not be able to arrive at greater future experiences.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

"1-W Mission": World Service at Home

Four 1-Ws are helping meet human need on an international scale without leaving this country.

Three 1-Ws in Michigan and one in Illinois are contributing their earnings to world mission and relief projects in the plan known as the "1-W Mission."

Sanford Christophel of Clarksville, Mich., who is engaged in agricultural experimentation at Michigan State University at Lansing, is contributing earnings to the Mennonite Central Committee agricultural rehabilitation projects in northern Greece and in Timor island of Indonesia.

Jerry Newcomer of Seville, O., who is a psychiatric aide at Ypsilanti State Hospital, is giving his wages to support of the radio broadcast "The Mennonite Hour" on radio station HCJB, Quito, Ecuador, a Christian-operated station which has nearly world-wide coverage.

Ralph Smucker of Smithville, O., also working on agricultural experimentation at Michigan State University, is contributing to the Greece and Timor projects.

Roland Isaac of Aberdeen, Idaho, has designated part of his pay check earned as an orderly in Evanston (Ill.) General Hospital for a new Voluntary Service project at Petit Goave, Haiti, where one of his friends serves.

John Huebert of Henderson, Neb., who returned to the States because of a family death after a year and a half with Pax Services on the Trans-Chaco road in Paraguay, is carpentering at Bethel College, giving his wages to MCC for the Pax project in Paraguay.

In the "1-W" plan, 1-Ws contribute earnings to their conference mission board or to MCC, which disburses the money to the project the 1-W selects. The 1-W receives a monthly allowance, usually $25. Board is also provided.

Other 1-Ws are providing financial support for buddies who serve in overseas Pax Services. Any 1-W or future 1-W may participate, and detailed information may be received from MCC.

1-*W Mirror*

Reviews of Books for Youth

YOUNG TEENS TALK IT OVER by Mary Beery. 160 pp., McGraw-Hill Book Company, Inc., $2.75.

The title of this book is the clue to its contents. This book is the answer of young people to the questions of teenagers in respect to such matters as home, family, school, friends, boy-girl relationships, parties, dances, and dates. The book is the outgrowth of the many discussions the author has had with teens in private and public sessions in various places.

The problems are divided into seven groups, and each group is begun with an appropriate introduction by the author. Then various problems are raised by teens, and other teenagers answer the problems. Many of these answers are sane and sensible. The answers reveal some solid thinking on the issues presented. The book also has a rather extended bibliography and a good index to the material in the book.

For the Christian this book is disappointing. God and the biblical standard of conduct are left entirely out of the picture. Things which on the basis of a biblical standard of right and wrong would have to be questioned are accepted as a vital and necessary part of teenage life. The book, helpful in the fact that it shows us how teenagers look at their own problems, reveals how much our youth need the guidance and counsel of the Word of God.

—Richard Tschetter

MORE POWER TO YOU by John and Dorothea Crawford. 144 pages, Muhlenberg Press, $2.50.

This is a good guide to high school youth for the understanding of themselves, their friends, and their world, within a Christian perspective. With many diagrams, self tests, tables, and quizzes the authors give concrete suggestions for the Christian youth in his growth in Christ.

To the one who *studies* this book it will be a definite help. Without pencil in hand to utilize the quizzes and diagrams, much of its value will be lost.

To young people who have become committed Christians this is excellent. It points toward mature actions in their relations with each other and in their understanding of themselves. For the youth who has not reached that first decision for Christ, it may be misleading in its emphasis upon the ability of the individual to improve himself.

Boyd Bonebrake

FOR FUTURE DOCTORS by Alan Gregg. 165 pp., University of Chicago Press, $3.50.

This book is a compilation of eleven lectures delivered to medical students (or related sciences), mostly at graduation exercises.

The author deals with many truths and observations gathered through his many years in the field of medicine. These are given through anecdotes or in a philosophical vein. This is certainly not a technical book, but could be more aptly described as a sort of frosting to be put on the cake of four years of formal education.

Dr. Gregg, during the last years of his life, was associated with the Rockefeller Foundation, serving as an advisor in the distribution of its funds to various medical institutions. Dr. Gregg has given many bits of philosophy and inspiration which are so often crowded out of the busy student's curriculum.

I enjoyed reading the books although it is not the type that grips one to read it through on one sitting. It should be read a chapter at a time with some time between to digest the thoughts.

Stanley S. Stauffer, M.D.

MEMO FOR MARRIAGE by Judith Unger Scott. 238 pp., Macrae Smith Co., $2.95

"It's a shameful fact that many people marry without as much thought as they give to the purchase of an automobile," writes Judith Unger Scott in her book, *Memo For Marriage.* By writing this book Mrs. Scott has done much to help prevent such unpreparedness.

While *Memo For Marriage* is written for all teenage girls, it is especially good because it is suitable for even the youngest adolescent. Much material on the subject of marriage has been written for young adults and mature teenagers. But to guide a girl into a happy marriage after her habits have been established and her ideals formed is often a hopeless task. This book will be helpful because it will appeal to a younger, more pliable age group.

The book encourages its readers to develop the habits and attitudes which will lead to a successful marriage. Young girls will find that the often dull and remote subjects concerning the problems of marriage are related to their present life in an interesting manner. Facts which would be unnecessary or embarrassing to this younger age group are omitted.

While the book deals with religion, as well as with all the other aspects of dating and marriage, it does not focus as much attention on the spiritual side of life as some might wish for. However the parts concerning religion are good and not "preachy."

The book was enthusiastically recommended by one teenage girl who had read it. No doubt many more will enjoy and be helped by *Memo For Marriage.*

Betty Miller.

two firsts. . .

STEWARDSHIP COMPLETION CONTEST

I am a faithful Christian steward when I let Christ guide my motives in using all my resources—every hour of my day, every talent and skill I can develop, every material possession, every mental insight, every spiritual blessing—in other words, when I surrender my all to Christ's Kingdom.

Anna Kreider, First Church, Wadsworth, Ohio

First Prize, 13-18

I am a faithful Christian steward when around me I understand the weak, the sick, the sorrowing, the despair of a soul, the plea of the lost, the need of the world; and in understanding I give selflessly all my life for Christ.

Walter H. Paetkau, First Mission, Edmonton, Alberta

First Prize, 19-30

Although this concludes
the publication of winning entries
in the current Young People's Union contest,
we trust that youth will
continue to be aware of their
Christian stewardship responsibilities

our schools

FREEMAN GRADUATES

Graduates of Freeman Junior College and Academy in 1958 include Academy seniors Blanche Brockmueller, Curtis Fast, Wesley Glanzer, Clark Graber, Marlys Graber, Ida Gross, Florence Hofer, Elrod Kaufman, Marlan Kaufman, Winifred Kaufman. Warren Kehn, Thomas Whiteman, Arlen Miller, James Miller, Harriet Mueller, Deanna Pankratz, Charles Penner, Robert Schrag, Velma Stahl, Duane Tieszen, Joyce Waltner, and Lonnie Waltner.

Of the college graduates, the one-year elementary students are Dorothy Miller, Judy Miller, Twyla Preheim, Mrs. Olive Sanborn, Rowena Tschetter, and Audrey Wipf. Two-year elementary students are Robert Bailey, VeAnna Decker, Morris Graber, Mrs. Helen De Neui, Mrs. Clarice Haar, Mrs. Evalyn Hoffman, Ray Kautz, Ann Pullman, and Mrs. Sylvia Dubs.

Elmer Gross, Iris Kaufman, Juanita Preheim, Leo Tschetter, Norma Jean Tschetter, Gary Waltner, and Joe Wipf received the associate in arts degree in combination with two-year education. Helen Ratzlaff and Gene Kaufman graduated with associate in arts degrees, and Rita Fliginger received the associate in arts degree in combination with business education. The Certificate of American Studies was granted to Osamu Kawasaki.

VISIT TO M. C. I.

Contact with other Mennonite institutions is a valuable experience for students at Canadian Mennonite Bible College. Amid flying dust the boys' ball team went to Gretna where an afternoon of sports and fellowship was enjoyed. The group had supper in the dormitory with students of Mennonite Collegiate Institute before going home.

Brother Schmidt, president of Grace Bible Institute, visited our college recently. His chapel message on setting standards in a Christian life stimulated thought and discussion. Too often we as Christians set our standards according to other Christians or Christian groups, forgetting that the will of God is to be our standard.

"Should our college program be extended more into the field of liberal arts?" is a question which has occupied C.M.B.C. for some time. It was openly debated one evening under the sponsorship of the literary committee.

A group of five students motored to Manigatogan; they were able to serve in the Sunday evening service. The J. Unraus, who are missionaries there, welcomed the students into their home.

MCC news and notes

WORKERS SAFE

INDONESIA—The six MCC workers in Halmahera of Indonesia report by cable via Manila in the Philippines that they are safe.

Newspaper reports indicate that the Indonesian civil strife, which had moved from Sumatra and Celebes to Halmahera, has receded, and that the national forces are in control. The strife still continues in varying degrees on other outer islands of Indonesia as rebels show their protest against the central government in Java.

Dr. Glenn Hoffman (Maytown, Pa.), leader of the MCC unit, is the only physician for several thousand people in Halmahera. The other members of the group are engaged in medical and agricultural assistance.

COTTON AND CHRISTIANITY

Born in a cornfield,
  Raised like a slave,
Don't even have
  The price of a grave. . . .
    —Vinnie Williams
    The Fruit Tramp

American migratory farm workers and their families, so essential to the production of food, fare little better than people in underdeveloped countries to which the United States sends food and technical assistance.

Farm migrant workers and their families travel to wherever there are food crops to pick. In their wandering existence they gain few of the benefits of stable community life, including elementary education.

In most cases the migrant ministry of the National Council of Churches is their only source of welfare. In co-operation with the MCC migrant ministry, MCC workers are serving the needs of agricultural laborers in four locations:

Huron, Calif.: A year-round unit of volunteers are working with Mexicans and Americans who work in the large cotton fields. A chapel, sponsored by the Brethren in Christ Church, has been started by the unit for the people living in migrant camps.

Santa Clara Valley, Calif.: Summer volunteers will work with the mobile migrant unit of MCC, conducting various types of spiritual activities for migrants.

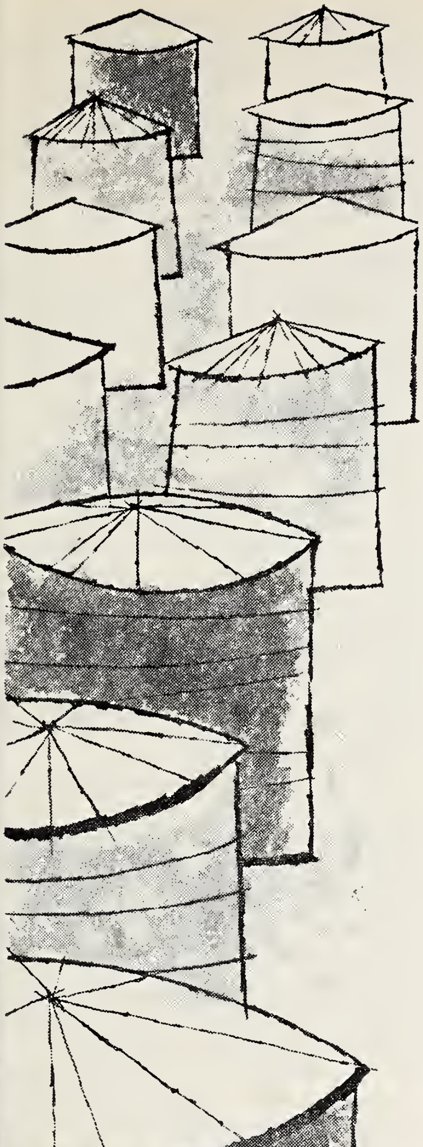
Hamilton and Waterville, New York: Summer volunteers will conduct a program of recreation, crafts, Bible classes, and worship services in migrant camps where the people work in vegetable fields.

There is urgency about expanding the ministry to migrants, says the NCC, for the present program only reaches an estimated 133,130 persons of the approximately "two million migrants who are in dire need of assistance."

$100,000 grant from the Schwartzhaupt Foundation is making possible a new program for migrants. The program has three aims: to educate migrants in their rights as citizens and develop leaders among them; to develop the total resources of migrant communities to provide for their health, education, and welfare needs; and to train a permanent migrant ministry staff to specialize in welfare techniques for migrants.

Christianity is making an impact, although slowly in most cases, on the migrant peoples. A migrant worker from Mexico was given a Bible and taught to read in one of the migrant service projects in California. Returning to Mexico he bought five more Bibles for his family. Today in a little remote Mexican village there is a congregation of protestant Christians, a monument to the faith of this man and the Christian migrant ministry.

(*continued on page* 366)



Save Lives -- Not Food

IN village and town across our American Midwest small neatly laid out villages of U.S. government storage bins have been erected during the last few years. Into these symmetrically arranged steel silos have been poured bushel after bushel of grain: the product of our technological farming science. These silent steel villages give mute evidence of man's unbelievable ability to produce food stuffs for himself, but at the same time speak less eloquently of man's inability to use his wealth wisely.

In our day food surpluses have become not a great opportunity but a prodigious burden. Overproduction, acreage controls, and marketing quotas all speak of our unintelligent use of God's own creation. In a real way the parable of the man building bigger and better barns to replace those he has torn down has a direct application to our experience.

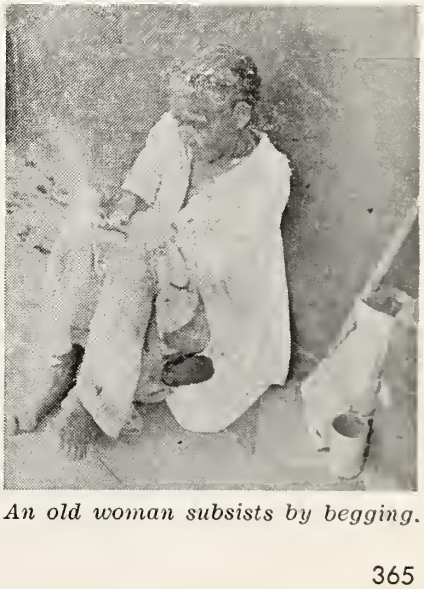
We are often too naive about an easy solution to our problem. The issues are extremely involved and a solution is not easy. But if we as a nation would exert our energies and resources as vigorously in solving the surplus problem as we have in the fight for supremacy of space, we might have found an answer long ago. Since this is unhappily not the case, we do well to seek for a Christian response within the framework of the confusion of production and surpluses, and to act on the highest choice possible.

Motivating our response should be a Christian concern for the physical and spiritual condition of people everywhere. A genuine concern would help us see ways of sharing our wasting food supplies with other families whose only hope is to find a few bits of food to carry them till tomorrow even though the new day holds no better promise. Sharing our surpluses is certainly the least we can do in response to acute hunger and starvation in many areas today.

Your dollar, contributed today to the Board of Christian Service and earmarked for use by MCC in the distribution of surplus foods provided without cost and often with freight charges paid, will provide 300 pounds of food for hungry persons in Austria, France, Germany, Hong Kong, Indonesia, Jordan, Korea, and Vietnam. In the past year nearly three million pounds of surplus food were sent and distributed in the Far East, Middle East, and Europe. The love of Christ constrains us to give of our physical abundance and to heal hurts of hatred.

Won't you help to save lives and not food by sharing your gifts with the Board of Christian Service, for use in surplus food distribution? You'll be glad you did!

—Wilfred Unruh



An old woman subsists by begging.

MCC NEWS AND NOTES

(*Continued from page* 364)

URGENT NEED FOR TEACHERS

NEWFOUNDLAND — A school on the northern coast of Newfoundland has been boarded shut for eight years because a teacher has not been available.

The shortage of teachers is so great that in at least one case the teacher teaches a grade which he has not even passed.

But the United Church of Canada, the predominant denomination, will not open twenty-five of its schools this year because teachers are not available. The United Church has therefore asked MCC to help supply teachers for its most isolated schools.

There are many openings for teachers in Newfoundland as MCC volunteers for the coming year. Requests from many school boards have been rejected but many others have received an affirmative response from MCC. Persons interested in further details may write MCC Voluntary Service, Akron, Pa.

jottings

UNION FELLOWSHIP

First Church, Halstead, Kan.: In Jan. our youth were hosts to the Union Fellowship meeting. Young people from Lorraine Ave., Church, Wichita; Bethel College Church, and First Church, Newton; Burrton and Hutchinson churches attended. The Herbert Desters, returned missionaries from India, were with us Jan. 26, Dr. Dester giving the message in the morning. Several ladies of our church attended the World Day of Prayer held in the Presbyterian Church, some of them taking part in the program. Feb. 24 a business meeting was held to discuss a special project for the Jagdeeshpur mission station in India; also the purchase of an organ for our church. March 9 W. F. Unruh, Western District field worker, occupied the pulpit while Pastor Goering served the Greenfield Church in Carniege, Okla. Pastor Goering held a series of meetings at the Inman, Kan., Church, March 30-April 4. April 6 Holy Communion was observed and two new members were added to the church roll. April 13-18 evening services were held. J. E. Hartzler showed slides of his tour around the world with special emphasis on Dr. Albert Schweitzer and his hospital. He gave the message Sun. morning and each evening after showing his slides. April 27 the youth of our church gave a play, *The Light Within,* —Corr.

FATHER SON BANQUET

Upper Milford Church, Zionsville, Pa.: Saturday evening, April 26, a Father and Son Banquet was held at the church. Dwight Wiebe of the MCC showed a film from Germany about relief work. Our Ladies' Aid enjoyed a covered dish social with a fine program afterward. It was also men's workday at the church. Sunday, May 11, Mothers' Day, parents brought their children for consecration. It is time to make up our Christmas Bundles for needy children overseas. It is also time to sign up for Sunshine children. Children from the city spend their vacation with families who will open their homes to them. Donald Nester is planning to enter the ministry. Donald is a member of our church and at present is attending Bluffton College. We as members rejoice in this decision and will pray for him. Glenn Geissinger was in the Wills Eye Hospital, Philadelphia, for an operation on the tear duct of his eye. At this writing Pastor Yost is in the Pottstown Hospital for a bone graft operation on his arm. These operations are due to the automobile accident last summer. Brother Wilmer Shelly occupied the pulpit and conducted Memorial Day services at the cemetery Sunday, May 25. Our Children's Day program will be held in June. Several members of our choir joined in the massed choir program given Sunday evening, May 18, at Souderton High School.—Corr.

WOMEN'S DAY

Carlock Church,, Carlock, Ill.: May 18 was Women's Day at our church. The service was in charge of Mrs. Hazel Maurer, with Scripture reading and prayer by Mrs. Hazel Miller. Special music was presented by a Ladies' Choir. Mrs. Alta Litwiller spoke on "Lessons from the Lives of Bible Women" and Mrs. Pearl Anderson used "Talking Women" as her subject. May 25 was observed as Rural Youth Sunday, with 4-H members participating in the morning service. May 29 the W. C. L. met for an all-day meeting. Comforters were knotted for relief, bandages rolled, and stuffed tops made for Mennonite Hospital. There was a dedication of Christmas Bundles on June 1. The Mission Board film *Home Front* was shown in the evening. June 8 was observed as Children's Day, with program and dedication of children at the morning service. Vacation Bible school will be held June 9-20. Pastor and Mrs. Paul Roth motored to Newton, Kan., where Pastor Roth gave the sermonet at the marriage ceremony of Earl Ewy and Carol Zehr at First Mennonite Church, Newton, June 3.—Corr.

SEMINARY PROGRAM

Eicher Church, Wayland, Iowa: Andrew Shelly of Chicago was guest speaker on the evening of March 23, at which time he presented the Elkhart Seminary and its building program. He solicited the church on Monday. Our church co-operated in union Passion Week services. The Bluffton College Choir presented *The Seven Last Words* by Du Bois on Wednesday evening of Passion Week to an appreciative audience. Nineteen Eicher men attended the annual Iowa Men's Brotherhood banquet at the Pulaski church on the evening of March 13. Anna Marie Peterson of Wayland presented the work of Gulfport, Mississippi, relating her Voluntary Service experiences last summer, on the evening of March 16. R. L. Hartzler and wife worshiped with us March 9, Brother Hartzler bringing the morning message on "Witnesses Unto Him." Mrs. Robert Freyenberger, P. P. Graber, Erwen Graber, and the pastor and wife served as delegates. Mrs. Emma Wenger, who spent a week in the Mt. Pleasant Hospital, has been transferred to the DeVol Rest Home in Mt. Pleasant. Her daughter Florence is living with her. John C. Graber, 88 years of age, passed away an May 22. He had been in failing health for several years. Memorial services were held at the church on the afternoon of May 24. Our church co-operated with two other churches of the community in daily vacation Bible school, which was held in the Wayland Grade School May 26-June 5. Nine Eicher folks served as teachers and helpers. A daughter, Jocelyn Nadine, was born to the Laverne Graber family on May 12. Dorothy Graber graduated as salutatorian of her class in the commencement activities on May 22. The Women's Mission Society was in charge of a Mother's Day service on the evening of May 11, in which the children and young people also participated. Christmas Bundles given by the Women's Mission Society and families will be dedicated at the worship service on the morning of June 1.

BRUNK REVIVAL CAMPAIGN

British Columbia: Preparations for the Brunk revival campaign in the Chilliwack area are progressing favorably. Meetings are held June 1-22 in a big tent which accommodates 3,000, located on Sumas Prairie Road, two miles south of the Trans-Canada Highway. Seven committees have been active since January. Using personal instructions from Brother Brunk and suggestions from participating churches, the committees hope to aid in achieving the purpose of the campaign, the salvation of souls and the strengthening of spiritual life in our community. Slogans such as "The Whole Gospel for the Whole World" "Christ for the World" and "Christ for America," often used by the evangelist in previous campaigns, also influenced the work of the committees. From Chilliwack the Brunk revival campaign moves to Abbotsford for the month of July and to Vancouver for August. Special singing by various musical groups or church choirs is planned for each evening's service. Inspirational singing will be led by songleader, Gerald Brunk. The gospel messages will be given by George Brunk. All services are in English.

—George Nachtigal, Campaign Publicity Committee, Chilliwack.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

House—Two bedroom house for rent in North Newton, Kansas. Prefer Mennonite family. Contact: Mutual Aid or phone Newton, AT 3-5514. (No. P 234)

Apartment—Furnished apartment in Newton, Kansas, for rent for Mennonite couple. Utilities paid. Contact: Mutual Aid. (No. P 235)

into the beyond

Henry Ewert Epp, Pretty Prairie, Kansas, member of the First Church of Pretty Prairie, was born June 18, 1892, and passed away May 14, 1958.

Henry A. Thiessen of Reedley, California, member of the First Church, Reedley, was born March 18, 1880, and died May 21, 1958.

John C. Graber was born February 26, 1870, in Washington County, Iowa, and passed to his reward on May 22, 1958. He was a member of the Eicher Mennonite Church near Wayland, Iowa.

How To Make Delinquents

If YOU want to get an insight into home conditions that produce delinquents, listen to these points taken from those compiled by Philip B. Gilliam, judge of the Juvenile Court at Denver, Colorado. He has entitled his points, "How To Make Delinquents," and this is what he says at the beginning of his paper:

"If these instructions are carefully followed, we guarantee that your child will become delinquent and subsequently tried in the juvenile court. If not found guilty, we will be glad to return him to you for further training, because we are certain to get him eventually. This formula is almost infallible."

Here are some of his points:

Don't give your son any religious or spiritual training. Just take care of his bodily needs.

In his presence don't be respectful of womanhood or of the law and government. Belittle "dames" and the courts, the police, public officials, the school, the church, and business. "It's all a racket."

Never look for the real cause of untruthfulness in your child. You might discover he learned the art of lying from you.

Never try to answer the endless "Why's" and "How's" of your children, because it pays to be ignorant.

Be sure to humiliate your child in the presence of his friends. It adds to his respect for you.

If a conflict in wills arises between you and your child, don't try to reason with him—just knock him down; your father was boss of his home, and the kids may as well learn the hard way.

Don't have any constructive discipline, and disagree with your wife or husband in the child's presence so that the child will learn on whom to depend.

Never give your child a reason for commands laid upon him; let him guess—it's so much easier.

Don't consider his educational and emotional development a parental responsibility.

Don't let him discuss his plans, problems, or pleasures with you. Just be too busy, so that he won't develop affection or security or trust in you.

Don't open up your home to his companions; they will muss up the place. And don't be concerned how he spends his free time.

Don't teach your child to be tolerant toward people who will differ from him in race, color or creed. Teaching unfairness to others is an excellent method for training a bad citizen.

Don't give him an allowance, because he might learn how to save or spend. Don't ask him to give to community needs or services. Just "dig down" yourself. That's the easiest way.

Don't be calm and poised. Be shocked and explode when he tells you he has done something wrong. Then he won't confide in you the next time.

Don't make a pal of him. Go alone to your sports and entertainment. He would only be in the way.

Be sure and keep your home from being a center of cheer. Make it a dumping ground for your grouches. Your child will love your thoughtfulness.

Be sure to forget the promises you make to your child, because he will forget the promises he makes to you later, and children have no sense of appreciation.

Always leave your car keys in the car. This encourages stealing, and since 98 per cent of car thefts are caused by this method, it proves that you are doing your part to encourage delinquency.

Never praise your child for his worthwhile effort, because he might take advantage of your effort and try harder to please you in the future.

Never give your child any affection, and never tell him how much you love him. He will get the idea you are a softy, and you wouldn't want him to get that impression of you.

If you forget all the above, just remember this one: Be a poor example yourself. You know: "Do as I say; it's no one's business what I do."

—from *Mennonite Messenger*

conference notes

NOTICE OF DEDICATION

The Salem-Zion Mennonite Church, Freeman, South Dakota, issues an invitation to the dedication service to be held July 6, 1958, with services morning, afternoon, and evening. The guest speaker will be Russell Mast, the former pastor, who had much to do with the building program.

NEW MISSION FOLDER

A new folder picturing all General Conference missionaries who went to their fields of service in 1957 is available. Copies have been sent to all churches but more are available upon request to the Board of Missions, 722 Main Street, Newton, Kansas. These folders are issued in the same size each year. Those who want an up-to-date series of missionary pictures may have the series on request.

The Board of Missions has put out an annual folder since 1950 showing the pictures of missionaries who went to the fields in the eight consecutive years through 1957. Hence anyone who has kept all the folders now has the pictures of all the missionaries who have gone to our mission fields for almost a decade, as well as a brief pictorial history of that period. Pictures shown include both the new missionaries who were sent out in the current year and also those who returned to the fields for a second or third or fourth term of service. For a picture of *all* our missionaries, the reader should preserve each folder as it is issued.

The purpose of these folders is that as we look at the pictures we may breathe a prayer for our faithful workers. Are we doing that?

TO AND FROM MISSIONS

Lorraine Schroeder, whose home is in Los Angeles, California, left June 2, for India, where she will begin her second term of teaching at the Woodstock School in Landour, via Mussoorie, M. P. Miss Schroeder spent her year of furlough working toward her master's degree in education.

Mr. and Mrs. Bruno Epp, Volendam, Paraguay, arrived April 20 at their home in Mt. Lehman, British Columbia. The Bruno Epps are planning to return to Paraguay after a year's furlough to continue their work with the young people in choir direction and teaching.

Orlando Waltner, promotion secretary of the Board of Missions, and P. K. Regier, executive secretary of the General Conference Mennonite Church, left May 28 for Colombia, South America. They will spend several weeks there visiting our mission areas near Cachipay. P. K. Regier will continue from Colombia to visit our Mennonite colonies in Paraguay, Uruguay, and Brazil. He will return to Newton in August, and Brother Waltner will return the latter part of June.

MCC CROP CAMPAIGN BEGINS

June, 1958, has been designated as CROP solicitation month in Oklahoma, as the MCC-CROP campaign goes into full swing in that state. The giving of wheat and cash is being emphasized in the Midwest this year as prospects for a bumper wheat crop are forecast.

In 1957 over $36,000 was raised in Kansas alone by General Conference congregations participating in the MCC-CROP drive. Gifts of wheat or cash given in this campaign may be designated for MCC and are separated from the other contributions and are used only by MCC foreign relief.

CROP is a collecting agency for foreign relief, working on a community-wide basis, with house-to-house solicitation by persons from all protestant groups. In some areas special collections are taken in the churches on a specially designated Sunday. Every donor may designate which relief agency is to receive and distribute his gift.

During 1958 MCC foreign relief program aims to ship 250 tons of canned meat, 40 tons of concentrated foods, 1,600 tons of government surplus foods, 340 tons of clothing and 25,000 Christmas bundles overseas. In a time of unparalleled prosperity, Christians are challenged to share their surpluses in a compassionate response of love to ease the suffering of the hungry and homeless in countries around the world.

SECOND MILE 1-W'S

1-W men in Evanston, Illinois, have launched into a plus project worthy of imitation by their supporting churches. Men performing their alternative service in the Evanston General Hospital met one night a few weeks ago to discuss ways of more effective and meaningful service as Christian peacemakers.

Their answer following this exploratory session was to pledge both personal and unit support to the work of MCC in Europe and our relief service and peace mission. Challenged by the outreach of our witness overseas, these men and 1-W couples pledged to support with regular monthly contributions the ongoing MCC work directed by Peter Dyck and to set up direct communication with his office.

The pattern above is marvelously indicative of the spirit and vision of some of our 1-W men in service. We have called this kind of 1-W service "1-W mission supporting service"; here men not only serve in an alternative to military participation but give of themselves *beyond* the requirement of the law in a mission outreach project of their choosing.

Can your church, your Sunday school class, your family match this spirit and outreach? Or is the comfortable ease of your daily routine the path of least resistance? Our men do go the second mile; how far are you going?

"I am sick of being told we must do things because the Russians are doing them. . . . What good will it do to put a man on the moon if at the same time we fail to devise a way of living togeher in peace on earth? . . . Help to other nations should be offered not as a bribe for military bases, not as a prop for keeping corrupt regimes in office, not as a part of some smart international strategy, but with a desire to minister to human needs simply because it is the right thing to do."

—Governor LeRoy Collins, Florida
—*Fellowship*

JUNE 17, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Dan G. Regier—THE CALL OF CHRIST
MISSION OPPORTUNITIES WAITING FOR US

in this issue

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Photo by Merrim from Mankmeyer

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of things to come

June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.

June 27-July 2—Canadian Conference, Saskataan, Sask.

Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.

Aug. 12-20, 1959—General Conference, Blufftan, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 24**

editorials

THE FALLOUT SUITS On April 4 eighteen distinguished men and women from six nations took steps to attempt to halt by court action the nuclear weapons tests that produce radioactive fallout. They had tried without success in all sorts of other ways to protest against producing and testing weapons which endanger mankind. Similar suits are also being introduced into the courts of Russia, England, and France.

The plaintiffs charge that radioactive fallout contaminates the food supply of the world with strontium 90, causing leukemia and bone cancer. They also contend that the nuclear explosions made by the United States in the past seven years have produced "some thousands or tens of thousands of seriously defective children." One of the plaintiffs, a mother from Connecticut, claims that her child has strontium 90 in its bones put there against her will. She states, "Because I am a Christian, I oppose the sacrifice of children throughout the world to the altar of the H-bomb. Because I am a mother I must do everything in my power to protect my own children."

May we, too, be concerned, and pray and work to the end that all such testings be abandoned before it is too late!

THE TEMPERANCE LESSONS Are we making the best use of our temperance lessons in the Sunday school? That there is great need for stressing the evils of drink becomes evident when we are aware that there are five million chronic alcoholics today, and that we spend ten billion dollars a year on the production and continuation of alcoholics. There is so obviously something wrong with a society that spends more money for alcoholic beverages with which to impair the brain than it spends to educate the brain for useful and noble living.

Alcoholism is the only disease in which we refuse to eliminate the known cause. If we knew the various germs that cause the leading diseases we would not tolerate their deliberate production and distribution. We would certainly not allow our cows to be treated as we allow the minds of our children to be conditioned by the liquor interests through radio and T V. Over three hundred million dollars a year is spent to make the most appealing advertising for liquor ever conceived. Seventy per cent of alcoholics start drinking in their teens.

How dare we grant a license to money-schemers to starve our children, create murders, cause auto accidents, bring despair to thousands of homes, fill our asylums and hospitals, and waste our best energy and strength?

Our homes, churches, and Sunday schools should teach intensively that alcohol is dangerous, that drinking is not smart, and that there is nothing funny about being drunk.

More than a hundred years ago Abraham Lincoln said, "Whereas, the use of intoxicating liquor as a beverage is productive of pauperism, degredation, and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The Call of Christ

FOUR FISHERMEN were busy with the responsibilities of their occupation. Two of them, brothers, were just letting down their nets and were hopeful that this particular fishing trip would be a highly successful one. Just a little further down the shoreline were their friends, James and John, also brothers, who were not quite ready to start fishing but were mending some broken nets.

Presently they saw an acquaintance come walking along the pebble beach of the Sea of Galilee. It was none other than a man by the name of Jesus. The fishermen had been impressed with this man's preaching. He claimed to be the Son of God and they were convinced that His claims were justified.

Just as Peter and Andrew cast their nets into the clear blue water of the Sea of Galilee, the call of Christ was extended to them: "'Come ye after me, and I will make you to become fishers of men.' And immediately they forsook their nets, and followed him" (Mark 1:17-18).

This is the basis of the theme for this year's Pacific District Conference: "The Call of Christ." Let us consider "The Call of Christ to the Individual."

• **The call of Christ requires a decision.** Each of these four fishermen had a will of his own. Very possibly some of these men had long range plans whereby they would be able to enlarge their present business and hire additional helpers. Who knows—maybe they looked for the day when the business would more or less take care of itself and the profits would be giving the owners a comfortable living. But now Christ came, and in effect He said, "I have a more important job for you to do. Follow me and become a fisher of men." There was a decision for these men to make. Apparently they were convinced that Jesus was the Messiah, for without hesitation they left everything and heeded the call.

The call of Christ comes to each of us today and we must accept or reject Him as our personal Saviour. The decision is a matter of death or life: To know Christ as Saviour means eternal life; to continuously reject Him means eternal death. There is new joy, new hope, new purpose, fellowship, and strength when we invite Christ into our life, and all things are viewed in a new light.

After we are Christians Christ calls again for a decision: "Christ is now your Saviour. Will you allow Him to be your master also?" It is at this point that many of us have had or do have struggles very often. When the call of Christ came for salvation we said, "Yes, I believe, I receive." But when the call of Christ came for service, the affirmative answer was formed rather slowly and haltingly. There were personal aspirations and goals that appeared exalted and noble, but we discovered to our dismay that these were insignificant in the eyes of the Lord. After the Lord had dealt with us for a period of time the answer came: "Yes, Lord." And as we made the decision to allow the Lord to be master of our lives, we discovered greater joy in our Christian life.

• **The call of Christ is definite.** As Christ gave the call to these fishermen He said, "I will make you to become *fishers of men*." Life has its major and minor objectives. The major responsibility of the teacher in school is to communicate the lessons to the students. It is true that occasionally the teacher may assist in other duties, but the major responsibility is to teach the subjects at hand. As the call of Christ came to these fishermen, it was plainly stated that their major responsibility was that they were to be fishers of men. It is true they had minor responsibilities such as distributing the food at the feeding of the five thousand, making lodging arrangements as they traveled through Samaria, preparing for the Passover, or borrowing a donkey for the Master to ride on during the triumphal entry into Jerusalem. But these were only a part of their major responsibility to be fishers of men.

The call of Christ is still definite today. To be fishers of men is still our major responsibility. It is this phase of the call of Christ that gives a purpose and objective to our life. Many of us delegate this part of the call of Christ to the missionary, the evangelist, and the radio preacher. However, each of us can be a witness for the Lord. The Sunday school teacher, the student in school, the parent in the home—each of us—must have a part in this definite responsibility that we be fishers of men.

• **The call of Christ is demanding.** Christ called the twelve disciples, and as He sent them forth He told them what was expected of them (Matt. 10). He expected that they would consider His work more important than parents or children. They should be willing to take up a cross and follow Him. Later, in the New Testament, we read what the Holy Spirit inspired Paul to write in Romans 12:1: "I beseech you ... that ye present your bodies a living sacrifice. . . ."

Christ is not satisfied with a mediocre or halfhearted response. He set the example by giving himself entirely for the redemption of man, and He now expects a meaningful response to His call. Christ expects us to be deeply serious about our church responsibility.

The Lord must surely be pleased when one is willing to leave many responsibilities and donate valuable time and effort so that a successful vacation Bible school can be conducted. He is surely pleased when the laborer keeps his promise and, immediately after the periodic pay check, lays aside the Lord's portion. There was the temptation to reduce the giving to the Lord and to purchase that long-wanted item of furniture. But the cause of Christ must come first.

The call of Christ comes to each of us, and we must recognize that it requires a decision, and that the call is definite and demanding.

Condensed from the conference sermon delivered by president Dan G. Regier at the Pacific District Conference, Ritzville, Wash., June 11-15. *Ed.*

Mission Opportunities Waiting For Us

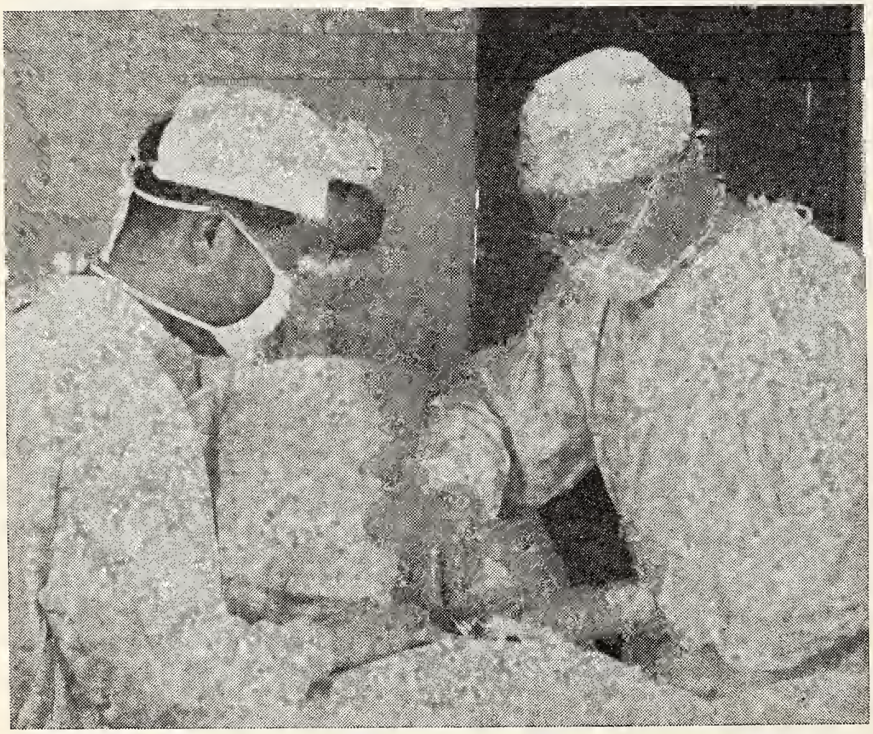
NOT LONG AGO Ferd Ediger, missionary in Japan, wrote the Board of Missions about the great opportunity for evangelistic work in the nearby city of Nobyoka. In that city of over 100,000 persons there is no Christian work at all. Missionaries in Japan, seeing the field, would very much like to enter to proclaim the gospel. Would the Board of Missions supply money for a house in that city, to begin with?

If you were a member of the Board of Missions, what would you answer? There are all kinds of letters you could write. You might say, for instance: "Dear Brother Ediger: There is no money available with which to rent a house in Nobyoka, let alone buy or build one. Besides, if money should be available for the house, how could we pay the salary of a staff worker there?" That's what you *could* write.

What the real answer is, of course, depends on us. There isn't the means now, but there ought to be. Perhaps there will be.

Meanwhile, Puran Banwar, pastor-evangelist in Surguja, India, writes that more evangelists are badly needed for the area. It has not been many years since this part of the province was opened to missionary work, but the church is growing. One man can only do so much, and there are so many unreached. Would the Board of Missions provide more workers for a needy and ready field?

The Board would certainly like to. Who will go—who will send them?



Dr. Roland Brown operating on Formosan patient.

From Pinal County, Arizona, comes another picture of wide-open opportunity: approximately 400 migrant camps, with only about twenty reached by permanent full time Christian workers. Other camps of the 400 are contacted during peak seasons of the year, but still other camps are barely or never touched.

The urgency grows in every field. More missionary personnel are to be sent through the Congo Inland Mission to the Belgian Congo. Are we going to send them? If a dentist is needed on a mission field and one is finally available, can he be sent?

Actually, this isn't only a matter of extension and new opportunity. It's a problem of keeping up work to which we are already committed. There is as yet, for example, no replacement for Dr. Arthur Thiessen at the Bethesda Leprosy Hospital when the Thiessens return on furlough in a year or so. Missionaries begin to wonder if they should take their badly needed furloughs, when they ask themselves what will happen to the work when they leave. W. C. Voths are now returned from Taiwan—but who will do the evangelistic traveling that Brother Voth did? Others too will be due for a furlough in a year or so—hardly enough time for a couple who might decide to go now, to learn the language in time to replace them—if a couple were available to go. The same situation exists in Japan.

The answer is not entirely in challenging young people to go. Young people *do* have visions of service. The question is: will we send them? In the last three years the Board of Missions has been hesitant about presenting an all-out challenge to colleges and seminary. If the capable and dedicated ones respond, where is the money coming from

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which will bring them to the mission field, help them learn the language, pay their salaries, and supply equipment for the work? Perhaps we should include that in the letter to Brother Banwar ... or is there another answer?

For years Dr. Herbert Dester has seen the possibility of itinerant medical work in India. There are bazaars every week in India: every Tuesday at Bowerpur, every Wednesday at Saraipali, every Thursday at Basna. A doctor could go every day to a different marketplace-bazaar, and serve both medically and evangelistically. He would reach so many people who will never be reached in any other way. All that is needed is the doctor and the money. Can you send the doctor?

Agriculture, horticulture, and animal husbandry are becoming very important to nations struggling to raise standards of living. At the same time mission boards everywhere are developing a new conception of mission work: the *whole* of life must be Christianized. The natural result of both the demand and the enlarged horizon is agricultural and vocational missionaries. Congo Africa, for example, has wonderful potentiality as a fertile and productive land. All the ingredients for educated, self-supporting Christian church congregations are at hand. How long can we pass up the opportunity?

Indian villagers — will the gospel reach them?

City missions is for all practical purposes a new field in our church history. Pastors will be needed in city after city—Oklahoma City, Fort Wayne, St. Louis, Lincoln, Tucson, Phoenix, West Berlin—if money is available. At Flagstaff, Arizona, there are more Hopis than at our mission in Oraibi. In Colombia, South America, the half million in the Bogota-Cachipay area cannot be reached without additional workers. Colonies in Paraguay write, please send help—teachers, preachers are urgently needed.

It has become a cliché to say that Christ has no hands but ours. But it is still true nevertheless. If we do not tithe when we could tithe, we stop the gospel. If we do not give a little more when we could give a little more, we keep the church from growing. If we hear the call for the training, experience, and personality that is ours to give, and do not go, we have kept the light from our brethren in Christ.

A Thankful People

IN a recent book about a nation under a dictatorship, the author paints in a graphic and ironical way the extreme to which dictators reach to impose an absolute regime. The first half hour of a soldier's day develops more or less as follows.

After a shrill whistle blows to wake up the company, the soldiers obey the first order. As one man, with identical movements, they sit up in their beds and fold their blankets. At the second command each soldier raises his feet; at the third, each man puts his feet on the floor; and at the fourth they obey the order to wash, shave, and exercise. Finally comes the command, "Pray." One minute later the sergeant yells, "Cease praying!"

We know that an official order cannot induce us to an honest prayer or to fast or to be grateful. To give thanks is the result of meditation. People are thankful in proportion to the depth and understanding of Him "from whom all blessings flow."

The Psalmist contemplated God in His goodness and exclaimed, "How can I repay God for all His benefits to me?" How will I pay God for all his immeasurable goodness toward me? We can express our gratitude as "we pay homage to the Lord," opening our hearts to receive God's truths, giving our lives to obey His will and accomplishing His holy purposes.

Here at the Mennonite Biblical Seminary, Montevideo, we are contemplating God in His goodness toward us and we are thankful.

- We are thankful for the 43 students that God has sent us this year, who are eager to learn how to be inquisitive, pry into the meaning of things, give a testimony in this city, and grow and mature in Him in all things.
- We are thankful for the parents and families of our students, for their devotion to Christ and His church, and for having dedicated these young people to His service. We who have the privilege to study together in the quietness and comfort of these buildings in Montevideo don't forget that you are doing the work "at home": the work on the farm and in the shop which pays for the bread we eat.
- We are thankful for the brethren of the congregations in Brazil, Paraguay, Argentina, and Uruguay, brethren who daily remember to pray for the work of the Seminary in Montevideo, brethren who sustain the Seminary with their talents and sacrifices.
- We are thankful for our seven teachers, dedicated to their tasks and to the purposes of this Seminary.
- We are thankful for the mission boards and the congregations of the General Conference Mennonite Church and the Mennonite Church of North America, for those whose interest and generous donations made possible the founding of this Seminary two years ago. We solicit your continued interest and prayers.

We are a thankful group this third year at Mennonite Biblical Seminary, Montevideo. As a seminary family we wish to pay our "homage to the Lord" during this Anno Domini 1958. In your presence, God's people and friends of the Seminary, we make our formal promise of obedience to His will.

—Nelson Litwiller in *Boletin del Seminario Biblico Mennonita*

If You Care -- You Will Share

Our scientific and technical advances have dulled our minds to the fact that more people are hungry, ill-clad, and poorly housed than there were in 1900. And tomorrow the story will be worse despite the progress in many newly-developed countries. These realistic truths demand interpretations in terms of Christian stewardship.

United States production is over *one hundred times* the present annual world rate. We produce 10,000 calories of potential food daily even though the human body needs but 3,000. Yet more people are hungrier each year and there never has been over-production of the basic food and fiber needed to maintain life adequately. The American farmer utilizes 5,000 calories of energy daily in addition to his own efforts; the Japanese farmer has as supplement only 100 calories. We have one scientist or engineer for each 200 people; India has one for each 30,000.

Can we Americans ever really sense the elemental human problem again in a world where:

More people live in huts of mud and straw than in any other kind of shelter.

More travel on their own two feet than on all mechanized means of transport.

More people have a life expectancy under 38 years than over.

More mothers watch their children die in infancy than see all their offspring reach mature years.

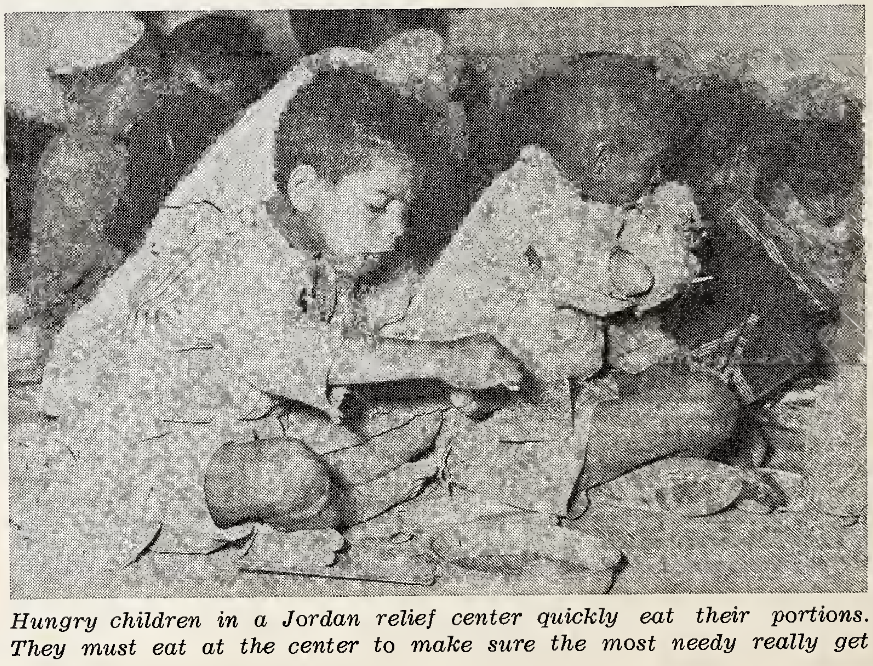
More people live without medical aid than know the attention of nurse or doctor.

More people do not know what it means to vote than have ever cast even a single ballot.

America stands glaringly isolated amid this overwhelming human experience of ignorance, poverty, and disease. This is a time of challenge, not only in terms of soliciting our human and Christian response, but a challenge to the basic expression of our faith whose mission to the world has become engulfed by unchristian national attitudes and policies.

It doesn't take a very wise man to tell us that an Arab refugee family in Jordan or the impoverished farmer in Greece or the widow living with her children in the shambles of the Hong Kong alleys would prefer clothes and bread as expression of our friendship rather than air bases, missile stations, or nuclear bombs. People around the world want peace without war and

Orphans and foundlings at a children's home in South Korea give thanks for their daily bread, which is supplied by relief organizations.



Hungry children in a Jordan relief center quickly eat their portions. They must eat at the center to make sure the most needy really get the food.

a fair chance to share in the world's resources.

You can have a part in sharing our wealth with our neighbors in the world. Through serving in the foreign relief and service activities of the Mennonite Central Committee, through contributions to MCC-CROP programs, through generous donations of material aid, including canned meat, good used clothes, and cash gifts, we participate personally in Christ's call to be compassionate neighbors.

At right: America's overabundance symbolized by Kansas grain elevators and field of wheat.

Some Shocking Facts

*By Arley Sprunger**

HAVE YOU ever been shocked? By the realization of some startling facts that so gripped your heart and soul, that you could not forget?

For some time I have been particularly concerned about the world's increase in population in relation to world missions. Recently three shocking facts presented themselves to my attention.

The first statistic that aroused my attention was "How America Spends Her Money," in Greater Europe Mission literature that came to my home. Gambling: 30 billion dollars; crime: 20 billion dollars; alcoholic beverages: 9.05 billion dollars; tobacco: 5.373 billion dollars; religious and welfare activities: 3.356 billion dollars; dog food: 175 million dollars; foreign missions: 130 million dollars. To find that of the seven items of spending, foreign missions was at the bottom of the list in the amount of money given and spent for its propagation was indeed a revelation. Even for dogs more money was spent than for souls lost without salvation.

Another statistical item that should awaken us to peril is "The thought-provoking facts presented by Dr. M. A. Darroch in his study, *Missions Race Against Time,* pamphlet by the Sudan Interior Mission:

"The present birth rate in the world is 23,000 daily, or 84,000,000 a year; subtracting the 40,000,000 deaths a year, the world's population is increasing 44,000,000 every twelve months. During the last thirty years more than 1,000,000,000 souls have gone into eternity, of whom at least 750,000,000 were never reached with the gospel. There are 400,000,000 more unevangelized people in the world today than a generation ago. While the world increased 32 per cent in population, the protestant church has increased only 19 per cent in membership."

The third shock came when our pastor in one of his Sunday morning messages referred to an article, "The Harvest Is Great but the Laborers Few" by Vincent Brushwyler, in which was this statement: "At a recent meeting of missionary executives representing forty or fifty mission boards, one major problem was common to nearly all: missionary candidates were becoming fewer."

Is it because we as God's people have lost the vision and burden for others that the millions who are increasing daily in numbers are perishing without the knowledge of salvation? Does not this fact bring to memory the words of the writer of Proverbs 29:18a: "Where there is no vision, the people perish"?

We say we are enlarging our borders at home, we have a program of starting new churches in needy communities; that is well and good. But what about the multitudes in other lands, who *never once* have heard the good news that Jesus Christ died for their redemption and arose for their justification? Are we more concerned with preaching and teaching denominational principles and with vast church building programs? Pastor, how long has it been since you have preached a missionary message to your congregation? Sunday school teacher, are you teaching the need for missions to your pupils?

May we permit the Holy Spirit of God to open our eyes to the fact that "Where there is no vision, the people perish." Let us be burdened anew with a burning passion for lost souls, that it will affect our prayer life and missionary giving.

Let us also heed Paul: "Awake thou that sleepest ... and Christ shall give thee light" (Eph. 5:14). The command of Christ our Saviour, "Go ye into all the world, and preach the gospel (good news) to every creature," is more timely now than at any other time in history. In Colossians 4:5 we have these words, "Walk in wisdom toward them that are without, redeeming the time." *The time may be short.*

---

*First Church, Berne, Indiana

Flashes of Thought: *Gift Without Giver*

Long after she was gone the radiance of those moments strangely warmed my heart. It was not the bundle itself which brought about an inner glow; there were many others just like it. This was the time of the year when the appeal for Relief Christmas Bundles was drawing to a close. One more week, and then the committee in charge would begin to pack for shipment. A number had already been brought to the church and this was only one of them.

But the radiance of face which accompanied this little bundle as it was placed into my hands was what made the difference. The poet once wrote: "The gift without the giver is bare." Paul in writing to the church at Corinth spoke of the Macedonian churches by way of example. In the midst of their own personal poverty they earnestly begged for the privilege of having a share in the collections being gathered for the poor in Jerusalem. It was not their gift which inspired Paul so much as their spirit. They "first gave their own selves."

Little did the giver of the bundle realize that within that towel was wrapped a threefold blessing. The joy of that unknown little six-year-old boy as he received this bundle at Christmas time can hardly be imagined. With that blessing was also the warming of my own heart as I caught the contagious radiance of the spirit of the giver. What had been intended as an expression of love to a six-year-old boy had turned out to be a threefold blessing.

Or ought we not think rather of a fourfold blessing? Even as my heart had been warmed by this radiant spirit, could it not be that the heart of our Lord was also warmed? Jesus said: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

No—we do not measure the value of a Relief Christmas Bundle by dollars and cents. That is only a minor factor. With the gift there goes forth also the giver "in the Name of Christ." That makes the difference; the blessing is multiplied.

Lord, help us, with the gift also to give ourselves. —Walter Gering

"Cows of Distinction"

Just suppose there were one hundred fifty million cows in America. Let's suppose there is an industry doing a great business selling a certain kind of hay. This hay, called Old Scarecrow, while made entirely from locoweed, is alluringly described as a blend of old straw aged in the cornfield. As a result, cows by the millions turn from their sober diet of alfalfa and begin chewing Old Scarecrow.

Now let's suppose that this stuff makes the cows do silly things such as running into barbed wire fences, jumping off bridges, or running into automobiles—so much so that five hundred thousand are killed or injured every year. Suppose milk production is cut down because the users of Old Scarecrow lose fifty million "cow-days" a year.

Suppose the life expectancy of the cows who chew it regularly is reduced by an average of twelve per cent. Suppose it makes four million of the cows so sick that much of the time they are useless, and suppose that for every one that is cured, the industry makes ten more Old Scarecrow addicts. Suppose that caring for the victims of Old Scarecrow requires eighty per cent of the farmer's time.

And now, just suppose that in spite of all this, the merchants of this fatal fodder are allowed to advertise the stuff in every pasture, so that on almost every fence there appear large pictures of contented "Cows of Distinction" munching away on Old Scarecrow. And suppose that the manufacturers of Old Scarecrow are making a tremendous profit out of all this trouble and tragedy they cause the farmer.

How would you expect the farmers to take to all this? Would you expect them to take it sitting down? Or would you expect them to stand up and say to the producers of Old Scarecrow, "That ain't hay," and then put forth an effort to protect their cows by banning the advertising and promotion of Old Scarecrow from the range?

And now just suppose that you cared as much about your children and your fellow men as you would expect the farmer to care about his cows! What do you suppose you would do about drinking?

—Robert W. Moon

Tragedy is not concerned with the span of the years. In the vigorous or the old, it is concerned only with the intensity of the testing moments.
—John Mason Brown

Sorrow Has a Lesson

Each of you sometime will feel
Deep grief which apparently never will heal.
Though beleaguered by your own specific concern
Take time to consider the ways you can turn.

You can try to forget the dark sorrow you face,
Thinking frenzied activity might help efface
The hurt or the grief or the burden you carry;
But action gives help which is just temporary.

Don't turn from it, seeking so hard to forget it,
But learn from it; you'll find you'll never regret it.
So think of the others who've suffered as you,
You'll learn of compassion and sympathy too.

And then you'll discover a wonderful thing;
You'll find there's a gift that your sorrow can bring:
That through all the tortuous road you have trod,
It's brought you much closer than ever to God.

—Catherine Dobler

Notes From the First Leadership Clinic

British Columbia young people discuss duties and problems of local youth leaders

By Anne Epp

A cookout provided supper.

THE FIRST YPU Leadership Clinic, sponsored by the British Columbia Mennonite Youth Organization, was conducted May 17 to 19, with three sessions at the West Abbotsford Church and three at Ocean Park, a camp site on the Pacific Coast.

The purpose of this clinic was to explore and discuss the duties and problems of a local youth counselor or leader. The participants, including approximately five youthful members with leadership abilities or interests from every Conference church in the Fraser Valley, were in the trainee role and Youth Worker William Gering served as clinic leader. Assisting the leader were the council members of the B. C. Youth Organization: John Neufeld, president; Menno Epp, vice president; Margaret Sawatzky, secretary; and Peter Kehler, former president.

The entire clinic was a result of the vision of the YPU cabinet, which felt that in order to guide youth of today into greater commitment and service, we must be trained more adequately. Participants in this clinic are in the future to compose trainer groups for further instruction on the local level.

STUDY GROUP spent two sessions evaluating the manuscript of the new YPU Advisor's Manual.

Clinical Methods

Clinical methods used were general group sessions for information, exploration, and inspiration, as well as face-to-face participation for discussion and training.

The British Columbia Youth Cabinet chose these areas of emphasis for the first clinic: critical analysis of the new Counselor's Manual, demonstration and training, and resource material.

Concentrated effort was put into the area of demonstration and training during the first half of the clinic. After the leader explained new techniques at the disposal of youth groups in presenting programs, the trainees took part in actual demonstration of these methods, trying to see the difference as well as the usefulness of them.

The highlight of the clinic was the demonstration of these techniques in an open young people's meeting under the theme, "Youth Witnessing for Christ." These dem-

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

onstrations showed the importance of methodology in learning and self-expression.

Counselor's Manual

Study and evaluation of the new YPU Counselor's Manual by Claude F. Boyer helped the trainees to see further the duties and responsibilities of a youth leader. The Central District, which is scheduling a similar clinic in September, will also review the manual.

The question of where to get resource material received due consideration when William Gering supplied each trainee with a list of denominational and nondenominational publication houses and bookstores. Emphasis was placed on evaluating whatever material would be secured. Participants gained experience in adapting various materials to local level as well as creating their own materials.

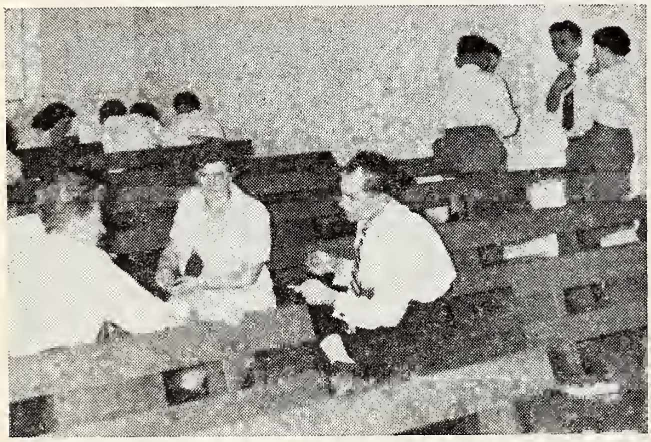
"Throughout all," said William Gering, "we must keep one purpose in mind. Methods and techniques may vary but the purpose is the same: leading youth to a vital relationship with Christ. It is not our will, nor the will of the committee, but God's will through us which is to be revealed unto youth." He encouraged trainees futher to practice guidance and to work with anticipation.

Trainees definitely felt that the clinic was a success. Besides helping toward better understanding of the real problems of young people and of leadership, it offered a vital group experience in the larger Christian fellowship.

ROLE PLAYING demonstrated techniques in solving some problems of personal witnessing.

POSSIBLE AREAS OF EMPHASIS FOR LEADERSHIP TRAINING CLINICS

1. **Critical Analysis of the new Counselor's Manual**
    - A. Exploring its contents
    - B. Suggested improvements or changes
    - C. Evaluation of usefulness
2. **The Local Youth Program**
    - A. Aims and objectives
    - B. Membership and attendance
    - C. Organization
3. **Finances and Stewardship**
    - A. Records and past giving
    - B. Usual ways of raising money
    - C. The planned giving method
4. **Demonstration and Training**
    - A. Panel discussion, round table discussion, debate, forum, etc.
    - B. Buzz groups, brain storming, interest groupings, etc.
    - C. The audio-visual technique
    - D. Situation drama, role playing, skit, play reading, etc.
    - E. Working toward a workshop experience in all your activities.
5. **Resource Material**
    - A. Where to get it
    - B. Adapting it to your group
    - C. Creating your own
    - D. Sharing your workable resources with others.



BUZZ GROUPS held five-minute sessions to discuss problems of youth work.

PAPER HATS were made by trainees to demonstrate a pre-social activity.

Urgently needed this fall:

Teachers for Newfoundland

Twillingate School in winter.

THE coastal fishing villages along the northern shore of Newfoundland are very isolated. There are few roads, not many telephones, and few of the other forms of communication or transportation—other than small fishing boats.

Here, beside rock cliffs which rise several hundred feet above, villages of fishermen seek to earn a living from the sea. Their average yearly income is $600. The constant dangers of a stormy sea are accepted as part of everyday life.

Most northern Newfoundland villages have been unchanged by time. They are similar to settlements of colonial America. There is no form of property taxation, local government, or community activity.

As an example of the isolation of the cove villages, Mr. and Mrs. Glen Harder, Mennonite volunteers who teach at Wild Cove, say that less than half the students in their little school have visited the neighboring village three miles away. Under such circumstances it is next to impossible to develop an efficiently organized system of education.

In one village the school was completely equipped for a new teacher, who stayed only three months. When he left the door was nailed shut because they were unable to secure a replacement. That was eight years ago and the school has not been reopened.

Teacher Shortage

The shortage of teachers is incredible. In a cove on the northern peninsula near St. Anthony, where a unit of Mennonite volunteers serves, is a two-room school where the principal is teaching grade eleven even though he failed to pass grade eleven himself.

Newfoundland guarantees religious freedom. In order to make certain this freedom prevails, each community with twenty or more children belonging to one church denomination may have its own parochial school.

But the United Church of Canada, the predominant denomination, will not open twenty-five of its schools this year because teachers are not available. The United Church has therefore asked Mennonite Central Committee to help supply teachers for its most isolated schools.

Opportunities Abound

At the present time fifteen MCC volunteers are teaching in Newfoundland. All are asked to begin the school day with devotions. In the community the teachers are asked to serve as Sunday school teachers and church youth leaders. Male teachers often serve as substitute ministers when pastors serve other congregations of the circuit.

In spite of the need for Christian qualified teachers and the opportunities for Christian witnessing, it was necessary for MCC to say "no" when asked to provide nine additional teachers this year.

However, MCC said "yes" to eighteen other teacher openings for the coming school year. In addition to the teachers staying for a second year, fourteen more teachers are needed for the winter of 1958-59.

The need for Christian consecration is just as great as the necessity for teaching qualifications. The needs of Newfoundland cannot be ignored. After prayerful consideration it should be known whether or not these needs will be met this coming winter in Newfoundland.

Consider teaching in Newfoundland. Write at once to MCC Voluntary Service, Akron, Pa.

May Weddings for Two YPU Cabinet Members

YPU Faith and Life Area Chairman John Bertsche, son of Mr. and Mrs. Arthur Bertsche of Pontiac, Ill., was united in marriage with Evelyn Dyck, daughter of Pastor and Mrs. Walter H. Dyck of Aberdeen, Idaho, on May 26 at the Bethel College Church, North Newton, Kansas. John will enter the Medical School at the University of Illinois in fall. During the summer they are residing in Flanagan, Illinois.

"Mennonite Youth" Editor Robert Schrag, son of Mr. and Mrs. Menno Schrag of Newton, Kansas, exchanged marriage vows with Frances Schmidt, daughter of Mr. and Mrs. Richard H. Schmidt of Emporia, Kansas, on May 30 at the Alexanderwohl Church, Goessel, Kansas. Robert plans to attend the School of Journalism at Northwestern University in fall. This summer they will begin residence in Glencoe, Illinois.

our schools

Eleven students graduated from Mennonite Biblical Seminary during commencement activities in Chicago. From left to right: Paul Boschman, Henry H. Epp, Ronald Krehbiel, Arthur Dick, James H. Waltner, John F. Enns, Ernest Porzelius, Don D. Kaufman, Arthur C. Isaak, Delton W. Franz, and Robert R. Coon.

ROSTHERN COMMENCEMENT

Rosthern Junior College commencement activities took place the weekend of June 7-8. A corporation meeting June 7 was followed by the alumni banquet and an evening program which featured music and the play, *The Bishop's Candlesticks.*

The baccalaureate service was held Sunday morning, June 8, with an English message by Joe Neufeldt and a German message by J. C. Schmidt. Grades nine, ten, and eleven formed the choir.

At the afternoon program D. P. Neufeld, Rosemary, Altona, addressed the grade twelve graduates on "Collision — a Law of God." School choirs presented an evening program of music.

CASH SCHOLARSHIPS

Cash scholarships have been granted to Bethel College students ranking highest in their respective classes this past year. Juniors to receive scholarship grants are: John D. Unruh, Freeman, S. D.; Felice Voth, Chicago; Beverly Miller, Newton, Kansas; and Inez Unruh, Montezuma, Kansas.

Sophomores granted scholarships include Delores Schmidt, Whitewater, Kansas; Clayton Peters, Henderson, Neb.; and Paul Wiebe, Aberdeen, Idaho.

Freshmen ranking highest in their class include Dorothy Harms, Whitewater, Kan.; Arnold Emerson Wiens, Marion, Kan.; Doris Janzen, Newton, Kan.; Carol Jones, Buhler, Kan.; Harry D. Neufeld, Inman, Kan.; Melvin M. Goering, Moundridge, Kan.; Suzanne Young, Louisville, O., Vicki Hayes, Buhler, Kan.; Janora Becker, Ringwood, Okla.; and Rosalie Bartel, Hillsboro, Kan.

URUGUAY SEMINARY STAFF

The following persons are serving on the staff of Mennonite Biblical Seminary, Montevideo, Uruguay, during the present school year which began the last of March: Nelson Litwiller, president and director of student orientation, and professor of homiletics and Bible; Ada Litwiller, matron and supervisor of the dining hall and kitchen; Daniel W. Miller, professor of New Testament and Christian Education, practical work director and librarian; Eunice Miller, chorus director and instructor in piano; Ernst Harder, professor of German language courses; La Verne Rutschman, professor of Old Testament and theology; Harriet Rutschman, instructor in piano; Julia Campos, instructor of Spanish I and II; and Anna Rindzinksy, instructor in music theory and accordion.

BLUFFTON GRADUATES

Sixty-seven seniors received their baccalaureate degrees at the commencement exercises held at Bluffton College June 2. This year William J. Faulkner, pastor of the Congregational Church at Park Manor in Chicago, gave the commencement address entitled "I Dare You to Grow Taller."

Fourteen seniors were candidates for the Bachelor of Arts degree. Larry Blunden, LaFayette, O., Carl Brooks, Greensboro, N. C., and Jerry Butcher, Charlestown, W. Va., received their A. B. in Bible; Joyce Musselman, Orrtannna, Pa., and David Speicher, Goshen, Ind., in dramatic literature; Muriel Thiessen, North Newton, Kan., in English; Harry Weibel, Barberton, O., in art; William Ramseyer, Bluffton, O., and Marvin Zehr, Gridley, Ill., in psychology; Donald Pannabecker, Peoria, Ill., Charles Earl, Uniopolis, O., Larry Gingrich, Middletown, O., and Ralph Underwood, Toledo, O., in history; Connie Diller, Wooster, O., in biology.

The following received the degree of Bachelor of Science in Education with a major in elementary education: Sandra Ackerman, New Washington, O., Doneta Amstutz, Columbus Grove, O., Marian Andriko, Newton Falls, O., Betty Lou Brown, North Lima, O., Romaine Clemens, Souderton, Pa., Nancy Hostetler, Smithville, O., Adah Lehman, Columbus Grove, O., Marian Schmell, Silverdale, Pa., Sarita Schrock, Nappanee, Ind., Carol Shelly, Frederick, Pa., Barbara Streid, Washington, Ill., Judy Lora Bailey, Anita Klassen Lugibihl, Maxine Cook Marshall, Mary Burry Ramseyer, and Frances Miller Sommer from Bluffton, O.

Candidates for the Bachelor of Science in Education degree in other fields are as follows: Home Economics: Carol Hause, Rawson, O., Marilyn Crawfis, Leipsic, O., JoAnn Hardesty, Defiance, O. Music education: Edith Yoder, Bluffton, O., and Eloise Gerig, Smithville, O. Mathematics and science: Neil Kehler, Pandora, O.; Richard Verhoff, Columbus Grove, O; Robert Wert, Columbus Grove, O. Social studies: Dolores Oiler, Marion, O.

Seniors who received the Bachelor of Science degree are Carl Ervin from Barberton, O., James Roberts from Bluffton, O, Joseph Smith from Crestline, O., in biology; Harvey Carter from Medina, O., Lewis Curry from Bethlehem, Pa., Melvin Gingerich from Trenton,O., John Kraft from Birmingham, Mich., William Schantz from Ada, O., LaVerne Schirch from Chenoa, Ill., James Steele from Waynesfield, O., Martin Strayer from Spencerville, O., and Royden Nyce from Hatfield, Pa., in chemistry; nursing: Elfrieda Landes, Bloomington, Ill.

Social Studies: Roger Bixel, LaFayette, O.; social service: Eugene McMullen, Youngstown, O.; Willis Taylor, Youngstown, O. Mathematics: Clarence Oyer, Cornell, Ill.; Byron Parlette, Wapakoneta, O.;

Christian Education: Ronald Ropp, Normal, Ill.

Business administration: Robert Kauffman, Middlebury, Ind.; Rudiger Neumann, Wiedenbrueck, Germany; Donferd Nussbaum, Dalton, O.; Ruth Ann Oglesbee, Waynesfield, O; Thomas Reichenbach, Pandora, O; Daniel Roth, Orrtanna, Pa.; Jerry Schiffer, Toledo, O.; Donald Schwartzentraub, Morton, Ill.; and Paul Snyder, Sugarcreek, O.

MISSION PRAYER MEETING

" 'So I send you' to labor unrewarded, to suffer rebuke," was the theme of the final missions prayer meeting at Canadian Mennonite Bible College on Saturday evening, May 24. The group who had visited Manigatogan the previous weekend told of their experiences. Menno Enns, the leader of the group, mentioned the special needs that the Jake Unraus had felt in their work at the mission station.

SKIP DAY

Each year in spring the graduating class of Canadian Mennonite Bible College "skips" classes to enjoy an outing. On a recent Friday morning we discovered that much of the sports equipment plus nine grads and Brother Poettcker had mysteriously disappeared. They spent an enjoyable time at Clear Lake. Several of the group went to Winnipegosis, where they served in Saturday evening and Sunday church services.

SEMINAR REQUIRED

A departmental seminar for upperclassmen has been announced as a requirement for natural science departmental and divisional majors at Bethel College, according to Arnold M. Wedel, head of the natural science division.

Satisfactory participation in the departmental seminar will include regular attendance and presentation of one paper to the seminar during each year. Participation in the seminar will earn at least one hour of credit per year. Science majors will also be asked to read and pass an examination on two books from a selected list of books in their fields.

These new requirements are instituted in order that students may learn of current research being carried on in their major fields and to familiarize them with current and historical literature in their areas of interest.

MCC news and notes

BEDOUINS SUFFER DROUGHT

JORDAN—Drought conditions in desert and border regions of Jordan have prompted MCC and other American voluntary agencies to step up the program of relief distribution to families of those regions.

The distributions will aid some 120,000 persons. These are the Bedouins, nomadic Arab people of the desert, and the Arab villagers (sometimes called economic refugees) of the Israel-Jordan border who do not qualify as United Nations refugees because they live in their own homes; however they cannot farm their land which lies on the Israel side of the demarcation line made in 1948.

Sixteen million pounds of surplus foods are being shipped from the United States. The distribution, beginning in June, will include ten pounds of white flour per person. It is sponsored by the Jordan Ministry of Social Welfare in co-operation with the voluntary agencies.

The food will be given to the head of each family, who must receive the rations in person. Heads of tribes will receive the ration in case the heads of families are unable to be present.

Participating American organizations besides MCC are Church World Service, Lutheran World Federation, and the Pontifical Mission. MCC's share of the total is ten per cent.

WORKERS VISIT BISHOP ORDASS

HUNGARY — Miss Irene Bishop (Perkasie, Pa.), MCC director in Vienna, Austria, and her assistant Andre Wenger (Switzerland) in April visited Budapest, Hungary, to speak to recipients of material aid parcels and to confer with Christian leaders about future distributions.

The highlight of their two-day trip to Budapest was their visit with Bishop Lajos Ordass, former primate of the Hungarian Lutheran Church, who for several years has been at odds with the Hungarian government. Miss Bishop writes the following of their visit with Bishop Ordass:

"We found Bishop Ordass at home on the third floor of a rather shot-up building, an apartment not at all worthy for a bishop for the whole of Hungary. Later I learned that when he was imprisoned in 1951-3 (for refusing to sign an agreement with the State permitting government appointees to fill certain church positions) he had to leave the bishop's apartment. His family was given this temporary dwelling, where he remains until now because the State nominated another bishop who occupies the former bishop's apartment.

"He thanked MCC for its relief assistance and said had it not been for such assistance by people outside Hungary after the rebellion that the results would have been even graver.

"We attended a service in the church he serves and were amazed to see so many people present — more than 1500. There are three services each Sunday (9 and 11 a.m., 6 p.m.) which are followed by communion for convenience of members who work in different shifts (most of the women work too).

"Bishop Ordass, who is a very stately man, spoke from John 14. Communion was served to 100 persons. After dismissal I snapped a few pictures in the church yard; then the bishop took us upstairs to his study where we visited a half hour.

"We spoke of many things, but most of all we were touched by his complete faith and trust in God when he said he was expecting to be arrested any day and is willing to go to jail, for since 1948 he has had complete peace with God.

"Near the end of our interview, when I asked what we could do for him, he said 'Only pray for me.' He had no other wish."

(On May 19 the National Lutheran Council reported: "The Hungarian government seems to be systematically laying groundwork for the removal of Bishop Ordass as head of the southern district of the Lutheran Church in Hungary . . . he was deposed last February as primate under pressure of the communist government for his policy of non-co-operation' . . . ")

jottings

MEN'S CHORUS PROGRAM

Bethany Church, Kingman, Kan.: March 23 Carl Friesen of Henderson, Neb., now a student at Bethel College, brought the morning message. April 13 Mrs. Andrew Stucky passed away at her home after an illness of two years. Services were held April 15. Don Tschetter of Elbing brought the morning message April 27. Our Mission Society meeting was held May 1, when Christmas cards were packed and sent to hospitals and mission stations. Mother's Day, May 11, was children's consecration day. May 5, Ascension Day services were held in the evening. The Men's Chorus from Pretty Prairie sang for us May 11 at our monthly Christian Workers' program. Bible school was held May 19-23 with 53 enrolled. Because of so many family reunions, our attendance has not been as good as usual. Several of our college students have returned home for the summer.—Mrs. M. S. Kaufman, corr.

CHURCH CONFERENCE

Tiefengrund Church, Laird, Sask.: On Wed., April 2, Elder A. E. Regier delivered the last of a series of messages on the Life of Christ, depicting the climax of His earthly ministry. The Ministers' and Deacons' Conference of the Rosenort Church took place in the Tiefengrund Church April 3. Workers from Hague, Aberdeen, Neuenlage, and Tiefengrund were present. Together with the church at Capasin, these stations comprise the Rosenort Church. Services at two smaller stations, Hochfeld and Garthland, have been discontinued. On Good Friday we had the usual forenoon service, while a communion service was held in the evening with Elder A. E. Regier officiating. May 8 Ferd Ediger, with the help of slides, gave an interesting report on the mission work in Japan. It would seem to this correspondent that Christendom will need to accept in a more profound sense that gospel which we would proclaim before its impact on heathen people will become really significant. A supply of material is already at hand for our new church building. Work on the new structure is expected to begin shortly.—Corr.

FAREWELL SERVICE

Garden Township Church, Hesston, Kan.: A farewell and commissioning service was held May 11 for Verna Vogt, who sailed May 31 for her second missionary term in Japan. Walter Olsen gave the message and presented the commission. Verna, the oldest daughter of Mr. and Mrs. Paul Vogt, has a sister, Mrs. Alvin Bargen, who is serving in Ethiopia. Sandra Gail was born to Mr. and Mrs. Eldo Schrag in February.—Mrs. Ferd Neufeld, corr.

MOTHER'S DAY SERVICES

Butterfield Church, Butterfield, Minn.: Eleven mothers participated in the Mother's Day morning service, which had as its theme "The Virtues of Motherhood." Pastor and Mrs. Peter Tschetter presented a handkerchief after the service to each mother in attendance. In the evening twelve mothers brought a C. E. program on the topic "The Influence of Mothers." On Sun. evening, May 18, the men's chorus from the Gospel Church of Mountain Lake gave an inspiring program, and their pastor, A. H. Schultz, brought a stimulating message. Alvin Fast, missionary to Cuba, led in devotions on Pentecost Sunday. The church congratulates our four high school graduating seniors: Robert Schulte, Richard Linscheid, Arthur Lloyd, and Audrey Ewy. Daily vacation Bible school will be held jointly with the north church from July 14 to July 25.—Willis Linscheid, corr.

JOINT D.V.B.S.

First Church, Mountain Lake, Minn.: On May 11 eight parents brought their children for dedication at the morning service. Summer Bible school was conducted June 2-13 in our church together with the Bethel Church. The supt. was Justina Neufeld. Bro. Elmer Dick from the Congo mission field brought the morning message on May 18. Mrs. Wesley Buller joined our church by letter from the Presbyterian Church in St. James. On Pentecost Grace Hiebner and Joyce Klassen joined by baptism and Ruth Kampars by re-affirmation. The church has extended a call to Pastor Willard Wiebe for another three-year term. A new bulletin board light was given by Mrs. John D. Buller in memory of her husband. Six seniors from our church graduated: Charlotte Teichroew, Paulyne Loewen, Kathleen Dick, Walter Falk, and Ronald Harder from Mountain Lake High School, and James Falk from Butterfield. Graduating from Bethel College was Lowell Teichroew, who has received a teaching assistantship in English at the University of Arkansas. The Alliance Missionary Church brought the evening service at our Senior C. E. on June 1. "The Mennonite Hour" gave a program on June 15. Kenneth Buller left for two years' alternate service in Peru. On April 13 eighty Christmas bundles were dedicated; 1,200 pounds of bedding, shoes and clothing were collected for relief.—Mrs. Sam A. Quiring, corr.

S. S. WORKERS' SUPPER

Deep Run, Bedminster, Pa.: On June 8, Children's Day, we had consecration of children and parents. Sunday evening the Youth Fellowship had its monthly program. The Sunday School Workers pot-luck supper was held on the evening of June 10; each person brought a covered dish. Our annual Father-Son Banquet took place May 14. On Monday evening, June 2, the Deep Run baseball team played its first game of the season with Lansdale. Everyone attending had a wonderful time at the Christian Endeavor and Young People's Union meetings at Men-O-Lan May 31. Born to Mr. and Mrs. Darwin Derstine: a baby boy, May 21.—Doris Moyer, corr.

EVANGELISTIC MEETINGS

Walton Church, Walton, Kan.: H. D. Burkholder of Dallas, Oregon, conducted evangelistic meetings in our church April 27-May 3. The following week we co-operated with neighboring churches in sponsoring Bro. Burkholder in the Goessel High School auditorium. H. E. Miller of the Grace Hill Church preached in our church April 20. In the evening our Youth Fellowship presented the film *Missionary to Walker's Garage*. Members of our Mission Society were invited to the Tabor Church Willing Workers' Society May 21. E. L. Claassens celebrated their silver wedding anniversary May 30. Bernard Thiessen gave the Mother's Day message, telling about some mothers of Japan.—Harold Peters, corr.

CHOIR CONCERTS

First Church, Beatrice, Neb.: This spring season has brought to a close various winter church activities. The choirs of the church have given spring concerts. Our church joined the Beatrice Church on Ascension Day for the morning services. In the evening the Men's Chorus gave a program in our church. Children's consecration services were observed on May 11. Our church has packed 45 Christmas bundles. May these bring much joy to many children. Daily vacation Bible school began June 2. Union services, sponsored by community churches, began the first Sunday in June. The annual church picnic was held June 1. The congregation met at the park for the morning service, with the Jr. S. S. Dept. having a part in the program.—Margaret Albrecht, corr.

MEN'S CHORUS SINGS

Gospel Church, Mountain Lake, Minn.: Elmer J. Dick brought the message Sunday morning, May 4. Pastor A. H. Schultz and our men's chorus went to South Dakota that Sunday to sing at the Sioux Falls Penitentiary and at the new First Mennonite Church. Funeral services for Abr. G. Rahn were held Tuesday afternoon, May 6, in our church. A semi-annual church business meeting was held Tuesday evening. Child dedication was held in connection with the morning worship service on Mother's Day, May 11. Children dedicated were Crystal Jean, daughter of the Eldon Klaassens, and Myron Neal, son of the Ben. B. Nickels. Dr. Harry Stam, former missionary to the Congo, was the guest speaker at the Joint C. E. meeting with the Delft Church Sunday evening, May 11. Ascension Day services were held Thursday morning, May 15. The Men's Chorus gave a musical program at the Butterfield Mennonite Church Sunday evening, May 18. The annual church clean-up day was held Friday, May 23. On Pentecost Sunday, Wilbert Becker, Jimmie Falk, Esther Krause, Bernice Pankratz, Robert Quiring, and Danny Sawatzky were baptized; Mrs. Eldon Klaassen joined our church fellowship by transfer of letter. Personal testimonies were given by each one. The final program of "The Gospel Hour" was broadcast by our men's chorus on Pentecost Sunday. They have been broadcasting a half hour program each week for over two years. Six young people of our church are graduating from the local high school: John Friesen, Norma Loewen, Carol Nickel, Rodney Nickel, Kenneth Schultz, and Judy Wiens. Those of our number graduating from college are Elroy Pankratz, from Northwestern College, Minn., and Bernice Klaassen and Glendon Klaassen from Goshen College.—Mrs. Waldo Stoesz, corr.

REVIVAL CAMPAIGN

On June 1 George Brunk opened his revival campaign in the Chilliwack area. By 8:00 p.m. a sea of cars surrounded the big tent situated on a ten-acre lot. H. H. Neufeld, campaign chairman, read Romans 10:11-17 and made the introductory remarks. A mass choir of 120 voices, representing the supporting churches, gave three numbers under the direction of H. Wiebe. Inspirational singing was led by Rudy Boschman. Brother Brunk's message was based on the topic "The Most Unusual Believer in the New Testament": the thief on the cross who died believing on the Lord Jesus Christ. He realized he was a sinner, and he made his decision at a time when Christ had been forsaken by all, even His disciples, and was being mocked and cursed by the violent mob. The Brunk revival meetings will continue in this area until June 22nd.—George Nachtigal.

SEMINARY SLIDES SHOWN

Immanuel Church, Downey, Cal.: Thirty ladies of the church had a pot-luck lunch at the Frank Regehr home in March, honoring Mrs. Wm. Linscheid. Sam Claassen, Mrs. Alvin Crowson, Mr and Mrs. Joe Thornberry and John, and Mr. and Mrs. Wilmer Voth were baptized and welcomed into the church fellowship. An Easter service was given in S. S. with each department participating. During the Calif. C. E. and S. S. Convention in Fresno, Brother A. K. Wiens, professor at Biola, brought the morning message in our pastor's absence. May 1-2 a Round-Up of High School Youth for Christ Bible Clubs met in our church. Andrew Shelly of the Mennonite Biblical Seminary spoke recently and showed slides of the new Associated Mennonite Biblical Seminaries. Mothers were honored on Mother's Day in S.S. The Young Adult S. S. class sponsored a spring banquet May 16. Dr. Granberg of Fuller Seminary spoke on "How to Achieve a Christian Home." S. S. workers' meeting was held May 18 after the morning service with a pot-luck lunch, business meeting, and guest speaker. Approximately 160 ladies attended our first Mother-Daughter Banquet on May 23. Y.P.C.E. activities have included an Easter breakfast; skating party with refreshments and devotions at the Cooprider home; a sing for shut-ins of the church, with refreshments at the Norton home; a recreational party in Fellowship Hall; a singspiration at the Gade home; and a picnic for Jr. Hi's and Young Adult C. E. members, at which Rueben Cooprider gave the inspirational talk. We were honored to have Brother and Sister Franklin Wiig speak to us in our Sunday evening service May 25. They gave their testimony and showed slides of their work in Africa. On the same day we had a farewell service for Lorraine Schroeder, who is returning to India to teach missionary children at Woodstock School. The following have had surgery but are feeling much better: Pete Ratzlaff, Wilmer Voth, and Wilma Regehr.—Mrs. Allen Sukau, corr.

CONFERENCE NOTES

(*Continued from page* 384)

ORDINATIONS

Arthur Dick will be ordained as minister and Sieghard Janzen as deacon in the Waterloo-Kitchener United Mennonite Church on June 22, 1958, at 10:30 a.m.

WORKERS NEEDED

Please help us fill the openings for service in Chicago and Philadelphia. Two people for Chicago and two people for Philadelphia (either couples or single women and men) are needed immediately to serve for one year. The need is urgent. If you are challenged or if you know of someone who might wish to work in these cities, please contact: Board of Christian Service, 722 Main, Newton, Kan.

SUMMER SERVICE TRAGEDY

Mr. and Mrs. Truman Diener of Hillsboro, Kansas, volunteered to give their summer to service on our mission field in Arizona. They arrived at Moencopi in the evening and were glad that their two children, five and one, had taken the trip so well. The following morning when Mrs. Diener brought the bottle to her one-year-old daughter, the little one suddenly passed away. There was no apparent reason for Nan's passing, for she had not been ill at all. God has mysterious ways. Mr. Diener has served in Ethiopia and Mrs. Diener in summer service.

FUNDS STILL FROZEN

A Congressional subcommittee tabled—and killed for this session—legislation that would have freed $1,407,000 in frozen funds earned by World War Two CO's.

into the beyond

Morris Feick of Sanatoga, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born December 1, 1917, and died May 20, 1958.

Mrs. Mary Becker Ratzlaff of Meno, Oklahoma, and member of the New Hopedale Mennonite Church, was born at Moundridge, Kansas, November 16, 1879, and departed this life May 4, 1958. Harold Ratzlaff, one of the five surviving children, is a missionary to India.

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

NEW HOME FOR C.I.M.

The Congo Inland Mission is moving its North American headquarters from Chicago, Illinois, to Elkhart, Indiana, as of July 1, 1958. The new address will be:

Congo Inland Mission
P. O. Box 89
251 W. Hively Avenue
Elkhart, Indiana

This Mission Board, whose representatives are elected or appointed by several Mennonite conferences and whose missionaries serve together in the Belgian Congo, has property on the mission field valued at more than a million dollars, but has never owned property in North America before. From 1911 to 1949 the headquarters of the mission were located in the home of the secretary. From 1950 to the present, office space and an apartment have been rented at 4610 South Woodlawn Avenue, Chicago, Illinois. A site has been purchased in Elkhart and plans approved for construction of a headquarters building and residence for staff.

H. A. Driver, of Wauseon, Ohio, serves as Executive Secretary of the Board and general director of the missionaries on the field and the home staff. Presently more than one hundred missionaries from the United States and Canada are serving with the C.I.M.

STUCKYS TO MEXICO

Mr. and Mrs. Willard Stucky and son are leaving for Cuauhtemoc, Mexico, June 14 to work under the General Conference Mennonite Board of Christian Service. The Stuckys will take up the agricultural work, experimenting with crops on different plots in the surrounding villages. This work is one of several avenues whereby the Mexican and Old Colony Mennonite people can be contacted. Cuauhtemoc is the small town where we also have hospital, school, and church work. The Stuckys from McPherson, Kansas, will serve for a two-year period.

(*CONF. NOTES cont. p.* 383)

Remember the Work

"Bless the Lord, O my soul, and forget not all his benefits."

The thermometer to the right is cause for rejoicing. Although some areas have felt the recession, giving is about at the level of last year. Many have responded sacrificially so that the work of the Lord could go on.

It will be noted that 28.5% of the budget has been raised. While this is short of the needs of each board, it will be noted that the Board of Christian Service and Board of Business Administration are especially low.

We now face the summer. Harvests have begun. If our people will remember this work in their prayers and give in a special way during this period, serious shortages need not result. However we do not operate with large reserves, and current needs must be met with current giving.

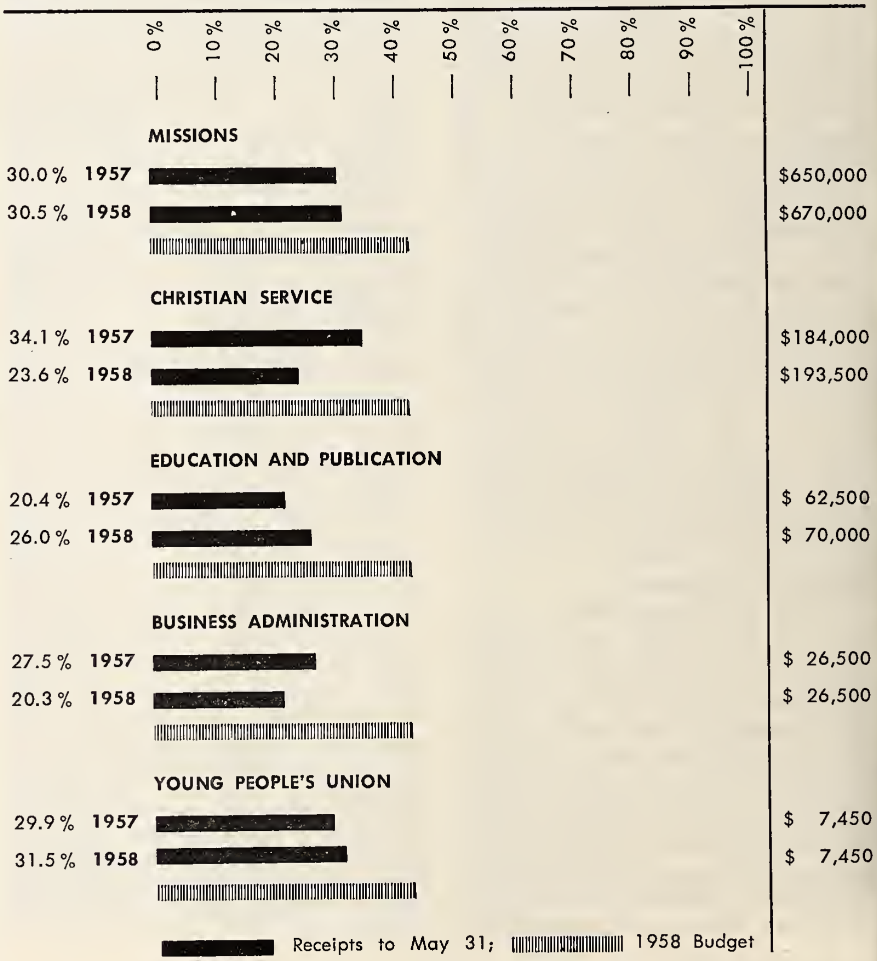
The causes represented are the most urgent in our generation. In a time of unprecedented opportunities we cannot retrench, but must go forward. To this end we invite the dedicated prayers and gifts of our people.

I believe that every sacrifice we make will so enrich us in the future that our regret will be that we did not sacrifice the more.

—George Burba

conference stewardship

May 31, 1957 as compared to May 31, 1958



JUNE 24, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

r Bible Schools: A Great Opportunity

Albert H. Epp—IT IS FINISHED

Kathryn L. Jantzen—THE CHILDREN OF BETHESDA

NOTICE: Following a long-standing custom, there will be no MENNONITE published next week, the week of July 4th. The next issue will be dated July 8. Ed.

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of things to come

June 19-22—Northern District Conference, Bethesda Church, Marion, S. D.
June 27-July 2—Canadian Conference, Saskatoon, Sask.

Faith and Life radio speakers (Station KJRG, Newton, Kan.):
June 23-28—J. N. Smucker, Goshen, Ind.
June 30-July 5—Orlo Kaufman, Gulfport, Miss.

Camp Friedenswald Retreats:
July 7-12—Pre-junior No. 1
July 14-19—Pre-junior No. 2
July 21-27—Intermediate
July 28-Aug. 3—Senior
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat

Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana

October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.

Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 NUMBER 25

editorials

CYCLE OR INCLINE In the study of this last quarter's Sunday school lessons, one is impressed with the regularity of a four-point cycle in the experience of the Children of Israel: they forgot God; they suffered the consequences of their sins; they repented and cried out for deliverance; God in mercy spared and restored them. This cycle is repeated so often that it would seem following generations could interpret it and avoid its constant repetition.

Yet even in our generation the cycle keeps repeating itself, both in individuals and in groups and nations. We forget God in our selfish interests. We worship the common gods about us: luxury, power, wealth, security, selfish well-being. In the pressure to worship these substitute gods we forget the true God and His commandments, and especially His teachings through His Son. Then our sins catch up with us. We reap what we have sown, and the gods we have worshiped can do nothing for us when we are in real need. We see our mistake and call out in penitence upon the true God.

One wonders that the patience of God does not give out. It is only love for us that could make Him willing to forgive us again and still again, and to rescue us from total despair. Not that He makes all of life easy for us, but He shows us a way out and gives us fortitude to bear the results of our misdeeds. He restores our souls.

Then we forget again, and plunge into the beginning of the next cycle. Over and over it is repeated, not only in the history of the Israelites, but in the history of our own souls, and in the history of a people and race and nation. Must it be ever so?

Christ came to show us how life may be an upward incline, a constant growth in the fellowship and love of God. The New Testament writers make much of the need for growth and spiritual advancement. The continuously repeated cycle can give way to an upward path whereby each year sees us experiencing more maturity and growth of soul. To be sure there will be plateaus where for a time there seems to be no progress, but there are also abrupt rises where, meeting some special events of life, we are made to grow more rapidly. It is possible to "grow up into Him in all things."

SOMETHING IS BEING DONE Some of our churches have been protesting the nuclear bomb tests in a unique way. Families have taken pictures of their children or grandchildren, or nephews or nieces, and have written across them "For—(the name of the particular child) and the world's children, STOP THE ATOM BOMB TESTS." These have then been sent to the President at the White House. It is not likely that all these pictures of healthy, innocent children can be viewed at the White House without registering some impression. Already the President, because of consistent pointing out of the dangers of radioactive fallout, seems to have experienced a change of heart and seems more ready to take steps to stop further tests. Perhaps, again, "a little child shall lead them."

What do these words from the cross mean to us?

"It Is Finished"

AS THE CROSS bore the weight of the body of Jesus Christ our Lord, many gazed in ridicule. Among the observers stood the centurion who had directed his soldiers to nail Christ to the cross. The events of these six hours left such an indelible mark on the centurion that he exclaimed, "Truly this was the Son of God."

Of the words spoken by Christ on the Cross, none are more astounding than the sixth word, translated "It is finished." As we reflect on this word we reiterate, "Truly this was the Son of God." No mere human can know that his God-given task is completed before the last breath is drawn. Only the Son of God could say with complete knowledge and absolute assurance. "It is finished."

Jesus Christ our Lord was conscious of His divine mission on earth. When the disciples attempted to restrain Christ from journeying to Jerusalem this last time (they said, "The people will take your life"), He answered, "But for this cause came I into the world." His mission upon earth was incomplete till He met death at the hands of wicked men. And only after He had suffered it could He say, "It is finished."

This was the greatest occasion of history, the greatest display of love, when heaven touched earth, when the spotless Lamb of heaven was sacrificed for the sin-stained man of earth. As we glimpse Christ on the Cross we may repeat with John the Baptist, "Behold the lamb of God which taketh away the sin of the world." But not only are the hands of the soldiers stained with blood; the hands of the millions who lived before, the hands of the millions who lived after—and your hands and mine — are likewise stained. However if sin is universal, the Grace of God is also. Thus the words were heard. "It is finished."

THE LESSON of the cross was not easily learned by the disciples. As Christ has repeatedly warned of His impending death, the disciples said in a vain and violent manner, "You will not die, unless we die with you." In the crucible of the dark night hours, the would-be-brave disciples failed to pray with Christ those few hours in the garden and failed to bear the name of Christ in the Judgment Hall. We have record of only one of the twelve standing on Golgotha's Hill that memorable day. Some years later this beloved disciple, with a full knowledge of the Old Testament Scriptures, with a precious memory of Christ's teachings, and with a vivid recollection of Calvary, felt impelled to devote eight chapters in his gospel to the Passion Week. John alone of the gospel writers records for the world this victorious word of Christ on the Cross: "It is finished."

Through the centuries the church of Christ has carried this message of hope to a needy world. The message is marked with simplicity yet it is hard to grasp. The apostle Paul lists the death and resurrection of our Lord as the two simple focal points of redemption. Yet how difficult for men to accept this truth. Everywhere men are striving to devise methods for gaining God's favor, seeking to build a plan of redemption on human merit. But Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." After giving His life for us He could say, "It is finished."

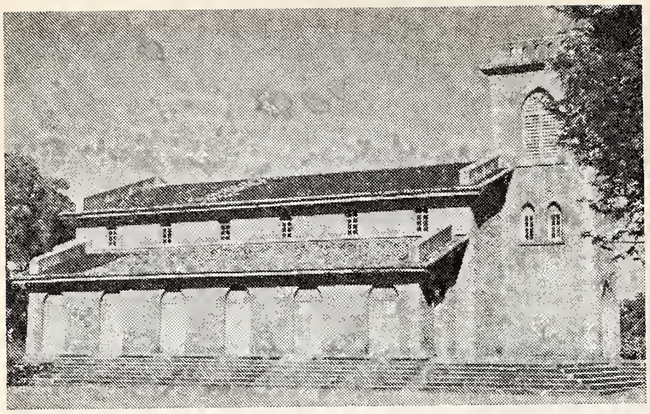
AS THE CHURCH of Jesus Christ circles the globe its message brings life to every land. Christian missionaries have seen mothers throw babies into the Ganges River to appease the angry gods. They have seen holy men walk barefooted on spikes in search of peace of heart. One missionary met a man who had crawled one hundred miles on hands and knees to achieve forgiveness of sins. When the missionary asked, "And now do you have assurance of forgiveness?" he answered, "I don't know." The missionary had the privilege of informing this poor man that he need not torture himself to atone for his sins. Jesus "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "It is finished."

Martin Luther, the religious leader who became one of the great pillars of our protestant tradition, once lived in throes of doubt and despair. The forgiveness of God seemed to evade him. As a murderer discovers that all his good deeds do not render him guiltless after his crime, so Luther realized his human efforts of merit did not atone for his sinfulness. It is told that one day Luther was gripped with the phrase he had read in Scripture, "The just shall live by faith." In humility he claimed from the hand of God the forgiveness he had so long worked for. Through faith he experienced justification. Now he understood what Christ meant when He said, "It is finished."

So the saints of all ages have found in the Christ of Calvary the forgiveness of sins, a purpose in life, and hope beyond the grave. Though human effort can add no ounce of effectiveness to the plan of redemption, a personal appropriation of salvation in faith, humility, and repentance is necessary. The man who accepts the forgiveness of the cross must also accept the responsibility of bearing his own Cross daily in discipleship.

The task of the church in this twentieth century is unfinished. The great Commission rests on the shoulders of every Christian. Not till the church of Christ has brought this message of love, hope, and forgiveness to every tribe upon the face of the earth, can she say of her task what Christ said of His, "It is finished."

by Albert H. Epp, pastor,
Immanuel Church,
Downey, Calif.



Early every morning young and old attend the Bethesda Church (left). By their happy, lively singing and their recitation of memory verses, the children help to pass enthusiasm for the gospel to older unconverted patients.

The Children at Bethesda

*Kathryn L. Jantzen**

From early years there have been children at Bethesda Leprosy Hospital and Homes, Champa, M. P., India. It is the children who keep the tone of the institution hopeful, cheerful, and expectant. Their enthusiasm overflows into the cottages of the adults and adds warmth to life.

True to childhood in every land, the children get an early start in the morning and keep active throughout the day. Soon after dawn they gather for prayers in their various boardings. The older girls and boys take turns leading the devotional periods and learn early to call upon their Saviour and Friend. Again and again the fruit of these prayer times is evidenced.

Having done the necessary chores about the hostel and eaten their breakfast of corn or meat mush, the children hurry to the Bethesda Church for morning worship and Bible study. Thus girded for the day, the patients fan out for their work projects, and chattering happily, the children hustle along to school.

After the singing of their national anthem, standing at attention in front of the school, they quietly file into their classrooms.

From 7:30 to 11:30 a.m. they keep at their lessons, pausing midmorning for recess. Those needing medication then go to the dispensary while any requiring wounds to be dressed receive attention at the hospital.

The noon break gives time for bathing, washing clothes, lunch, and study, after which the children return to their classes (2:00 to 4:30). The last period of the day is given to handwork and recreation.

The medium of instruction is Hindi, the provincial and national language. New illustrated textbooks give information on such essential subjects as language, arithmetic, general science, health and hygiene, geography, history, civics, and agriculture. Since so many children study no further than the fourth grade, subject matter is vital.

Agricultural Background

Coupled with book learning goes practical experience in gardening, farming, and certain hand crafts, plus time for physical exercise, drill, and games. Most of Bethesda's children come from a village background and have a natural love for the soil and farming. To nurture this trait the children are given a share in the field work of the institution. Each helps with the garden project of his class and shares its produce. A few who have "green thumbs" cultivate tiny vegetable plots near their boarding home and thus augment their routine diet.

The field work cycle begins in midsummer with onset of the monsoon showers. After the long summer's scorching heat, the breaking of the rains brings welcome relief to man and beast, and nature responds with a burst of green vegetation. Fields are plowed and grain is sown. The big fifteen-acre lot situated below Bethesda's pond lies waiting for the day when thousands of rice seedlings, hand planted, will make it a blanket of green. The children like to watch the oxen and water buffaloes with their harrows preparing the water logged soil. "Fergi," the tractor, makes the mud just the right consistency for the rice seedlings to take root.

Planting in Water

On the appointed day, when it is time to transplant the rice seedlings from their nursery to the big field, school closes and the children dash

---

*Missionary to India

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

off to help. First graders laugh merrily as they splash in the mud while waiting for the older students to distribute the bundles of *ropa* to the planters. What fun Mangli and Lakshmin have as they plant their rice stocks in neat rows in the sticky mud! As the line of workers moves forward the children thrill to see the carpet of green which transforms the ugly field into a thing of beauty.

When harvest time arrives three months later, another field day is declared. School lets out for the children to help cut the rice and carry the precious sheaves to the threshing floor. Each bundle is neatly stacked in the pile to await threshing day when Fergi will hurry around stamping out the rice kernels with his heavy rubber tires. The children, used to watching the patient oxen and buffaloes tediously treading out the grain, are delighted with this newer process of threshing which gets work done in half the time. When the golden paddy is sacked, how proud they are to have had a part in its production, and when it is hulled and cooked they can enjoy the food which they have raised.

The school attendance of some of the children may be quite irregular because of illness. A sudden change in weather may precipitate arthritic pains or malaria which have lain dormant in the body. A number have anesthesia (lack of feeling) in hands or feet and may burn or bruise themselves in an unguarded moment, and some get bouts of reaction fever. Last summer the Asiatic flu made its rounds among the patients during which time most of the children got it. The well helped the sick and by God's grace all recovered. On the whole, health has been good.

"New" Hands and Feet

A number of those admitted for leprosy treatment have deformities of hands or feet. During their stay here some can be helped by physical therapy and surgery. Trilochan joyfully displays his "new" hand which surgery has produced. A look at his other claw hand makes one realize how wonderful it is to have good hands.

Last year a new milestone was reached at our school; for the first time there was an eighth grade. Lini and her sister started out together in class, but Seoti received her certificate of healing and dropped out of school to get married. Lini finished the course with flying colors and is now continuing her education at Janzen Memorial High School, Jagdeeshpur, having been given her "disease arrested certificate" last summer. Two of our untrained teachers (both Janjgir Bible School graduates and ex-patients) took the same eighth grade examination privately and passed. Both hope to enter teacher's training after high school.

Open Doors

We rejoice that doors are opening for the children and youth who are discharged from Bethesda. Some return home to help on the farm, others have opportunity for further schooling, or enter industry. The years at Bethesda are not wasted. Courageously our children battle with disease, deformity, illiteracy, ignorance, and social disability. Thank God that through Christian missions these children are having opportunities that even their healthy forebears never knew. Each year scores leave our portals as new people with a new life before them. Those who have accepted the Lord Jesus as their personal Saviour go out as new creations in Him, with a purpose in life, knowing that He who redeemed and healed them will undertake for them and use them for His glory.

We commend Bethesda's children to your continued prayers and support.

"All the Church Cares About"

"All the church cares about is money." How many times have you heard somebody make a statement like that?

Here are the reasons why your blood pressure should go up when you hear this statement.

- All that liquor interests care about is money! That is a true statement. But I don't hear people say it very often. Liquor interests don't care about a man's soul, accidents and mangled bodies, skid row and the human wrecks which they send there. All that they care about is money.
- All that the tobacco companies care about is money! That is also a true statement. They don't care about polluted air and stuffy trains or buses; they don't care about stained lips and lungs; they don't care about ridiculous girls and foolish old ladies who have lost their modesty. They don't care about excessive spending which weakens the family budget. All that they care about is money.
- All the movies care about is money! This is true, but not often stated. Movie companies do not seem to mind placing crime and bad examples before youth, even though their intention is to present a moral for youth to avoid. It may be that they do not intend to encourage drinking and sensuality, but these take their toll among many who witness the scenes. Could we not say without prejudice that all they care about is money?
- All that the church cares about is—what? The church cares about men and women and youth. The church cares about the souls of mankind. The church cares about homes and the community. The church cares about crime and vice, God and godliness. The church cares about many things, much more than money.

I know this is true, because I am part of the church, and I care. My Christian friends are part of the church, and they care. We care enough to pray; we care enough to give our services; yes, we even care enough to give our money.

Remember the penetrating observation of the Country Parson:

"Some people more willingly pledge future pay checks to the one who lets them have a TV set than to the One who gave them the eyes to see it."

—Lorraine Ave. *Menn. Messenger*

Half the people live, the other half exist in the

Throng of Hong Kong

*Norman A. Wingert**

SEVENTEEN square miles of deep, land-locked water explains the existence of Hong Kong. One of the most nearly perfect natural harbors in the world, it is a prize for any maritime country.

The lump of land on the harbor's south side—a mountainous island of just 32 square miles—was ceded to England by China in 1841. It became Britain's easternmost possession. And in the last century, harbor trade and refugees have populated the island's scarce flatlands to the tune of one and a half million persons. Both the harbor and the island have become known as Hong Kong.

Today, three and a half hundred thousand people have hunted out every tidbit of arable land hidden among the mountain boulders and along the jigsawed coastline.

Choked business marts and imposing white and brownstone residences, some of them dotting the rimming mountains like sugar cubes, enhance the impression of wealth and elegance. No wonder that with all the natural assets and with the Britisher's fine art of colonization, Hong Kong could once be called "Pearl of the Orient."

Hong Kong became an international household with an atmosphere of blended cultures: the British, wealthy Chinese, Indian and other national traders, and poorer Chinese. There was room enough in the house for all, and up to the time of modern political upheavals, there was comparative peace and prosperity within her borders.

Uninvited Guests

But spasmodic civil war and the tragic dimensions of the death-hold struggles during the period of 1932 to 1945 have sent refugees in and out of Hong Kong like the tidal waves of the stormy Pacific. Her borders have bulged with the uninvited guest.

Since 1945 Hong Kong has again been in the hands of the British. Almost simultaneously on the China Mainland communism came into power. But the communist regime was disliked even more than the Japanese had been, and so, with the Hong Kong border barriers again let down, the stream of refugees southward started all over again, this time near flood-stage volume. Between 1945 and 1950 Hong Kong's population increased almost five-fold. The colony thought it had no more room in its little house for even the proverbial "one more," and so Britain reimposed immigration restrictions.

CHINA
FORMOSA
HONG KONG
South China Sea
PHILIPPINES

Refugees have continued to come (legally or illegally) and still continue today, and the colony has not the heart to send them back. With the population pointer past the three million mark, Chinese hopeless and homeless are still queuing up at the colony household door to ask for permanent lodging, be it a tin-and cardboard shack or a roof-to bed space.

Too Many For Too Little

In order to become properly aware of the present status of affairs in Hong Kong, it is necessary to grasp how little this "little house" really is, and how impossible it seems to squeeze three million plus of people into it. With the present estimated population of more than three million, average population density per square mile in the colony figures out to 7,500 for each of 391 total square miles of land. But that is still not the true picture. Of these 391 square miles, twelve square miles are developed for residential, commercial, and industrial purposes; fifty square miles are cultivated; while the remainder is largely hillside or swamp and is useless and generally uninhabitable.

Three Million

The immediately usable land of the colony is therefore sixty-two square miles and the average population density becomes an incredible 50,000 for each sardine-packed square mile.

A look from Victoria Peak on a clear day suggests that the vast majority of the three million are crowded into the Hong Kong and Kowloon cities—no more than ten square miles; at least five per cent are boat dwellers living on the waters around and within the colony. It has been officially stated that there are areas in those cities with over 2,000 persons to the acre.

Half Exist

Hong Kong is a dam that must constantly build its dykes higher ...and still the stream flows and the dam deepens. The United Nations has recognized Hong Kong to be the densest refugee-populated spot on earth. Half the people in the colony live comfortably; the other half only exist.

The problem in Hong Kong is the problem of people. It would be grossly unfair to blame this situation on the British. They did not make it; it was forced onto them. In truth they deserve highest commendation for the resolute manner in which they have met and are still meeting the Herculean job of making room for the uninvited guests in this constricted free-world spot.

To The Rescue

MCC and nearly every major church relief agency is responding to this dismal picture of human misery. Special shipments of surplus foods, clothing, and other relief supplies are being routed into the colony to meet this crisis. You too can have a part by sharing in this mission of compassion by supporting the relief outreach giving of your church. —— MCC

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*MCC relief worker

"Let Us Go On"

Here is one way in which the church strengthens converts who are faced by opposition at home and in the community, and teaches new believers how to reach others with the gospel as they grow in knowledge and grace.

*Peter Derksen**

"I WOULD like to go, but . . ." All too often this answer met the missionaries as we tried to build enthusiasm among Christians for the annual two-week Bible School. Would there be enough students to merit several teachers coming all the way from Tokyo? Would all our efforts and planning be worthwhile? Less than two weeks before the school was to begin—and our own station of Nichinan still had no applicant. Was the situation the same on the other stations?

Then we began to pray in earnest, and the Lord began to work miracles! The day before the school opened, I went to see Mr. Furumichi, who had made a decision for Christ several months ago but was not coming to services any more. Perhaps this would be the opportunity to bring him back into closer fellowship with God. He was temporarily unemployed and readily agreed to go.

The Lord worked in the hearts of others, and Monday morning there were five passengers in the car, all bound for the Bible School in the Miyazaki church. One had to go by bus because the back of the carry-all was filled with bedding. Each one had to supply his own, and since this includes "mattresses," it makes quite a load.

"How is it that ye have no faith?" We felt rebuked for our lack of faith, but at the same time our hearts swelled with gratitude for God's faithfulness.

The courses offered were Bible Study, Japanese Church History, Personal Evangelism, Child Evangelism, and Music. Several of our own young people who are studying at Japan Christian College and one who graduated from the Japan Child Evangelism School served as teachers, together with Pastor Akira Hatori, a well-known radio pastor broadcasting over forty-seven stations throughout Japan and also a co-founder of the new Japan Biblical Seminary, which opened its doors on May 1. Among the students (thirty registered, although not all for the whole two-week period) were men and women, married people and young people, university graduates and working people.

"Let us go on" (Heb. 6:1) was the challenge thrown out to us the first morning. We had gathered together to "go on," to grow in the knowledge of the Scriptures, of Jesus Christ, in faith, in love, and in conquering self. As Brother Hatori divided the Word each morning and afternoon, teaching the book of Joshua and the first letter to Timothy, the Holy Spirit worked in hearts and lives. Old truths became new, and new truths were discovered in the rich treasury of His Word. In the Personal Evangelism class the importance of daily testifying was stressed. Each Christian can and must be a witness for his Lord. During the Church History class the challenge was thrown out that this might be the last big opportunity to win Japan for Christ.

During the first weekend evangelistic meetings were held in a tent. As the weather was exceptionally cold, attendance was low. How-

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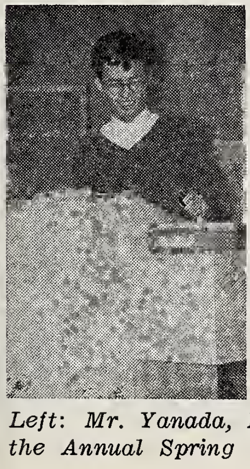
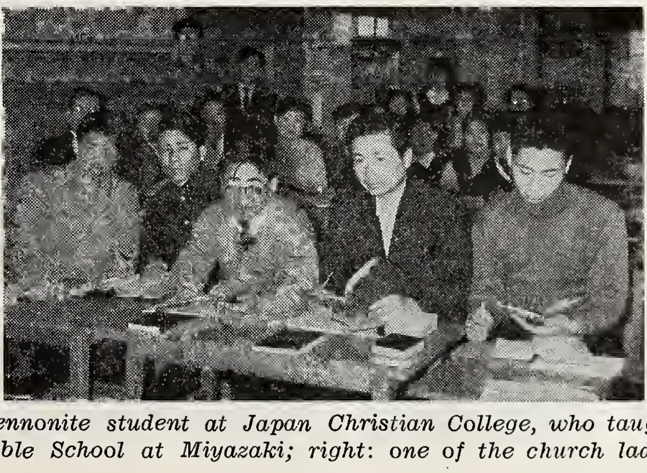
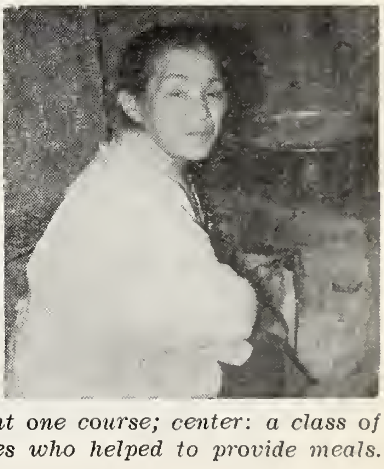
*Missionary to Japan







Left: Mr. Yanada, Mennonite student at Japan Christian College, who taught one course; center: a class of the Annual Spring Bible School at Miyazaki; right: one of the church ladies who helped to provide meals.

ever God blessed, and several accepted Christ as their personal Saviour. I was especially impressed with how Pastor Hatori, a well-educated man, went into the dark streets of Miyazaki city and called with a loud voice, inviting people to come to the meeting and find peace and joy in Christ Jesus. He stopped individuals, gave them tracts, and brought them to the meeting one by one. His zeal for Christ put me to shame!

At left: Pastor Akira Hatori, well-known radio pastor broadcasting over forty-seven stations throughout Japan, who set an example in personal evangelism.

During the second week we heard messages each evening on "The Deeper Christian Life." Through God's Word and His servant we were challenged to hunger and thirst after righteousness, to live lives conformed to the will of God, to be filled with the Spirit, and to be on fire for Jesus Christ!

These were days of rich spiritual fellowship and joy in the Lord. But these were also days when young believers wrestled with problems. "What is God's will for my life?" "Should I prepare for full time Christian service?" For some this would mean being driven away from home.

As the Christians separated and returned to their homes and places of work, they returned with hearts more fully dedicated to their Lord. They returned with a desire to share with their fellow Christians the blessings of these days and weeks. They returned with a greater determination and zeal to win the lost of their communities to Christ. Some probably also returned with trembling hearts. It was not going to be easy to take a firmer stand for the Master. May God give them strength and courage!

We praise God for all His blessings and commit these dear believers, as well as those who could not attend, to your fervent intercession. The evangelization of Japan depends on them!

The Poor Are Always Here

Dear Hearts and Gentle People:

I am a blonde, blue-eyed, four-year-old girl living in a shack at the edge of your city who wants to say thank you for what you did for me last Christmas. Today is my birthday and since I won't be getting any presents, cake, or birthday cards, I am remembering what it was like to get all the candy I wanted—nearly a dishpan full—that one time in the year.

Nobody thinks about us poor folks at this time of year, but at Christmas all the agencies bring us their boxes of old shoes that don't fit and old clothes that need altering (we haven't a sewing machine) and piles of bright hard candy. My six brothers and sisters and I went around all day crunching sweet candy. It lay sticky and dusty on the bare table. Our grubby little hands reached up and took another piece as often as we wanted. What we really fight over when we get the chance is a glass of milk. But nobody deluges us with gifts of milk even at Christmas. It's always candy—bright hard candy.

Excuse me while I sneak up and drink part of baby sister's bottle of milk. She's the only one who gets it and Mother isn't looking right now.

O.k., that's done. A gallon of milk a day for our family for one year would cost a little over $200, or just about what my daddy's bail was (if he had had it) the last time he got put in jail for what he did when he got drunk. Who wouldn't be driven to drink if he just couldn't feed and care for his family and saw no hope for the future?

I want to thank you for your many offers to take me into your homes last Christmas. I didn't accept but it was nice to know somebody thinks of us once a year. At Christmastime the calls pour into the welfare office from people who want to give us a happy day by taking us in and giving us good food and a good time. But who wants to be separated from his own mother and daddy on Christmas Day? And what fun is it to see for one day all the things you never can have and then go back to your shack made of old boards, pieces of tin, and cardboard nailed over the cracks—more cardboard than anything else? But your intentions were good and though it comes but once a year, I am thankful for your thoughtfulness.

Every day when my big brothers and sisters go to school, they see your children and they come home and tell me about them—how they look, what they wear, and what they had in their lunches. Probably your children go home and talk about my brothers and sisters, too. We are never very clean because we have no indoor modern conveniences and no hot water except what Mother heats in a teakettle. Until this month, when we got one from the junk, we never had a washing machine. Imagine how clean *you* could keep seven children when every shampoo or bath involved more soap than you could afford because the money hardly went around for food, and more hot water was needed than could be had from our one little teakettle.

Believe me, when I grow up I am going to marry a rich man, so that I can have an iron to iron my clothes. This little pink organdie dress which I wear every day is so wrinkled and dirty. Somebody gave it to me—it is all I have. It used to have a little blue bow that just matched my eyes, but that is so faded now it hardly shows. But my eyes are not faded. They are sparkling bright, and I have a smile complete with dimples for anyone who comes around. So does baby sister.

If you ever do come to see us, I hope you won't be shocked and try to take us away from our mother because of the conditions we live in. We love our mother. Just give us a hoe so we can cultivate our garden and some chicken wire so we can fence in some chickens and, if you've got it, some man power, so we can get our house nailed together a little more securely against next winter. Since daddy is not with us, it will be winter before our own man power gets back. I dread to think of next winter in a house like this, even with a bright Christmas day full of candy in the middle of it.

". . . and whensoever ye will ye may do them good" Mark 14:7.

—by Winifred Waltner

Love's Inner Dimension

Russell L. Mast*

Christian marriage requires the capacity to see the invisible things of the eternal

Philip Gendreau, N. Y.

THE SUCCESS we make of life in general, and married life in particular, depends to some extent, at least, on whether or not we have the capacity to see more than meets the eye. Life would become quite meaningless if we were bound entirely by those experiences which come to us through the five major senses. The temporal, material, physical world does not offer enough to sustain life or give it meaning. So if we are to make the most of life we will need the capacity to see the invisible.

This is always the urgent need of life, but when a young man and a young woman promise to share the rest of their lives with each other and begin to travel life's highway together, this capacity to see the invisible is even more imperative. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

For one thing, marriage is more than a legal contract. The marriage relationship does, of course, have its outward, material, and legal aspect. Two people, proposing to unite in marriage, are required by the laws of the state to secure a proper license which must then be signed by the officiating clergyman.

But marriage is not a legal contract any more than a meal is the same as an attractive menu, or a concert is the same as a printed program. Or one might quite readily give the scientific formula for a diamond, but that would not begin to describe what it means when worn on the third finger of a young lady's left hand.

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*Pastor, Bethel College Church

Here love in the marriage relationship has its inner dimension. It is more than meets the eye. It is more than that which is outward and visible. This is a fact that might well be borne in mind all the way through courtship, planning for the wedding, and the actual experience of the marriage relationship. Let the fact be borne in mind that love has its inner dimension, and to be aware of it we must learn to look at things unseen.

Furthermore, a home is more than a house. There must be a place to dwell. Granted, too, a house very often reflects something of the quality of the people that live there. Within reasonable limits there is a place for taking pride in the physical setting in which one lives. But let it be said emphatically that a home in infinitely more than a house.

Here love in the home has its inward dimension. Paul once listed the inner qualities which can make out of a house a home. He called them the fruit of the spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Put such qualities into a home and, regardless what kind of furniture or conveniences or lack of them might be there, there will be a real home. In all the experiences of home buiding let us never forget to look at things not seen. For love in the home has its inward dimension.

Finally, a family is more than people living together. It takes more than proximity, eating and sleeping under the same roof, or receiving your mail in the same mailbox to make a family. A family is a place where there are parents and children in proximity, but unless there are those unseen qualities such as those which Paul refers to as the fruit of the spirit, tying this proximity into a spiritual unity, it is not a true family in the deepest sense.

We will have to say to our own regret that there are many so-called families which, because they are lacking in these unseen qualities, are actually not families at all. They are little more than small hotels with boarding facilities.

What makes a family more than people living together under the same roof? Listen again to Paul, "Husbands love your wives." "Wives submit yourselves to your husbands." "Children obey your parents." "Ye fathers provoke not your children to wrath." Mutual love and subordination all the way around the family make it a true family. Here love in the family has its inner dimension.

To those who would build a marriage, let it be said that marriage is more than a legal contract. It is God forming two people into one flesh and one spirit.

To those who would build a home, let it be said that a home is more than a house. It is a place where there is the right kind of living.

To those who would build a family, let it be said that a family is more than three or more people living together. It is a place where there is love and mutual subordination.

Love has its inner dimension, but to see it we will need to cultivate the capacity to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Pencil Points: *No Good Reason*

One of the colorful expressions that I have been waiting to work into a dignified conversation goes like this: Reasoning with a woman is like trying to read a newspaper in a high wind.

This little verse means so much to me because I have had a lot of experience — reading breeze-blown news sheets.

But when it comes to the reasoning part, I'll have to look that up in a book. Since I don't have much information on the subject, I'm sure that I'm well qualified to speak authoritatively. (Don't bother rereading that sentence, it will only confuse you.)

My first observation about people who reason unreasonably is that men are just as bad as women. In fact, my experiences shows that men are the worst offenders. For example, I can't remember arguing with a woman about the Revised Standard Version of the Bible, a subject that is 101 per cent emotional for its opponents and slightly tinged also for its supporters sometimes—as you will see.

It all happened at the Second Last Mennonite Church. I knew I was taking a chance by reading out of my blue RSV New Testament (use the leather-covered number so no one catches you). After the meeting was over, I could see a man coming down the aisle with that you-second-cousin-of-Satan-reading-from-the-RSV gleam in his eyes. Since I had thirty seconds to think the matter over, I decided I would hold my ground, just to see what would happen.

"Don't you know that's the devil's Bible?" I was queried, kindly and cautiously, by Jim King.

Yes, I had heard that charge, but I didn't believe it. In fact my observation was that attributing the work of the Holy Spirit to Satan comes as close to being the unpardonable sin as a lion's mustache is to Mr. Leo's mouth.

Round two supplied me with information about the hereditary hues of the revision committee's scholars. The truth, says I, is that there are more barbers at the North Pole than there were atheists and communists on the committee. Besides, they all love their wives.

Our last siege of verbal shrapnel brought us to the question of the deity of Christ, and my assurance that the RSV confirms our Lord's divinity more clearly than all its predecessors.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

By this time Jim was rather unnerved and I had run out of steam. Jim was surprised that he hadn't nailed me to the floor, and I was just a little perplexed that he didn't see the light.

I realized then that both of us thought we were reasonable men using nothing but cold hard facts, but the only real fact was that we were using our emotions more than our heads.

When I'm honest with myself, I must admit that I'm not convinced by facts. I believe what I want to believe. We use our pores and glands more than we use that gray matter in our hollow skulls.

Sadder than this, is that the stuff we want to believe most of all is the bad baloney about other people. We'd rather see a fellow smacked in the face with a blueberry pie than see him eat it.

That's why it's easier to believe that this is a bad world than a good place, because a bad world is more comfortable. How could you ever explain why you are the stinker that you are if there was nothing wrong with the world? Don't you see, it's all the fault of them there guys what is plotting and scheming to overthrow the government, pervert the faith, and put salt in the sugar bowl? Sometimes it seems like there isn't a decent soul left no place. —Maynard Shelly

First Class Mail

I just concluded Melvin Schmidt's article "Do We Practice Evangelism?" in the June 3 issue of *The Mennonite*. I think that it's one of the best verbalizations of the issue or problem that has been written from Mennonite pen. Thanks for expressing my own opinions!

Willard E. Roth, Pastor
Des Moines Menn. Ch.
Des Moines, Iowa

The first tour of the Bombay (India) Bible Van, purchased with special funds from the American Bible Society, covered 901 miles. Books carried in the van were in a number of languages including English, Marathi, Hindi, Kanarese and Urdu. It brings the Scriptures within reach of the people in villages who, in many instances, have never heard the name of Jesus Christ.

—American Bible Society

Sin on the Highways

Do our driving habits match our profession of faith?

It was late suppertime. In New York state a seven-year-old boy dashed across his yard and disappeared. He dropped into a twenty foot, unfinished well. News was flashed from the Atlantic to the Pacific and 163 million tired, busy, Americans watched—and prayed.

For twenty-four hours — twenty-four grueling, anguishing, heartbreaking hours — America watched as every facility possible was used to reach the child crammed in a narrow, sand filled hole 20 feet down in the earth.

When news finally came that the child was being brought to the surface, that the child was alive, a seasoned news commentator's voice broke as he flashed the news to a waiting nation: "The child — is — alive!"

That same week a blue eyed, eight-year-old boy left home in the morning for school. He was happy, full of life and busy with his plans for the day. As he dashed into the street from between parked cars, a motorist who had failed to have his brakes checked did not see the boy in time to stop. They had his funeral two days later. The news of this did not pass beyond the local newspapers.

He was just another child killed by another motorist.

THE INDIFFERENCE of the general public to the tragedies of automobile accidents on our highways is little short of appalling. When, and how, did the American people become lulled into this apathy about death on our highways?

Let some uncivilized tribe on an island murder some of our fine missionaries and Americans rise in a body to protest — and they should. Yet some of America's most ardent and otherwise conscientious church members, through sheer carelessness or through lack of adult responsibility, get out on the highways and disregard practically every traffic rule and they threaten human lives and property daily. And still remain "good" and respected church members.

Here is what Frank Devin, editor of *Traffic Safety* has to say:

"There's not much dignity in a bundle of blood-soaked rags that once was a man. Liberty and happiness are dearly bought in wheel chair or hospital ward.

"This is especially true when their plight is the result of the deadly sins of others whose profession of faith is scarcely matched by their example when walking or driving. Murder by motor is no respecter of persons.

"Where else can we go for support than to our congregations? For this is a moral problem, the roots of which are bedded in evil."

What qualities should the good driver have? Paul Jones, director of public information for the National Safety Council, answers:

"He must be thoughtful, co-operative. And here is something I think is very important — he should be humble. If I could be as humble and nonaggressive when I am behind the wheel as when I am in a crowd of people on foot I would be a better driver.

"If you can tell me a more practical application of modern religion than decent, courteous behavior behind the wheel, I don't know what it could be. I am convinced that contempt and indifference for the welfare of others on the highways is a sin."

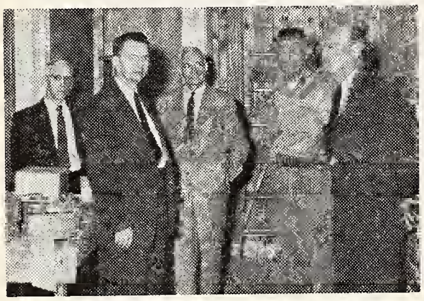
Until the attention of our nation is focused on the fact that it is morally wrong to jeopardize human life and property on the highway and that we should not leave God behind when we step inside our motor cars—until that time comes—our highways will continue to be littered with battered human sacrifices made in the name of free and unrestrained automotive transportation.

(Material supplied by the National Safety Council and adapted from 1-*W Mirror*)

our schools

DAY OF PRAYER

July 1, 1958, is the first official business day in Elkhart for Mennonite Biblical Seminary. It is also the time of the transfer of responsibilities for the presidency from S. F. Pannabecker to Erland Waltner. This day has been set aside as special day of prayer for the seminary and the new program of Associated Mennonite Biblical Seminaries. Will you set aside a special time of prayer during this day to remember the entire work of our seminary?



SEMINARY COMMITTEE inspects new building. From left to right: R. L. Hartzler, Erland Waltner, J. N. Smucker, Henry Knuck (head contractor), and A. E. Kreider.

JUNIOR-SENIOR BANQUET

At six o'clock on Saturday evening, May 31, the nine graduates of Canadian Mennonite Bible College were ushered into the decorated chapel where the junior students had prepared a banquet in their honor. Special guests included Mr. Alfred Dahl and Dr. F. C. Peters. Mr. Dahl and Mrs. Wiebe provided several musical numbers, playing oboe and violin respectively. Dr. Peters' short message to the grads was entitled "For Such a Time As This," with emphasis on essential qualities that go into the making of a structure that will stand the storms of time.

C.M.B.C. GRADUATES

Those graduating with the Bachelor of Christian Education degree include Norman Bartel, Victor Fast, Lawrence Henry Kehler, Jacob Heinrichs, Margaret Thiessen, Bertha Thiessen, and Ivan Rodney Unger. Those graduating with a Bachelor of Christian Education diploma are Henry Isaac and David Wiebe.

SUMMER AFFILIATIONS

Formal classes for all students at Mennonite Hospital, Bloomington, Ill., were completed on May 29, and a picnic in Forest Park was enjoyed by the teaching faculty and the freshmen students that evening.

Vacations, longer hours on the hospital ward, clinical classes, and clinical specialities are in store for the freshmen during the summer months. New affiliations are being anticipated by some of the junior students. On May 25 Becky Witham, Wilma Hunzicker, Sandra Williams, and Louise Keeran completed their assignment in Pediatrics at Indiana University Medical Center in Indianapolis. The following students began their course there on the following day: Irlene Gierman, Nancy Shirley, Sandra Virgiel, Patricia Holland, and Frances Graber. On June 29, the following students will complete their 13 week course in Psychiatric Nursing at Peoria State Hospital: Marlene Abels, Carol Mundell, Phyllis Kessinger, Carol Moser, and Betty Bruns.

The senior students will be writing their National Nursing Examination in September. Commencement activities are being planned for the last week in August. There are eighteen students in the Senior class.

ALUMNI MEET

The Freeman Junior College Alumni Association held its annual banquet and business meeting May 31. Officers for the coming year are Ed P. Graber, president; Glenys Ortman, vice-president; Mrs. Calvin Waltner, secretary; and Palmer Schrag, treasurer.

LEAVE OF ABSENCE

Dr. Harold Gross has been granted a year's leave of absence from his teaching duties at Freeman Junior College. He has taught here for fifteen years, during which time he has been instrumental in building up the work in philosophy and psychology as well as in religion. He also served as dean of the College Department for nine years. Dr. Gross is a graduate of Hartford Theological Seminary and has M.A. and Ph.D. degrees from the University of Iowa. He will teach in the philosophy and psychology departments at Bethel College during the coming year.

film review

HEROES FOR GOD. Filmstrip set, color, 33 1/3 rpm records. 1. *Patrick,* 47 frames; 2. *Margaret of Scotland,* 44 frames; 3. *Christopher,* 36 frames; 4. *Martin of Tours,* 47 frames; 5. *Nicholas,* 37 frames; 6. *Francis of Assisi,* 38 frames. Produced by Cathedral films, $33.75 per set.

This sound filmstrip set makes available some interesting material from early church history which can be used in the teaching of the Christian life. Some of the material is legendary and will have to be treated as such by those who use it. The producer intended this material to be used with junior age children and high school age young people.

Patrick is a helpful study of an early missionary and his methods.

Margaret of Scotland raises the question of participation in war, which may not be adequately resolved for all. Margaret marries the nonchristian king of Scotland, who through her prayers becomes a Christian. Though she admonishes him not to go to war, he goes and never returns. A helpful illustration on the power of prayer is included, though concern should be raised about marriage to nonchristians.

Christopher is the most legendary item in this series. The appropriation of this hero by the Roman Catholics may make some feel uncomfortable in using this story, though Christopher and the rest of the people in this series are a part of our heritage too. Can be used to teach service.

Martin of Tours is the story of a soldier who left his military service out of the conviction that it was not in harmony with his Christian convictions. He shows the emperor that prayer can be used to win a battle more effectively than the force of arms.

Nicholas gives the most plausible account of the origin of Santa Claus. This would be a helpful item for use at Christmas time.

Francis of Assisi holds the most promise for a useful study, but fails to achieve this because of its preoccupation with the legend of Francis taming the wolf. It does provide teaching material about Francis' life.

MCC news and notes

PRACTICAL CHRISTIANITY

EUROPE — Young people from eighteen nations are participating in international workcamps this summer sponsored by Mennonite Voluntary Service in Europe.

Participants tell why they have entered the workcamps:

An Egyptian — "I believe Christianity means love, help, understanding, and service. Through experience the last seven years I found that working voluntarily together is the practical way to obtain real fellowship.

"In workcamps we enjoy a multi-confessional, multi-racial gathering. We reach full understanding and offer love and service to the people of the area. We learn more and put Christianity into action."

A Jamaican — "Motivated by my interest in sociology, and there being little scope for fostering this in my own country, I'll leave the West Indies with a view to working my way through as many countries as possible so that I may in some small way contribute to the breaking down of racial prejudices."

A German — "There is a great deal of recruitment for MVS and it is a shame if brothers from America have to come while we in Europe look on inactively. It is a testimony for our Lord of practical Christianity. It is each Christian's responsibility to help where and how he can."

CALL MADE TO FAMILY OF SLAIN STUDENT

KOREA—Orie O. Miller, MCC associate executive secretary who is currently visiting MCC projects overseas, accompanied MCC relief workers in Pusan, Korea, to call on the Twing Ho-Oh family to extend sympathy and express appreciation for the family's nonresistant Christian reaction and attitude.

Their son In-Ho, a student at the University of Pennsylvania, was slain a short time ago in Philadelphia. In-Ho's uncle, dean of the Pusan branch of Yomei University, was their interpreter.

Mr. Miller writes: "Miss Rosser, a thirty-year Methodist missionary in North Korea and three-year prisoner there finally released via Moscow, led us in prayer together in the Ho-Oh home. This was an incident we will long remember."

BETTER MEALS FOR YOUTH

VIETNAM — Canned meat from North American Mennonites and surplus foods from the U. S. government are being distributed in eleven more institutions in Vietnam. All in the Saigon area, they include six orphanages, a re-education center for girls, a camp for deaf-mute guests, two leprosaria, and a school for interior tribespeople.

The food is helping supply more than 2000 children between the ages of two and twenty. Glenn Stoltzfus (Aurora, O.) is in charge of the distributions.

"Everyone wants more MCC canned meat," Mr. Stoltzfus writes, "but the milk and cornmeal are not liked so well yet because they do not know how to prepare them properly. So we have mimeographed some materials giving instructions on how to make better use of these foods."

ASSIST ARAB AGRICULTURE

JORDAN—Two MCC workers are helping raise poultry and crops in the Arab Development Society in Jericho, Jordan. They are Paxmen Leron Peters (Henderson, Neb.) and Wilbur Yoder (Goshen, Ind.).

The Society is an idea and project of Musa Bey Alami, a Jordanian who has been a friend of MCC for several years and who has visited in the United States a number of times.

The Society takes the form of a co-operative in the development of crops, poultry, and animal husbandry. The staff is composed primarily of Arabs. Some eighty homeless boys also live on the farm.

into the beyond

David John Dahlem, a member of the First Mennonite Church at Upland, California, entered into rest May 11, 1958. He was a native of Illinois. He died in his home in Alta Loma, California.

Mrs. Ulrich (Evelyn) Yost of Ransom, Kansas, and member of the First Mennonite Church of Ransom, was born April 3, 1910, and died after many years of heart ailment June 2, 1958.

We see things not as they are, but as *we* are.—H. M. Tomlinson

mutual aid placement

PERSONNEL WANTED

Married man with farming experience to work on livestock and grain farm in north central Illinois, to start March 1, 1959. Modern home, on school bus route and eight miles from General Conference church. If satisfactory could work into renting the farm. Write to: Mutual Aid (No. P. 236).

FOR SALE

Tip Top Ranch—1200 acre ranch with modern seven-room home, two large barns, fenced corrals, and loading chute. Ranch capacity adequate for 300 head of cattle. Write to: Mutual Aid (No. P. 237).

temperance packet

A thought-provoking packet which will help our churches in the areas of DRINKING and SMOKING

Film suggestions
Youth Programs
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jottings

JUNIOR CHOIR PROGRAM

First Church, Reedley, Calif.: The Sunday school picnic was held at Burris Park, south of Kingsburg, on June 1 after the morning service. The summer Bible school program is being held June 16-27 with Mrs. Arthur Ruth as supt. Sunday, May 25, ten young people were baptized and received into the church. Mr. and Mrs. Victor Janzen, formerly of the Fresno church, were also received by letter. They have moved to Reedley, where Mr. Janzen has bought a hardware store. The Junior Choir under the direction of Mrs. Aaron Epp presented a very inspiring program Sunday evening, May 25. About forty teen-agers were in the robed choir. Funeral services for Henry A. Thiessen were held in the church May 24. He was 78 years old. His wife died many years ago. He is survived by two sons and one daughter, Mrs. Abe Pankratz of Reedley. Pastor Aaron J. Epp and a number of other church members attended the conference at Ritzville, Wash.—J. P. Glanzer, corr.

LEARNING ABOUT NEIGHBORS

First Church, Upland, Calif.: Our studies of the "Believers' Church" led us to study "Our Mexican-American Neighbors," and become personally acquainted with those living in our community, that we might reach out with love and friendship to understand their problems and contributions to our culture. We need this for ourselves and for them, in order to correct possible wrong ideas and feelings. In the first program in this series Sgt. Feliz Inesada, Upland juvenile officer, and Manuel Rodriquez, Ontario, Calif., schoolteacher, spoke on "What It Means to Grow Up As a Mexican-American in Our Community." At the second program on June 18 Paul Coronel, Chaffee High School Spanish teacher, told us how the Mexican-American contributes to our culture. The third program on July 16 will feature a panel of speakers who will discuss "The Problems of the Mexican-American in Our Community." The fourth program will be "Our Responsibility to the Mexican American." Pastor Goering, Mrs. I. Habegger, and Mrs. Agnes Green were delegates to the Pacific Dist. Conf. in Ritzville, Wash. Joining our church by letter were Mr. and Mrs. Paul Albrecht and Don Eitzen. The church women of Chaffee district are raising money to buy church pews and windows for the Negro church in Ontario, Calif. — Metta Niswander, corr.

RECEPTION FOR NEW PASTOR

Deer Creek Church, Deer Creek, Okla.: Our church is again blessed with a pastor by the coming of Boyd Bonebrake and family from Kingman, Kan. We pray that their ministry here will be a blessing to the church and community. During April and May members of the church worked at remodeling and completely redecorating the parsonage. The evening of June 1 a social was held in the church basement welcoming the Bonebrakes. A community D. V. B. S. closed after a two-week session; a program was held the evening of June 8. An informative film on CROP was shown in our church the evening of June 15. The morning of the 15th Mrs. Henry Hohman was received into the fellowship of our church. Mrs. Katie Kuehm is again improving in health after a short stay at the hospital. Mrs. Willard Reusser and Harold Kuehny are both convalescing from surgery. Mrs. Lydia Schneble is at a rest home in Newkirk, Okla.—Corr.

FAMILY NIGHT

Onecho Church, Colfax, Wash.: Family Night, which is sponsored quarterly by the Missionary Society, was held April 29 with Pastor and Mrs. John Lu as guest speakers. They are home on furlough from Singapore, where they serve under the Chinese Native Evangelistic Crusade. Ten members were added to the church rolls May 25. Eight of these united as associate members. Recent births are those of a son, Scott, to Dr. and Mrs. Dewey Mathews, a daughter to Mr. and Mrs. Gerry Morasch, and a son to Pastor and Mrs. Bill Creevy in Seattle, where Pastor Creevy serves the Woodlawn Presbyterian Church. Vacation Bible school was held May 30 to June 8, with forty-three enrolled. Seventeen Christmas Bundles were shipped in addition to three large cartons of new and used clothing. Accordion doors have been installed in the primary department in the church basement, providing four Sunday school rooms. John Rubin was in charge of the installation. A second bathroom is near completion in the parsonage. Mrs. Esther Aeschliman spent June 1-8 in St. Ignatius Hospital, Colfax. Pastor and Mrs. P. D. Unruh announced the marriage of their daughter Betty to Bruce Boldt of Portland on July 6. Betty graduated from nurse's training, Emmanuel Hospital, Portland, in May. A number from this church attended the Pacific District Conference at Ritzville, Wash. — Mrs. Alvin Rubin, corr.

FOUR-CHOIR PROGRAM

First Church, Newton, Kan.: On March 14 Richard Tschetter from the Herald Church, Cordell, Okla., opened a week of meetings in our church. The amazing film *Red River of Life,* produced by the Moody Bible Institute, was shown to a large audience on March 30. On the evening of Easter Sunday the four choirs — the Junior Choir, Youth Choir, Church Choir, and Men's Chorus—rendered the passion and Easter story in song. Child consecration service was held in connection with Mother's Day; twenty-six children were brought forward and dedicated to the Lord. Our young people and the junior high group each spent a weekend at Camp Mennoscah for worship and recreation during the month of May. On Pentecost Sunday fifteen young people identified themselves with the Lord through baptism and were received as members into the church. Summer Bible school is in progress with 249 boys and girls enrolled, and is taught by 25 teachers and assistants.—Corr.

The newly organized International Christian Service for Peace will provide opportunities for young men in different countries to perform voluntary service as Christian pacifists in places of need. Co-operating in setting up the ICSP were the Brethren Service Commission, the Mennonite Central Committee, the IFOR, and the World Council of Churches. BSC and MCC will manage administration and budget. André Trocmé represents FOR on the administrative committee.

CONFERENCE NOTES

(continued from page 400)

COLLEGE PLANS

What are the college attendance plans of the children in your home?

This is the question being asked each Mennonite home in a survey by the Committee on Educational Institutions. The survey aims to discover how many young people will be going to college in the next twenty years. This information will help our church schools prepare for the expected increase in college enrollment.

Each home should check the college plans for their children and mail the card to the Board of Education and Publication. (If you have mislaid your card you may use the facsimile printed below.)

Names need not be signed, nor is it necessary to indicate which school will be attended. Even if you believe your children will attend a non-Conference related school, this card should be completed and returned. Roughly fifty per cent of our young people attend our church schools, which means we can arrive at the proper figures for our church schools if everyone takes part in the census.

A Modern Idol

A little television won't impair
The fellowship the Lord and Christians share.
But I'm becoming grievously aware
Of television's subtle tryanny.

The increasing hours we spend in viewing
Keep us from God and spirit-renewing.
I think the Lord is sadly construing.
That His children have turned to idolatry.

So that it can't destroy—quick! take its measure:
You will find it can't bring joy, but only pleasure;
That it is just a toy and not a treasure.
Think gravely, deeply now, and you will see.

But if you find you've made the monstrous blunder
Of worshiping this technical wonder,
Then stop! for the Lord still speaks with thunder
"Thou shalt have NO other gods before Me!"

—Catherine Dobler

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COLLEGE PLANS

HERE IS OUR REPORT ON THE COLLEGE PLANS FOR OUR CHILDREN:

check age of your children in this column	**check plans in one of these three columns**		
	probably will attend	probably won't attend	indefinite
______ 18	______	______	______
______ 17	______	______	______
______ 16	______	______	______
______ 15	______	______	______
______ 14	______	______	______
______ 13	______	______	______
______ 12	______	______	______
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______ 10	______	______	______
______ 9	______	______	______
______ 8	______	______	______
______ 7	______	______	______
______ 6	______	______	______
______ 5	______	______	______
______ 4	______	______	______
______ 3	______	______	______
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INDIAN PASTOR DIES

Brother P. P. Asna, the former pastor of our oldest church in Champa, passed away March 16, 1958. Pastor Asna was a very active evangelist in the Indian villages, and ordained other evangelists to carry on the work. P. P. Asna came originally from Bihan, where he grew up in a Christian family. Other members of the family are active in Christian work, serving as teachers and preachers. His three daughters all are nurses.

HOT IN INDIA NOW

Dr. Harvey Bauman mentions in a letter the present weather in India and its effect on health:

“We are eager for the rains to come. The monsoon will be welcome. The heat has been trying, especially in northeast India, Bihar being hit the worst. Many died there of sunstroke. It was 114½ degrees Fahrenheit here yesterday. Fortunately the nights have been bearable. Several nights were even cool, when one needed a sheet and a quilt.

“Water is low everywhere. The smallpox epidemic is still not passed over. There is considerable cholera, too, with high mortality. Now they claim the flu is starting again, hitting whole families. Pastor Malachi Chouby in Korba had it.

“Since P. P. Asna died I have baptized five persons in the Champa church. One was a Hindu woman; the rest were from the Christian community. The church has been full for the last month or so.”

DEDICATION OF NEW CHURCH

An invitation is extended to all interested to attend the dedication service for the new church building of the Salem-Zion congregation near Freeman, South Dakota, to take place Sunday, July 6, with special services morning, afternoon, and evening. A former pastor, Russell Mast, will be the guest speaker.

KOINONIA OF THE DEEP SOUTH

On Saturday night, April 5, while several men and boys were unloading a truck-load of farm material, a car drove slowly by and four shots rang out. But nobody ducked or ran for cover, and as the unloading continued someone casually remarked, “It sounds like they’re shooting at us again.” About half an hour later the car returned and shot once. Still no score.

Perhaps the thing that frightens us more than the bullets is what’s happening to the freedom of the people around us. The dentist who had been doing work for us for many years gave in and joined the boycott. This caused us grave concern, not for ourselves, but for the dentist, who is a tragic symbol of the way people lose their freedom.

Later we went to another dentist in Americus, but after a few weeks he phoned and suggested that we get our work done in Albany (thirty-five miles away). Perhaps it did not occur to him that since the pressure on him is so great here, he himself might wish to move to Albany where he could practice with greater freedom.

—*Koinonia Community Newsletter*

DOCTOR SERVES PENAL INSTITUTION

Medical missionary Dr. Herbert Dester writes: “Upon our return from the Indian mission field in December last year, we made our home in Berne, Indiana, until February 5, when we moved here to Putnamville. I have taken a position at the Indiana State Farm. We live in Putnamville but our address is Box 76, Greencastle, Indiana. The institution is forty miles west of Indianapolis on highway 40. Our home is about a fourth mile west of the entrance to the farm.

“This is a penal institution for men who commit some of the lesser crimes against society.

“Following are a few things of interest in connection with the institution: number of inmates, about 1500; age of inmates, fifteen years and up to old age (several days ago we admitted a man eighty-four years of age); average length of stay, four months; number of physicians, one. Alcohol directly accounts for fifty-two per cent of those incarcerated here. If we also include those who are here indirectly because of alcohol, it would be eighty per cent.

“Many of the young men who are here have records of having been in Indiana Boys’ School. . . . Some are not here because they are so bad, but because they chose the wrong companions. Many of the older men who drink have no homes, and do not really belong anywhere. . . .

“As medical director my work is to take care of the sick. A large part of my time is spent in examining new admissions. Usually there are about six to twenty admissions daily. One day we admitted over forty. I spend about two hours every day working with the board in assigning work to the new arrivals. With few exceptions all have to work.

“There is every opportunity to do good and to give advice and guidance to the undisciplined, misguided young men, as well as to older men. Religious services are held on Sunday. The chaplain comes and spends one day a week here. There are five counselors who also help the boys with their problems and examine them from the psychiatric standpoint. There is a Bible class on Wednesday night.

“Most of the men have little use for TV unless it is showing a Western. Occasionally there are two or more members of the family in the institution. Several days ago one of the boys admitted had a father, mother, and at least one sister with criminal records for which they were institutionalized.

“Our nation is standing in the need of prayer.”

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THE MENNONITE

JULY 8, 1958

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

David H. Suderman—THE HYMN IN WORSHIP

editorials

DISASTER SERVICES Again, during the tornado and flood season, our well-organized disaster units in the various communities have had opportunity to show in a very concrete way, something of the spirit of Christian love and brotherhood. With no thought of selfish gain or personal recognition, groups of men and women lend a hand wherever there is real need within reach. This certainly is a powerful way of preaching the gospel, more convincing and impressive than many fine sermons. Here is an opportunity for the different age groups and varied occupational backgrounds to work side by side with those who are suffering the misfortunes. These latter cannot help but wonder "Why do they do it?"

Christian laymen can be alert, too, to less spectacular disasters experienced in any community. Sickness, accident, death, misfortune of various kinds may come to any family. To them it may spell disaster as real as if their home were destroyed by tornado. These also need help and encouragement from those who care. Here are possibilities of service that need to be developed.

Nor should we neglect those who have become victims of moral disasters. We are too inclined to shy away from those who have fallen into deep sin, and have not fully realized that the wreck of a life is far worse than the collapse of a house. We are too ready to turn from such as unworthy of our association, when it may be that the very factor to restore them is the kindly help and confidence of a true friendly Christian.

JUSTICE For the next three months the word Justice will be much before us in our study and discussion of the International Sunday School Lessons. Rightly, the beginning of this study starts with a look at the love and justice of God. For unless we have a fair understanding of God's justice we will have a very limited understanding of its practical working among men. Our sense of justice needs constantly to be checked and corrected by the justice of God.

The various uprisings around the world are largely brought on as the result of injustices. And the tragedy of it is that these injustices have often been practiced upon others by the so-called Christian nations. The universe is not geared to injustice and something in the heart of man is not content until there is fair justice shown and practiced.

We do not win other nations or races by more bluff and bluster and by building bigger bombs. We can hope to win their friendship and goodwill only as we practice the great principle of Christian justice toward them.

Being keenly appreciative of the love and justice of God, and practicing true Christian justice in the home and community and nation, and toward all races and classes will solve many of our difficult problems in human relations. The great Old Testament text of Micah 6:8 should speak to us all the more clearly because of this quarter's study: "He has showed you, O man, what is good; And what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God?"

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Photo by H. Armstrong Roberts

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Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 26**

Jesus Is Coming Again

Homer Sperling

One truth in Scripture which is plainly taught is the certainty of the coming again of the Lord Jesus Christ. Jesus himself said, "I will come again . . . Behold I come . . . Surely I come." The early church began its world-wide conquest with confidence that, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The fact of His coming again is basically implied in all that Jesus said and did. To rightly understand what Jesus taught we must read His words in the light of His coming again. Much of the gospel message can be grasped and rightly appreciated only as it is seen against the backdrop of His coming again. Much false teaching would abruptly end if examined in the light of the second coming of Christ.

The miracles of Christ imply that He is coming again. To heal the sick and raise the dead only to have them again experience sickness and death would be mockery were it not for the hope of His coming to abolish sickness and death.

The return of Christ is the focal point of the gospel message. The blessed hope of the Christian is to *see* Jesus. The desire of the true believer is to be like Him—at His coming. The object of righteous living is to be ready—at His coming. Honest living is enjoined so that we will not be ashamed—at His coming. Faithfulness will be rewarded—at His coming. If the return of Christ is not central in our faith, in our teaching and in our daily living we can only be like those who corrupt the Word of God.

The blessed hope is the anchor of the soul. Jesus foretold of wars, troubles, afflictions, persecutions, and death. But He followed these dire predictions with the promise of His coming in the clouds of heaven with power and great glory. The blessed hope is the security of the believer.

Again He speaks of signs in the sun, moon, and stars; distress of nations; and men's hearts failing them for fear. But these things must all take place before He comes in a cloud with power and great glory. The blessed hope gives stability to heart and mind in a troubled and distressed world.

"In an hour that ye think not [when you least expect it] the Son of man cometh." With these words Jesus tells us that He will return at a time when His disciples are least expecting His coming. There has never been a time of such great knowledge of the content of Scripture and at the same time so little expectation of the coming of Him of whom the Scriptures speak. If Christ were to come today surely He would come at a time when His disciples least expect Him.

The coming again of our Lord and Saviour Jesus Christ is the surest event of the future. His coming is surer than the rising of tomorrow's sun. The day of His coming is drawing nearer as relentlessly as the end of life for each of us. We do not know whether we shall see the dawn of another day. We do not know but what Jesus will come before another day dawns. But this we do know: ***Jesus is coming again.***

Home

When you think of a home do you ever by chance think of a one room house which is black with smoke because there is no central heating, only a small fireplace to keep warm in winter; no nice floors, just rough boards or even dirt floors with chicken and sheep, etc. in this room; no beds or cots, no balanced diet, only dry beans, rye bread, few vegetables, meat only at Easter and Christmas, seldom cheese, never milk or butter? If you should happen to visit one of the poor Greek village homes then you would find the latter conditions to be true, not because they believe this is what makes a home, but because they are poor, and cannot improve their conditions. Why is it that we have not aided them before? Is it maybe that we didn't know of these conditions, or is it because our Christian life has become slack, and we do not have enough love towards these people to aid them with a few means?

Pax units are located in the Greek villages of Panayitsa, and Tsakones and thus the need is not seen so much in these villages at the present day. However, Jack, our interpreter, and I made a visit to some of the more backward villages that can be reached only by means of jeep, and we were struck with the poverty that existed in some of these villages. No water, poor diet, ragged clothing, living facilities the poorest I had ever seen, no village church nor priest. When we saw these conditions we were moved with love towards these people.

However, the basic question still remains, are we going to give our time to aid them or are we going to send means so others can forward our aid, and Christian love towards these people, or are we just going to let them continue in their poor state?

Alvin Rempel

Children of the Mesa

*Erna Dirks**

SPRING in the sandy desert of Northern Arizona is the time of buds, blossoms and green leaves appearing on trees (a wonderful sight in a desert) and, oh yes, the return of those inevitable drifting sand storms, which play havoc with driveways, gardens, and the interiors of houses. For the teachers, however, all over America and in Hopiland too, spring is the time for stocktaking, retrospect, and feverish drilling on essentials before the end of the school year.

I, too, have been caught in this maelstrom and I find myself echoing what no doubt thousands of teachers are saying at this time of year, "Only two more weeks of school." While I was thinking about this school year I let my mind's eye rest upon the pupils of my class individually, thinking what better inventory can a teacher make than just that. This brought to my mind some interesting case histories and facts which I thought I would share with you for I'm sure you would also like to become personally acquainted with my playful, robust, brown, little pupils.

There is little Waldo Schmidt, the adopted son of Floyd Schmidt, who was raised by Miss Elizabeth Schmidt together with four other Hopi children. Waldo, with his sunny disposition, the result of more progressive and loving Christian training, stands in sharp contrast to the withdrawn personalities too often evidenced by those raised in traditional Hopi homes.

Then there is Lorna, a bright little girl with a ready smile, whom we often find at the church door before it is open.

Gary does quite well at school but his sad little face reflects the fact that he is not altogether happy for he shares the lot of many Hopi children—a broken home.

Victor displays keen artistic talent and a marvelous aptitude for asking questions in rapid fire order. After our track meet held at the Navajo Gospel Mission which has a boarding school, Victor's little mind was really working overtime and on the way back on the bus he raised ponderous questions such as, "Where do the children sleep at night?" "Do they cry when their mothers and fathers leave them there?" "How did they get there? On a train?" (This struck me as being odd for our nearest train is 134 miles away.) "Do they stay there all the time?" (Hard fact for a seven-year-old to comprehend).

Sheila shows the careful grooming of a cherished only child and is enjoying the privileges of attending Hopi Mission School because her mother so fervently desires a good education for her that her parents took the trouble to move from Shungopavi to Oraibi. Much to their credit this move meant living in a very inferior house for the school year.

There is Aron Johnson, son of Karl Johnson, our very able native lay preacher and chairman of the tribal council who was also raised by Miss Schmidt in the very house in which I am living now. Aron with Waldo will probably enjoy the privilege of attending a Christian high school and college.

In this manner my thoughts ramble on and on, halting for a moment at Jane (Tiny) Toopkema, as small in stature and playfulness as her name implies; at Lauren, whose mother shows the progressive thinking of one who has grown up outside the reservation, but, who stayed out of school a number of days at the time of his initiation into the tribe (a ceremony that includes whipping); at Billy, who lives with relatives since his mother works in Flagstaff; at Harold, whose father, although he drives the government school bus, prefers to send his boy here; and Lynette, whose grandmother is one of our most faithful church members and oldest Christians. One of her aunts is a nurse in Alaska and another is in nurses' training at Bethel Deaconess Hospital in Kansas.

Then I should mention two newcomers who joined our ranks recently from other schools but whose retarded school work indicates to us that standards at Hopi Mission School are high. I should not forget to mention my only white pupil, Cynthia, the daughter of the local trader. She provides a sharp contrast to her little Indian playmates with her fair hair and skin. She has become fast friends with several little Indian girls, but she had to learn to stand up for herself. In Hopiland we have a certain amount of racial discrimination, but here it is the whites who are on foreign ground, as Cindy found out when her blonde hair was the object of much childish teasing and pulling.

From this panorama you see an interesting class. I have learned to appreciate the children very much, although teaching Indian children is by no means easy. In many ways they remind me of the white chil-

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*Missionary-teacher, Oraibi, Arizona

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ren I have taught. I have great hopes for my Grade 1 class which is doing quite advanced work. We had a kindergarten class for the first time this year and I am eagerly looking forward to seeing the results of the excellent training the children in this class received. I believe this training will be especially evidenced in their social adjustment, an area where Indian children need very much help.

I would like to add one significant observation which has impressed me deeply. Frequently, on Sunday mornings, the Oraibi Mennonite church witnesses the merging of three races when local, colored government teachers attend. Then I really marvel at how naturally whites, Indians, and Negroes can worship together. Somehow racial barriers become negligible as we all unite in a common purpose, bigger than ourselves, worshiping God. After the church service many friendly greetings are exchanged and the Hopis admire the cute little Negro boys who come; and we whites, I believe, have become quite partial to little brown babies with black hair and luminous dark eyes.

---

*David H. Suderman**

The Hymn in Worship

We Can Sing

THE CHRISTIAN church has always been a singing church. Down through the years it has proclaimed its message on wings of song. The very act of worshiping God can hardly be conceived apart from song. When we think of praise to God, we think of song. A real confession of faith is really better sung than spoken. For, through singing, we pour forth our deepest feelings; we express more fully and completely our attitude to God in praise, in confession, in obedience and commitment, and in service to Him and His Kingdom.

Have you ever leafed through a topical index of a hymnary and noted the topics listed? If you have, you will have discovered that there are songs of praise, faith, prayer, repentance, and consecration. There are also songs pertaining to the church year centering on the life of Jesus—His birth, His life and teachings, His suffering and death on the cross, His resurrection and ascension, His return, Pentecost, and Kingdomtide. Then, too, there are songs pertaining to the Christian's daily experiences as he tries to walk humbly before God.

One might be hard pressed to think of experiences relating to the Christian's walk which are not expressed in poetry and song. This makes the hymnbook a rather important book for the Christian. For in it one can find life's deepest experiences expressed.

This is as it should be. For why should not that which is most dear to us in life be clothed in beauty of melody and harmony, and then sung? But have we really believed this? Have we given attention to the great hymns of the church in proportion to their importance? One is tempted to ask how much time we spend learning them and teaching them to our children? Does the church ever set a time for a study of the hymns?

Does the church ever say that learning to sing the *parts* in a hymn can also become a Christian responsibility? How can one pretend to praise God through a great hymn like "Holy, Holy, Holy, Lord God Almighty" when the worshiper is not familiar enough with the notes to utter musically intelligent tones?

You may say you do not have a singing voice — you simply cannot sing. In our public school music program, we say "Every child for music — music for every child." That is, we assume all children can be helped to a love of music, and to participate in making music. We literally believe this and plan our music program accordingly.

Can the church set its goal any lower? Would it be asking too much if we said "Every worshiper an active participant in singing hymns"?

Congregational singing holds a most important place in Protestant worship. But good congregational singing does not just happen. Many of us have grown up in churches where the hymns were sung as if they had a real meaning; as if they expressed one's own Christian experiences. But we stand to lose this heritage *unless* we work at it.

Take that hymnbook from your shelf: study it; see what it expresses; diligently teach the great hymns to your children. And as you go to church next Sunday morning and the congregation rises to sing that opening hymn of praise, take a full breath and *sing*. Sing as if you really meant to give praise to God who is great, almighty, and so worthy of our praise. Maybe you have not heard yourself sing with others for some time. Make a real try if you have not done so. God can and surely does honor the singing of the heart. But too often the feeble mumbling of the voice in a great stirring hymn of praise is but a kind of laziness which does not honor God. A worship service requires active participants. And hymn singing is an integral part of worship. If you will participate to the best of your ability, you will experience a joy that will stay with you throughout the week.

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*Assoc. professor of music, Bethel College

Like Love and Diamonds

When during harvest time we are asked to contribute to CROP and the relief programs of our Conference, we may well ask "Why?" Peter Dyck responds to this question.

MENNONITES probably use the expression "Christian service" as much as anyone. Is it not true that many of us who freely use this expression actually have only a vague idea of its meaning?

We believe it to be better than mere service, but what is mere service and what constitutes Christian service?

Jesus said "For if you love those who love you, what reward have you? Do not even the tax collectors do the same? What more are you doing than others?" (Matthew 5:46, 47). Is this it?

Not entirely, for there is more to Christian service than volume of output. Is not this where motivation comes — the ingredient that transforms mere service into a Christian service?

According to the Apostle Paul's formula for Christian service both *output* and *motivation* are important. He says: "Whatever your task, work heartily (i.e. deliver the goods), as serving the Lord and not man (motivation)" (Colossians 3:23).

What is Christian service? It is a distinct service which, like love and diamonds, is a thing of many facets, each one reflecting a part of a more complete and beautiful whole. The Mennonite Central Committee refugee home in Berlin is one expression of Christian service.

Refugees Still Come

The refugee flow from East Germany has not slackened appreciably since 1949. Berlin is the gateway in this seemingly endless flight. In round figures, the following numbers of refugees arrived in Berlin during the past eight years: 1949, 17,000; 1950, 62,000; 1951, 61,000; 1952, 119,000; 1953, 297,000; 1954, 94,000; 1955, 133,000; and 1956, 156,000.

For a long time the daily average has been about 300 persons. More than 30 per cent are between the ages of 15 and 25, many of them unaccompanied.

When a refugee arrives in Berlin he must report to a certain transit refugee camp for registration and assignment to another more permanent camp where he will stay until he can be flown out to West Germany. His stay in the transit camp is only a few days, but in his second camp he may stay from three months to three years.

Some have stayed longer. Some probably will never be flown out because they are not officially recognized as refugees. Yet having left the East Zone once, most of them dare not return. Thus they find themselves stranded in Berlin, afraid to return to the East, unable to proceed to the West. The number of unrecognized refugees is about 40,000 persons.

Many Women and Children

A visitor to one of Berlin's refugee camps will soon notice the many mothers and children. Where are the fathers?

Some have died, leaving the widows and children to care for themselves. Others are still in the East Zone. They sent their families ahead hoping or merely promising to follow but did not. Still others have already passed through Berlin and have been flown to West Germany in the hope of finding work and housing.

But this is by no means easy and often the family must wait a long time in Berlin before joining the father. Some never will, because the man deceitfully used this as an excuse to obtain permanent separation.

Life is exceedingly difficult for these women and children in a refugee camp. There is little or no privacy and few conveniences of the normal home. The future is at least grey, often dark. For some it is pitch dark. They have given up hope.

Help must be given from an outside source, from another person. But "who is my neighbor" in a refugee camp where everyone is uprooted and where every man is for himself?

There are camps in Berlin with several thousand persons milling about. But one can be very lonely in a crowd. There are smaller camps, but they are all camps, and a camp is a poor substitute for a home.

In quest of an opportunity to be neighbor to some of these unfortunate people, MCC thought at first of having a neighborhood center near a refugee camp to which people could come for relaxation, sewing, reading, and worship.

But the need for a more complete ministry was apparent. That is

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Peter Dyck is MCC Director in Europe

why MCC started a refugee home (we prefer the word home instead of camp) for women and children.

Hammersteinstrasse 8

The basic need of food and shelter is provided, as in all other refugee camps in Berlin, in the home located at Hammersteinstrasse 8. The house is large enough for fifty persons. At the time of this writing we have forty-eight occupants, not counting the MCC staff of five persons.

If the purpose of our refugee home were nothing more than feeding and housing people, it might well be asked of us "What more are you doing than others?"

This is not to discount the work of others, but rather to point up the fact that MCC's original concept and hope was that of giving Christian service, of attempting to give more than material things. In having this refugee home we believed there would be greater opportunity to be a neighbor to those who needed friendship and love.

One of the MCC workers in Berlin tells of a young woman who entered the home with her baby. Her husband is living with another woman in the West. She had been heartbroken when her first baby died at six months.

The mother became bitter toward God and had not stepped inside a church since. The minister who performed the burial rites had tried to explain why God permitted such things, but the explanation had not satisfied her.

She often talks to one of the workers and has said she never permitted her second baby to be baptized because she did not want to have anything to do with a God who permitted her first daughter to die.

But finally she asked if she could attend church with the MCC worker. They went to Menno-Heim where Pastor Funk of Bechterdissen presented the sermon. She enjoyed the service very much and later asked the worker if Pastor Dyck would baptize the baby and if the worker would be his godmother.

The Berlin worker concludes: "My prayer is that I may say and do the things that will draw these refugee people closer to the One who can help and who is waiting to carry their burdens for them, if only they will let Him."

What is real Christian service?

The above is one illustration of some of the results. It could be multiplied in a number of ways because Christian service is like love and diamonds, a thing of many facets, with each facet reflecting a part of a more complete and beautiful whole.

Besides volume of output there is motivation in Christian service.

More important than material things are friendship, love, and God.

The faces of people reflect the results of a more complete and beautiful service.

Report on the Pacific District Conference

Meeting at Ritzville

In the year that Charles de Gaulle came to power in France and the Democrats surged unmistakably across the political scenes of America in the primary election, more than two hundred delegates and visitors from the twenty-five participating churches of the Pacific District Conference gathered for their sixty-second anniversary in the Menno Mennonite Church at Ritzville, Wash., June 11-15. The two hundred and fifty Mennonites of this vast community have developed a deep appreciation for their community and their place of worship. The place of worship has become distinctive for its beauty as seen in the carefully-kept structure and grounds. Its steeple topped by a cross stands as a great symbol of inspiration in this great, open country. Since the church is 23 miles out of town, the daytime sessions and the serving of meals were held in the elementary school building.

It was in this year of 1958 that this body under the theme "The Call of Christ" based on Mark 1:17 grappled with the basic issues involved in Christ's call to the church. The vice-president, Peter J. Ediger, opened the first service by using the words of our Lord, "Come, ye after me." This became the vibrant note for this entire session. The veteran missionaries W. V. Voths, interpreted what the call of Christ had meant to China, Japan, and Taiwan and what it meant today. The president of the conference, Dan G. Regier, opened the conference by giving the call of Christ to mankind. Harold Burkholder related what the call of Christ had done for Africa, as he had witnessed it in his last summer's travel. Erland Waltner presented the call of Christ to the Conference as to its various responsibilities and opportunities. Aaron J. Epp, the Pacific District delegate to the World Conference in 1957, sought to convey how the spirit of Christ was working through the Mennonite brotherhood in this generation. Paul Boschman, missionary to Japan, challenged the young people to accept the call of Christ to service.

In this year when space travel and satellites have become common language, this assembly voted to still have a real concern for man on earth, especially in a time of disaster but also in sparing man's life by passing the resolutions:

"That we uphold the President of the United States in prayer and send him a letter stating our concern and imploring him to halt and to ban the testing of nuclear weapons."

"We petition the President of the United States to regard considerately the motive of the four men who we believe should be symbolic of the conscience and safety of the millions of men, women and children of the whole world who are being exposed to deformity and death, and who, in obedience to conscience have been imprisoned for attempting to sail a thirty foot ketch, the Golden Rule, into the Pacific Ocean bomb test area to protest with their lives the current series of tests by our government."

It has taken fifty-eight sessions to bring the men of this constituency to become fully organized under a constitution and to become now known as Mennonite Men. At their evening session Johnny Huebert, Pax roadbuilder in Paraguay captivated his audience with his life situation pictures and commentary. The assembled delegation accepted the constitution study committee's report, whose proposed revisions are to be adopted at the next session.

In this notable year, when our seminary is moving to Elkhart, Indiana, our education committee voiced the urgency to support the work of publication and education. The assembly was challenged to consider more intensive Sunday school training through the use of demonstration Sunday schools. The proposal was also made that the District paper The Worker's Exchange be called The Messenger (to be adopted next year).

In this year when major league baseball expanded to include the west coast, the church was again reminded of the words church extension and church outposts. The home missions committee was especially working through the matter of policy. What is the basic philosophy in sponsoring new congregations? This committee challenged us to accept that every minister is a home mission pastor and every congregation is a home mission congregation. Three ordination services were held during the year: Albert Epp, Lyman Hofstetter, and Peter Peters. Three installation services were conducted: Peter Peters, Sweet Home, Oregon; Norman Schmidt, Filer, Idaho; Frank Ewert, Monroe, Washington. This assembly spent its last hour on Sunday afternoon with a mission panel discussing the indigenous church on the mission field.

In this year of recession, the delegates still spent $1500 on meals, not counting the cost of coming to the conference and gave more than $1000 in offerings to the district work while in session, having given about $350,000 for church work during the year.

For its next annual session the delegation has accepted the invitation of the Grace Mennonite Church at Dallas, Oregon. The officers for the coming year are: Dan G. Regier, president; Peter J. Ediger, vice-president; Rudolph Lichti, secretary; and Joe Jantz, treasurer.

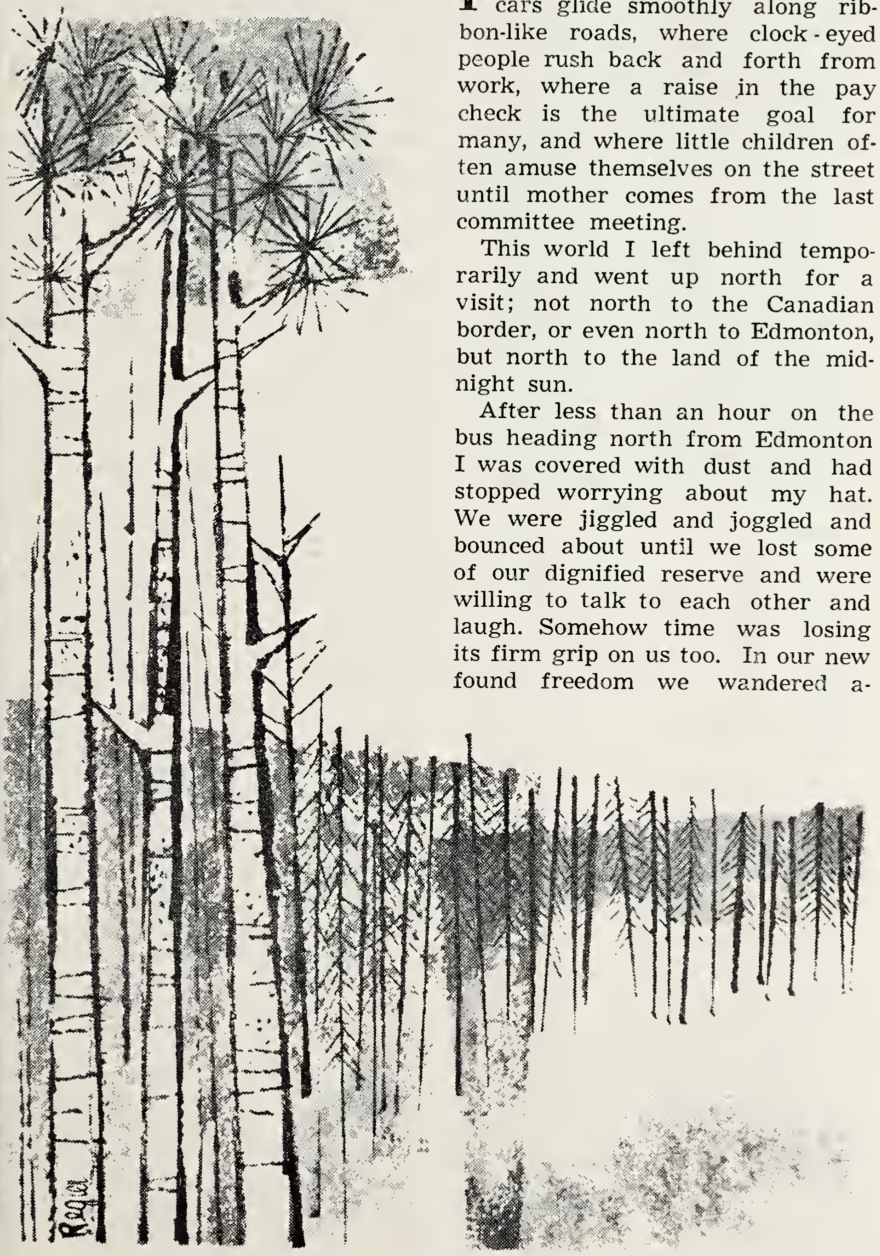
Aaron J. Epp

Mennonite Youth

Peace at Peace River

Like a mighty stream, the calm of Canada's north country inspires modern pioneers and sweeps them on to new horizons.

by Cornelia Lehn



I AM AT HOME in a world where cars glide smoothly along ribbon-like roads, where clock-eyed people rush back and forth from work, where a raise in the pay check is the ultimate goal for many, and where little children often amuse themselves on the street until mother comes from the last committee meeting.

This world I left behind temporarily and went up north for a visit; not north to the Canadian border, or even north to Edmonton, but north to the land of the midnight sun.

After less than an hour on the bus heading north from Edmonton I was covered with dust and had stopped worrying about my hat. We were jiggled and joggled and bounced about until we lost some of our dignified reserve and were willing to talk to each other and laugh. Somehow time was losing its firm grip on us too. In our new found freedom we wandered around in the fresh air whenever the bus stopped, until the driver tooted his passengers together and counted us all before he started. The little winding dirt road lured us on and on across the vast stretches of northern bushland, past delicate white birches and thoughtful green spruce, across mighty rivers and little streams, along lovely blue lakes and over the rolling hills, until there seemed no end to this great garden that God had made upon the earth.

Even though the road still beckoned over the hill and farther along the Peace River, I finally got out at Fort Vermilion, which is as far north as Juneau, Alaska, and where my sister, who is teaching school forty miles from the Fort, was waiting for me.

Here roads are not like satin ribbons. Here they are churned-up monsters that challenge every driver that comes along. The first Sunday I was here, we drove to a church service in a distant schoolhouse. The vehicle that took us was something like a cross between the ark, a huge truck, a ship, and an airplane. I believe it is the only one of its kind in the north, and was christened Snudmobile (snow-mud-mobile) by its inventor and builder. We climbed into it by way of steps that were lowered like a gangplank. The door was closed from the outside as is proper for an ark, the steps were pulled up, and then the engine roared off like an airplane. We flew up into the air, but I believe the Snud did not.

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We came down again with a hard thud and up again and down again, until when the door was opened from the outside at our destination, I was surprised that we had not all been turned into one large chunk of butter! Perhaps the mixture of dust prevented it. We all came out laughing, however, and could not remember that we had ever had a care in the world!

Of course that Sunday the roads were good—namely dry! The next Saturday the marvelous contraption with the enormous wheels undertook to transport us to the Peace River for a picnic. On the way back the roads gave us a slithering good time. The Snud pulled two trucks that had given up the good fight out of the mud, and then got stuck itself. Finally after about an hour, it was successful in wallowing itself out of the deep, mucky trenches, and in order not to let it happen again, went roaring off at a fast pace in and out of ditches and in abstract patterns across the road. This time man and his machine had won and the road lay sullenly behind us.

But roads are not the only things that have to be fought up here. There are mosquitoes. Millions of them! They accompany us wherever we go, even to bed. Old-timers around here have developed an admirable skill in catching them in mid-air, or clapping their hands together suddenly to put an end to another torturer. It is the first thing you learn, too, in order to exist, and you soon wave around like a windmill and keep slapping like the rest of them.

Even though our house here has screens, the mosquitoes somehow outwit us and before we know it, there is here a buzz and there a buzz and a buzz out yonder. A mosquito hunt, with oneself armed with a fly-swatter and a bomb that man has developed for this purpose is the routine before we retire. Then when they have all been killed as we suppose, and quietness reigns, we go to bed. What a wonderful feeling of having accomplished something really worthwhile! Zzzz —nearer and nearer—zzzzzz right over my nose and into my ear! Slap—zzzzzz it goes floating off into space. Missed it again! I guess the mosquito problem is like most other problems. It can't be solved in a day.

Coming to something more important than mosquitoes, (the little pests always do sidetrack me when I try to say something!) people don't rush back and forth from work here. I think they just keep on working and they enjoy life as they go along, not only in their spare time. Their goal is not a raise in the pay check either, but just to build up a home. Each is his own boss and consequently there are no strikes.

Yesterday afternoon we went to visit a family that lives half a mile from here. Their log cabin had already been covered with siding and the whole yard made a very neat appearance in the clearing. As we came to the house, more and more little children came running out to welcome us. The news of our coming having been properly reported, their mother came out too, to ask us in. She was tall and serene with the calmness of the north and her eyes were clear and friendly. She entertained us most graciously in her kitchen, where the floor was covered with sawdust to guard against the mud that was being carried in by many little feet. (I don't want to start a run on the north country, but I strongly suspect that neither this woman nor her husband had ever heard of a committee meeting, or had ever had their meal interrupted by the telephone!)

"We just got our bees," said our hostess, and with a humorous twinkle in her eyes told us of her brave husband who believed he could handle them without a net over his head and then had picturesquely displayed two big bumps, one over his right eye and one under his left, at church that morning. What could have been a better way to announce that he was now a beekeeper!

The children were also greatly interested in the bees. When she had prepared them for their Saturday night bath the night before (by the way, that would, of course, take place in the big washtub by the kitchen stove) she had jokingly remarked that the bees would probably forget to take their baths that night. One of the little boys had responded with a very serious and worried, "And tomorrow they can't —it is Sunday!"

Strangely enough, this family had not purchased the bees primarily for the sake of getting honey, but rather to get their alfalfa field to produce seed for sale.

All this time the little folk were watching their company with great eager eyes, and suddenly I noticed the little fellow next to "the boy who would come to school next fall," trying desperately to drag his little brother across the threshold so that we might see and admire him. Little brother was just as desperately trying to stay out. A mighty struggle ensued that was, however, entirely silent. Such is the making of great men!

We walked home past the lovely green wheat fields stretching far into the virgin forest. There is a calmness and a freshness about the north country that seems to enfold feverish little human beings in great, mighty arms of peace. And yet this peace is almost vibrant with strength and power. It rolls along like the mighty river that bears its name and sweeps all that give themselves into its keeping past the many difficulties on the new horizons.

Since I have been here I am becoming ever more conscious of the fact that there are new horizons for everyone, both material and spiritual. Our pioneer forefathers saw theirs and worked hard and long to strive toward them. Standing on the height of the foundations they built, we can see far into the distance. Are we made of the same stuff they were made of, or must we have a bottle of pop and an easy chair in order to exist? Can we open up new land and build roads and homes and schools and churches and warm Christian communities, or does our vision not reach farther than the top of our new modern bungalow that has become a place for us to sleep? Can we push forward also in the spiritual sense, build roads, break up new soil, and sow the Seed, or are we content just to go to church because it is the proper thing to do?

The sun has not yet set. Even though it is evening, it stands high in this land where during the short summer, it hardly disappears. Let us get our crops in and harvested before the winter comes when the sun will have ceased to shine.

Young people
face questions
on church unity.

How Many Are One?

Betty Currie

A GROUP of young people at a conference want to celebrate the Lord's Supper together. For the first time they discover that it is not easy for persons of a variety of denominations to come to the Lord's table together. They've never known this before. Each in his own church has come freely to the Supper.

How is this separateness at the Lord's table to be explained to them?

A college student from abroad is attracted to Christ by the Christian students he meets, and comes sincerely asking questions about the church. He thinks he would like to become a Christian. But, he asks, Can't I just be called *a Christian?* Why must I identify myself with one of your American churches? My people know the word Christian, but it is confusing for them to see so many different names used for Christian. What *is* the name of Christ's church?

A Bible club at high school is studying the Gospel of John in their weekly meetings. They are making a real attempt to see themselves as part of the gospel proclaimed. But they are puzzled by the seventeenth chapter: Christ's prayer that "They all may be one . . . that the world may believe . . . ."

What is this oneness He prays for? How can they be a part of the answer to His prayer?

Questions Churches Face

These questions on the mission of the church, its nature and its unity, are questions facing thoughtful young people in our churches. These are also the questions facing the theologians of our churches—and of the churches all over the world. They must have answers—answers first of all in terms of the gospel itself. What does it say regarding our mission and our unity? Are we as churches faithful to the gospel when we maintain our separateness? What does the gospel say about our oneness as the Body of Christ and our oneness in mission as His Body? How must we demonstrate to the world this unity of His Body as we seek to carry out His mission?

Consideration of the unity of the church immediately leads to questions about organizations, structures, relationships within and among denominations. Must we unite organically to demonstrate unity? Does co-operation among denominations become a means for, or a barrier to, expressing to the greatest degree the unity of Christ's Body?

What rationale can we give for Christians doing together only those things we can do better or more conveniently or economically than separately, instead of doing together everything possible short of compromise to our doctrinal convictions?

The culture we live in today raises questions for the churches to face. One family in every five changes residence each year. People are constantly coming into and leaving a community.

The mission of the church to the college campus, to minister to the Christian and to reach the non-Christian, calls us to reassess the stewardship of our resources as churches. How can the Body of Christ most effectively influence and mobilize for Christ the vast academic community in our nation represented by our thousands of schools and colleges?

The tensions of the present transition in relations among racial groups call the churches to re-examination of relations among Christians of various racial groups. And division is among us also because of difference in economic or social standing. These pressures of our culture give the church a call to demonstrate her unity.

For Adults Working With Youth

Adults working with young people in our churches must be aware that these are questions to which our young people must find answers consistent with the Christian gospel. Such questions demand much of the adult who seeks to give guidance to young people eager to live up to their loyalty to their Lord. We need to explore resources for giving such guidance. Our own knowledge and convictions about the gospel need to be examined. We need to grow in our thinking and faith. We ourselves need guidance in steps to take in seeking answers.

We do have resources at hand to help us equip ourselves: renewed diligence in Bible study; seeking anew the message of Christ to His church in the Scriptures; prayer together with other Christians seeking ways of tackling these problems; seeking forgiveness for failure to our Lord; sharing the thinking of other Christians and other groups of Christians who also have these concerns. We can find help from such books as *The Significance of the Church* by Robert McAfee Brown; *The Nature and Mission of the Church* by Donald G. Miller; *The Household of God* by Leslie Newbigin; *The Strangeness of the Church* by Daniel Jenkins; *Rediscovering the Church* by George L. Hunt.

MCC news and notes

BIG AND LITTLE LAM

HONG KONG—Old Father Lam is dead. He died in a truck accident. His wife, sick with tuberculosis, suffered severe shock after his death and also died. At their squalid little hut in the squatter area in Homantin they left three children. The oldest, 12, is now "Big Lam." There is also his younger sister and "Little Lam," has the task of feeding the family. When he can run errands—like fetching water or delivering groceries — he can make enough money for a couple of bowls of rice. But he prefers to be paid in food.

Even when there are no errands to run, "Big Lam" must still find food for four persons. So he takes "Little Lam" by the hand and the two make the rounds at mealtime with their bowls. Generous neighbors, who have a little more, sometimes give the young Lams the left overs of their meals. Usually it means a spoonful from this hut and one from that until they have enough.

There are thousands of youngsters in Hong Kong who duplicate this account. Without the supplementary food supplies given by MCC and other relief agencies they would probably die.

RAIN AND DROUGHT

MOROCCO — A note from Mast Stoltzfus (Elverson, Pa.), who works in agricultural development with the International Christian Service for Peace at Oulmes, Morocco, says the team is trying to find ways of tiding both feed and cattle over drought months.

"When there is rain," he writes, "the cows, sheep and goats can feast, but in the dry part of the summer they have nothing prepared for them, so the animal is either sold or they dry up with the grass."

Wheat is one of the major crops of the area, but drought conditions have prevailed. The farmers are very poor.

ICSP is an international organization for conscientious objectors to perform work in lieu of military service. Men from four nations are serving with an agricultural improvement station operated by the Moroccan government.

Executive secretary of ICSP is Milton Harder (Butterfield, Minn.). Mr. Stoltzfus is the MCC volunteer on the team.

OBJECTOR BILL GETS MENNONITE SUPPORT

BELGIUM—Mennonites of Belgium have urged the Belgian parliament to approve a bill which would grant recognition to conscientious objectors.

The Brussels and Bourgeois-Rixensart congregations asked parliament to "recall that their religious and moral convictions, based on the faith in Jesus Christ and His teachings, and defined from the time of the Reformation by their spiritual ancestors in the confessions of faith of Schleitheim in 1527 and Dordrecht in 1632, forbid them as Christians the use of violence."

The Belgian Mennonites said, "These convictions have already given place among us to a refusal of all service in the army, the penalty which has punished this refusal represented neither an advantage *to* society nor a correct comprehension of the incriminating deed."

The statement said they would "continue to pray in these troubled times when basic liberties and dignities of the spirit are as much threatened as the life of the nations, that those who govern them may be continually sustained by the grace of God."

Currently there is no provision for objectors in Belgium. Young men face the alternative of 18 months imprisonment or three years of underground work in coal mines and loss of civil rights. A number of Roman Catholics have registered as objectors in the past few years, and a small Protestant peace group has been active.

Membership in the Belgian Mennonite congregations number around 30 persons. Individuals or congregations are located in Brussels, Bourgeois-Rixensart, LaHulpe, Ruysbroek, Limal and Ohain. The Mennonite Board of Missions and Charities started the first work there in 1950.

CARE FOR RETARDED CHILDREN

MARYLAND—The four MCC volunteers working at the Children's Center at Laurel, Md., are attending classes taught by social workers and educators for the purpose of learning the special techniques in caring for the Center's mentally retarded children.

"There is so much to learn about each child before one really can do effective work with them," comments Lucille Detweiler (Fairview, Mich.). The volunteers are assistants to counselors in the children's villages.

Volunteer Elaine Landes (Lansdale, Penna.) became teacher of a class of children when the regular teacher was hospitalized for an indefinite length of time. The institution is operated by the Department of Public Welfare of the District of Columbia.

our schools

Visitors at Canadian Mennonite Bible College recently included Samuel Hsieh from Formosa who has been studying at Bethel College, and the missionaries, Otto Hamm and Mr. and Mrs. Ferd Ediger from Cross Lake, Manitoba, and Japan, respectively. "It seems to bring the mission field nearer home, to see native Christians and missionaries in our midst," one student remarked.

Hsieh characterized missionaries as those having a faith in the living God, a knowledge of the Bible and the ability to apply that knowledge in their lives. In visiting the Greek class Hsieh explained some of the dynamics of Chinese, Japanese, and Formosan languages and their relationship to one another and to the English. "This will make us appreciate Greek as an easy language," Mr. Janzen said.

Mr. Hamm spoke of some of the problems of his work with the Indians. His sincere concern for those to whom they are ministering certainly impressed us. Ferd Ediger reminded us that we are co-laborers with God.

As the school year draws to a close we are constantly doing last things. We attend last classes, have last meetings, play last games, and attend the last prayer meeting. A fellowship lunch for David Janzen followed the meeting. Professor Janzen, who will not be returning next year, was presented with Luther's translation of the Bible. Larry Kehler who made the presentation said that this particular gift had been chosen because "we know that Brother Janzen loves the Word."

jottings

PARSONAGE REMODELED

First Church, Reedley, Calif.: Miss Selma Auernheimer spent two weeks at Green Lake, Wisconsin, attending a YMCA Conference. Mrs. Ralph Eymann spent a week in San Francisco attending PTA convention. Mr. and Mrs. Rudy Bergthold celebrated their golden wedding anniversary with open house, June 15. They have been members of the local church for many years. May God direct them for the future. The remodeling on the parsonage has been finished. Quite a number of the brethren helped with the work. Mrs. Aaron Epp and Mary spent a few weeks in Minnesota visiting Mrs. Epp's brother, Orlando Schmidt, who was quite ill. Mr. and Mrs. David Krahn and three children have moved here from Winkler, Manitoba. They are living near Dinuba. Mr. and Mrs. Ed Dettweiler, who formerly lived in Fresno, but moved to Reedley two years ago, have built a new home on the acreage back of his father's place. Mr. Dettweiler is engineer for the KFRE radio station near Munson. Mrs. Dettweiler is a schoolteacher.—J. P. Glanzer, corr.

BIBLE SCHOOL AND CHRISTMAS BUNDLES

Friedensfeld Church, Turpin, Okla.: Our Sunday school attendance June 8 was 104, which is about our average attendance. Visitors in our church that Sunday were Mr. and Mrs. Marvin Janzen and family from Medford, Oklahoma. Bible school closed June 6. Teachers this year were: kindergarten, Mrs. Paul Ediger assisted by Lorene Dick; first and second grade, Phyllis Isaacs; third and fourth, Mrs. Chester Windsor; fifth and sixth, Mrs. Arnold Regier; seventh and eighth, Pastor Levi Koehn. Our enrollment the first week was thirty-four, but four pupils dropped out the second week. The Ladies' Aid met with Mrs. T. T. Dirks in Liberal as the church basement was being used for Bible school. Seventeen members were present, and twenty-seven Christmas bundles were packed.—Mrs. Paul Ediger, corr.

CAMP SITE DEVELOPED

First Church, Aberdeen, Idaho: A children's consecration service was held on Mother's Day. The film "Silent Witness" was shown by our young people May 25 in the evening. The morning message was brought by Marvin Linscheid. Pastor and Mrs. Dyck spent some time in Kansas recently. They attended the graduating exercises at Bethel College, May 25, 26. Among the graduates were Evelyn Dyck and Delores Suderman, the daughters of the Dycks, also Esther Wiebe, our missionary to India. On May 26 Evelyn Dyck was married to John Bertsche. Pastor Dyck officiated. Our vacation Bible school was held May 26 through June 13. William and Delores Block are with us and teaching in vacation Bible school. William is assisting Pastor Dyck during the summer months. During the Memorial Day week-end about forty individuals spent one or more days working at the Palisades Mennonite Church Camp. Work is continuing with the water line to the camp site, clean up, and work in preparation for the three retreats to be held in July. Recently two used school buses were purchased by individuals, one is to be used for transportation by various organizations of the church and the other one is being fitted as a portable kitchen at the church camp.—Corr.

DISCUSS MODERN DRESS

East Swamp Church, Quakertown, Pa.: Our Children's Day service provided blessings for those in attendance. The boys and girls showed their eagerness and enthusiasm as they presented their parts which included a play by two junior classes. Donald Jenkins was honored at high school commencement with the Future Farmers of America prize. Marlene Ruth is giving part of her summer teaching summer Bible school at the Go Ye Mission in Missouri. Janice Awckland is teaching at the Smith Corner summer Bible school. The youth fellowship discussed the question: "Resolved: That we as Christian young people can maintain a positive Christian testimony and at the same time conform to modern styles of dress" in a lively debate at the evening service of June 15. Nine young people from the pastor's class were received as members on June 15.—Corr.

OUTDOOR WORSHIP SERVICE

First Church, Bluffton, Ohio: Eighteen members were added to the church recently and five were given associate membership. One Sunday morning children thru sixth grade had charge of the program during the Sunday school hour. At the opening of the morning service a parent-child dedication service was held for nineteen children. Our summer Bible school will be held from July 21 to August 1 in co-operation with the Bluffton College summer school. Mrs. Harry Yoder will be instructor of the college class and will give general supervision for all teachers of the Bible school classes. The Bluffton ministerial association is sponsor of this school. Special congregational meetings have been held to discuss our church giving program. An every member canvass will be made to consider pledging to the total work of the church. A stewardship committee will be appointed to look after this phase of the church program. An outdoor worship service is planned for Sunday evening at the college cabin. Professor Berky and Miss Moon of the college faculty will be the speakers on the subject "This Is Our Father's World." Darvin Luginbuhl and Richard Pannabecker will have charge of the children's program. —Corr.

BOSCHMAN SPEAKS

Inman Church, Inman, Kansas: Mr. and Mrs. Paul Boschman, missionaries on furlough from Japan were with us May 25, sharing their experiences of sowing the Word and the receptivity of hearts to the gospel message. We thank the Lord for those souls whose hearts have proved to be good soil and join in prayer for those who have stony hearts. An enrollment of 159 was reached in our community Bible school. Virginia Plett, Kathleen Doerksen, Janice Willems and E. J. Schierling joined our fellowship and were baptized May 25 on their confession of faith. The junior department presented a Children's Day service. Christmas bundles were dedicated in this service also. Our annual Sunday school picnic was held Memorial Day. Parents brought their children for consecration on Mother's and Father's Day. Donna Froese and Virginia Heidebrecht taught summer Bible school in the Kansas City Mennonite Church under the voluntary service program. Carloads of men and women have responded to the tornado disaster area in ElDorado. Mr. and Mrs. Wayne Belknap are the parents of a baby girl, Jayne Ollie, on May 1. Wilbur Wiens and Margaret Friesen were united in marriage on June 1. —Corr.

MEMORIAL SERVICE AT CEMETERY

Alexanderwohl Church, Goessel, Kan.: Commencement exercises at the Goessel High School were conducted May 22, with Dr. Eugene Hoak, chairman of the department of speech at Wichita University presenting the commencement address, "Open the Door—Now." There were 20 seniors graduating. The annual Bethesda Hospital and Home

Mission sale was held in the Goessel High School the evening of May 29. On May 30, President D. C. Wedel of Bethel College gave a brief memorial message at our cemetery. Fifteen young people were baptized on Pentecost morning. The Relief Committee reports the goods which were donated, plus the $441.11 received in cash, made it possible for us as a church to prepare 209 Christmas bundles.—Corr.

ALL DAY BIBLE SCHOOL

Menno Church, Ritzville, Wash.: Our church had the privilege of being host to the Pacific District Conference June 11-15. The theme was "The Call of Christ." The theme of the young people's banquet was "Wide Open Spaces," and Paul Boschman was the guest speaker. June 6 the young people had a progressive dinner honoring this year's graduates. Beth Schrag of Ritzville had the honor of being salutatorian of the class. Mr. and Mrs. Wilber Voth were received as new members May 25. P. M. and Herbert Janzen spent about ten days doing voluntary service painting mission buildings in the mountain mission field in May. Pastor Janzen conducted a dedication service for infants May 11. Alvie Schrag and P. M. Janzen were among those who filled the pulpit in the Warden Church since April. Mr. and Mrs. Gordon Dyck are serving the Warden Church this summer. Gordon is attending the Mennonite Biblical Seminary. Summer Bible school was held June 19-25. Sessions were held all day due to driving distance.—Mrs. Franklin Toews, corr.

SUNDAY SCHOOL CONVENTION

Swiss Church, Alsen, N. Dak.: Child dedication was held on Mother's Day, May 11. Summer Bible school was held May 26-30 with seventy-six children enrolled. The program was held May 30. Sunday school convention was held at the Alsen H. S. Gym on June 1, and Youth Conference was June 2 and 3. Main speaker for both occasions was Dr. Clarence E. Fast, executive director, Greater Chicago Sunday school association. His messages were entitled, "Faith—a Force or Farce," "Three Points of a Sensitive Conscience," "Five Guarantees in the Bible," "To Forgive and Not Fear," and "Reality of Maranatha." Workshops were presented during the morning and afternoon sessions. We are happy to see our group of young people home again for the summer, after having attended school.—Mrs. F. Feil, corr.

NEW PASTOR INSTALLED

Bethel Church, Fortuna, Mo.: A basket dinner March 30, sponsored by the Brotherhood, and a shower of food and clothing was given the Phelps family that moved into the community and had lost all their household goods by fire before coming here. The young people had charge of the Easter sunrise service. Good Friday and Easter Sunday, Bro. and Sister R. L. Hartzler of Bloomington, Illinois, were with us. Bro. Hartzler presented the message on both occasions. Holy Communion was observed on Easter Sunday. Miss Ada Stoltzfus, a relief worker from Jordan, gave some interesting facts and also brought the great needs in their field of work, April 17. The young people sponsored a rally April 25 attended by four neighboring churches. The film "Seventeen" was shown. Paul Hilty terminated his preaching service at our church, May 25. He faithfully served as pastor for a year and a half. Sunday, June 1, we welcomed Bro. and Sister Ernest Porzelius into our midst. June 9 Bro. Hartzler gave a challenging message from Ephesians 3:7, "I was made a minister," before licensing and installing Bro. Porzelius. Mrs. Porzelius came into our membership from the Salem-Zion Church, Freeman, S. D., and Bro. Porzelius from the Flanagan, Illinois, church.—Corr.

SUMMER PASTOR

West Zion Church, Moundridge, Kan.: The Mission Workers observed guest day at their April meeting. Members of the mission society in the other churches of Moundridge were invited. Each society furnished a number on the program, with Mrs. Harris Waltner as leader. After the program light refreshments were served in the social hall. Child dedication services were held on Mother's Day with 8 children participating. May 18, five young men were baptized and received into the church fellowship. May 25 Mr. and Mrs. Ed. T. Stucky celebrated their golden wedding anniversary. Pastor Waltner and family were in Freeman, S. D., on June 1, where the pastor participated in the ordination services of his brother. The Leonard Wiebes of the Seminary are with us. Mr. Wiebe is serving the two local churches as summer intern pastor. Mrs. Wiebe has served us with vocal music. Dave Siemens was elected deacon at the semi-annual business meeting in June. Births: a son to the Arnold Pjeskys; a daughter to the John Loewens. Weddings: Leonard Loganbill Jr. and Shirley Schmidt at Goessel.—Corr.

SEMINARY SHELLY SPEAKS

Tabor Church, Newton, Kan.: The funeral of Mrs. Simon J. Schmidt was held April 3. We had children's consecration on Mother's Day. On May 12 we had the Bible school program. Pentecost, eight young people were baptized and received into the fellowship. June 1, communion service was held, and in the afternoon Mr. and Mrs. Abraham Schmidt celebrated their golden wedding anniversary. In the evening the young people had a wiener roast. Harold Regier led the singing and H. B. Schmidt told of his recent trip to the South. The ordination of James Waltner was June 1, in the Salem Church, Freeman, South Dakota. Velma Dirksen and Vernon Frey were united in marriage June 2; on June 4 the wedding of Nila Frey and Morris Woelk took place. Andrew Shelly of Chicago was our guest speaker June 8. June 14 Mornia Thiesen and Paul Graber were married. June 15 we had the installation services for Pastor and Mrs. Waltner with Albert Gaeddert and Ed Stucky participating. In the afternoon was the silver wedding anniversary of Mr. and Mrs. Jacob S. Franz, and in the evening we had a farewell for the Ed Stucky family, with a fellowship meal after the program.—Mrs. Alfador Frey, corr.

mutual aid placement

PERSONNEL WANTED

Married man with farming experience to work on livestock and grain farm in north central Illinois, to start March 1, 1959. Modern home, on school bus route and eight miles from General Conference church. If satisfactory could work into renting the farm. Write to: Mutual Aid (No. P. 236).

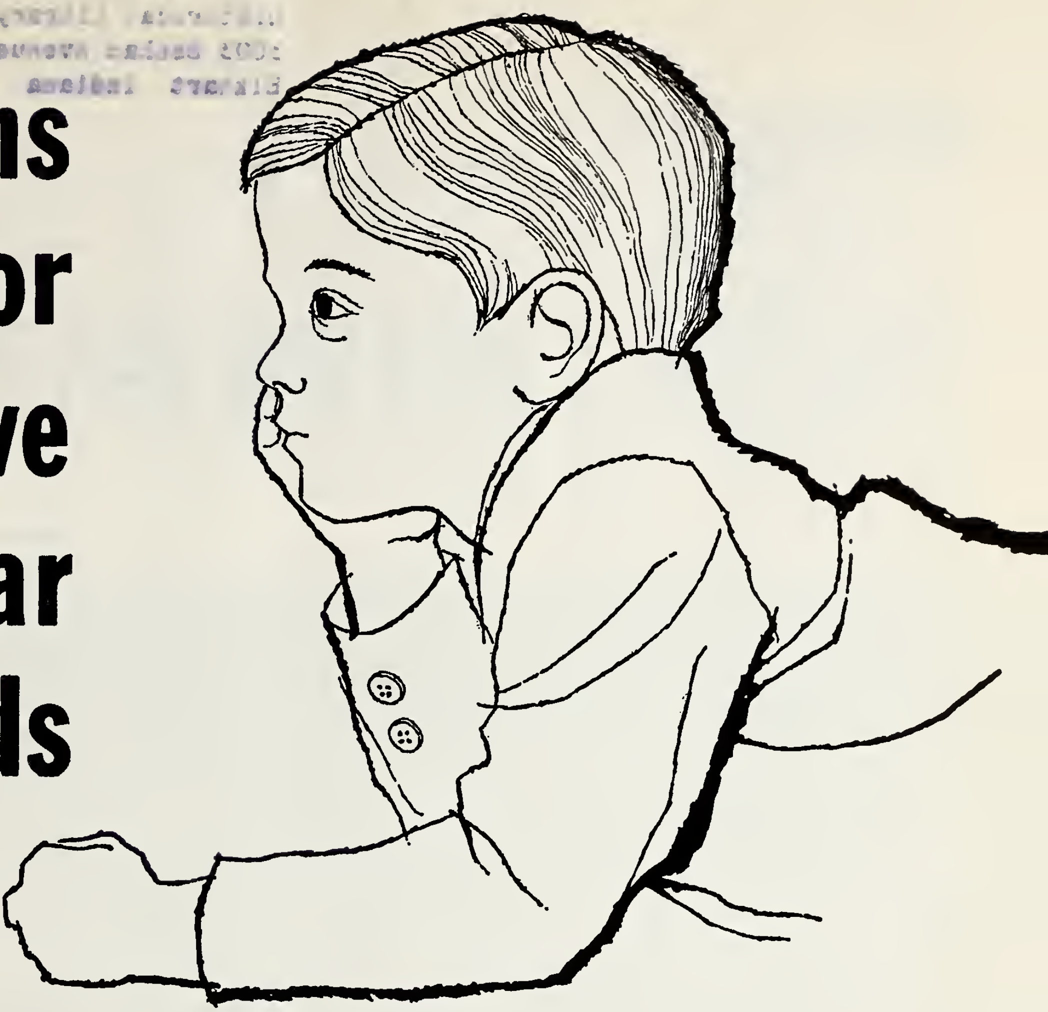
FOR SALE

Tip Top Ranch—1200 acre ranch with modern seven-room home, two large barns, fenced corrals, and loading chute. Ranch capacity adequate for 300 head of cattle. Write to: Mutual Aid (No. P. 237).

into the beyond

David P. Eitzen, Mountain Lake, Minnesota, and minister since 1900, was born in Russia in 1875, coming to America with his parents at the age of three. He passed away at the Eventide Home, Mountain Lake, on June 7, 1958.

lessons for five year olds



ɟ Faith Kindergarten II Lessons guide the five-old child through interesting work and study ac-s. Designed for use in all Sunday schools large or , these lessons provide for work centers for cre-individual and group activities as well as for teresting class session of singing, Bible stories, nderstandable discussions of the child's love gift, eme of the lesson, and the lesson's meaning to ndergarten child.

ɘrials

ı Leaflets. Each week the child receives a colorful leaflet which contains the story in words on the ; level, a special home activity or story for parent hild, and a four-color illustration of the Bible Illustrations for this set of lessons have been ɘd from the Providence Lithograph Company's ʼ of biblical illustrations, one of the largest col-ıs of its kind in the world.

ɘr's Manual. This manual is the teacher's step-p guide for teaching the lesson and provides lant information for the understanding of chil-ınd the teaching process. Material for the full course is all under one cover.

Teaching Pictures. A set of thirty-six (36) large color pictures are an important visual aid in making the Bible experience real.

Songs We Sing. This song book is a necessary part of the teacher's equipment and will be useful for parents too. All the songs in the course are from this book.

German Leaflets. The materials for the pupils (lesson leaflets) are also available in a German edition.

where to order

These materials may be ordered from the Mennonite Bookstore, 720 Main Street, Newton, Kansas. Prices are as follows: Kindergarten II Bible Lesson Leaflets, 27c per quarter (German edition, 32c per quarter); Kindergarten II Teacher's Manual, $2.50; Kindergarten II Teaching Pictures, $3.75; Songs We Sing, $1.50.

other pre-school courses

Living Faith Kindergarten II Lessons were carefully selected and edited to fit the curriculum needs of General Conference Mennonite Sunday schools. Also available in this series is the Living Faith Nursery Course for three-year-olds. For classes of four-year-olds we recommend the Herald Kindergarten I Lessons available through the Mennonite Bookstore, Newton, Kan.

If you want to begin using this material in October, mail your order by July 25.

Mennonite Biblical Seminary X 021
Historical Library Club 2
3003 Benham Avenue
Elkhart Indiana

conference notes

COURSE FOR MISSIONARIES

A missionary orientation course for missionaries on furlough, missionary candidates, and 1-W men in mission work is being held in the Eighth Street Mennonite Church, Goshen, Indiana. Beginning on July 2, the course will end on July 11.

Special features of this meeting include Bible studies by A. E. Kreider and Erland Waltner and the following courses: Mennonite History and Mission Interest, S. F. Pannabecker; Missionary Health and Medical Missions, Dr. H. Clair Amstutz and Dr. H. E. Dester; The Bible in the Missionary's Life, Eugene Nida, American Bible Society; The Woman Missionary, Mrs. Winifred Waltner; Contemporary Mission Concerns, J. D. Graber; and Patterns of Mission Work for the Congo, Harvey Driver.

In addition to the above personnel members of the Board of Missions and its staff will participate in this course.

GOALS FOR CHURCH PAPERS

Philosophy and goals for our church periodicals were discussed by the Editorial Committee and the editors of *The Mennonite* and *Der Bote* in a meeting at Newton on June 19. The group decided to prepare a statement on this subject for study and possible approval. Present for this meeting and the two-day session of the Editorial Committee which preceded it were: Paul R. Shelly, Bluffton, Ohio; Jacob J. Enz, Elkhart, Indiana; Robert W. Hartzler, Goshen, Indiana; Mrs. E. J. Miller, Moundridge, Kansas; H. T. Klassen, Winnipeg, Manitoba; Walter Quiring, Rosthern, Saskatchewan; and J. N. Smucker, Goshen, Indiana.

NEW SERVICE UNITS

There have been eighty-one people assigned to sixteen projects of service for the summer, under the General Conference summer program. Volunteers are already serving in a number of places. It is expected that others will be applying.

Koinonia Farm, Americus, Georgia; Assiniboine Mission Camp, Springstein, Manitoba; and Kansas City, Kansas, are three new units which have been opened.

OBSCENE MAIL BILL PASSED

The House of Representatives has approved legislation cracking down on the sending of obscene literature through the mails. The measure, H. R. 6239, has been referred to the Judiciary Committee of the Senate.

The current proposal is designed to shore up laws already on the books. Federal courts have nullified current laws by ruling that a person who mails obscene literature can be tried only at the place he deposited the mails.

Communities have found it difficult to cut off the flood of obscene materials coming through the mails from areas of the country where there is little control and a "liberal attitude" about obscene literature.

Under the new law, an offender could be prosecuted in the community where the obscene material is received, as well as in any district through which it passes.

CRISIS AND OPPORTUNITY

"Frank Laubach spoke simply and powerfully in our church at Upland, California," reports Paul Goering, the church's pastor. "Two-fifths of the world's population stands against the West in the Soviet camp. Another 2/5 in Asia and Africa hesitate in deciding which way to go. If they go against us, eventually we'll be swallowed up.

"The millions in this latter group are desperate. They don't want handouts; they want our know-how, our methods that will enable them to cultivate their land, grow more food, improve their cattle, control disease.

"We can save them if we want to. God has given us, His church, the means to do it. And by it we could make friends for America. Instead of hatred for the U. S. and having officials spit upon, we could make America the most beloved nation on earth.

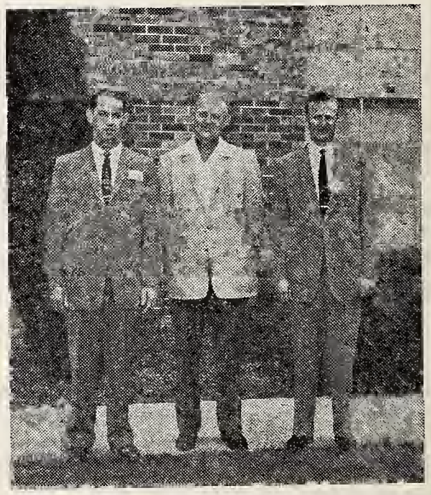
"How? By sharing our know-how for lifting these millions from their poverty, disease and ignorance. Our Paxmen are doing it now—in Greece, Jordan, Paraguay, Egypt, Korea, Peru, Austria, Timor, Nepal, Indonesia, and Germany. But it isn't enough. We spend millions to arm their governments against communism, but in comparison only pennies to lift their poverty, disease, and illiteracy.

"Make no mistake; they are not helpless, and they are not content to remain as they are. They will get help somewhere. We can win them if we help them. Bombs and missiles won't do it, but more Paxmen, missionaries, and relief workers will if we care enough to send them. It's the only way they will know Christ's compassion and the only way to lift them."

RESOLUTIONS ON NUCLEAR POWER

Ritzville, Washington. June 14. Delegates from California, Oregon, Washington and Idaho, attending the 59th Annual Session of the Pacific District Conference in Ritzville, voted to ask President Eisenhower to halt the current tests of nuclear weapons in the Pacific.

The Conference also agreed to ask the President to give "considerate regard to the motives of the four men" imprisoned for attempting to sail into the forbidden bomb test area to oppose the tests with their lives.



New officers of the Pacific Conference are: president, Dan G. Regier, Lynden, Washington; treasurer, Joe Jantz, Ritzville, Washington; and vice-president, Peter Ediger, Fresno, California; pictured above. Rudy Lichti, Reedley, California, was elected treasurer. A report on the activities of the Pacific District Conference appears on page 408.

JULY 15, 1958

MENNONITE
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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

da Church, Marion, South Dakota; scene of the Northern District Conference

Cornelius J. Dyck—CHALLENGE TO CHRISTIAN EDUCATION
Ellis Graber—GOD COMMANDS—GO FORWARD

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Photo by Al Nickel

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of things to come

Friedenswald Retreats:
July 14-19—Pre-junior No. 2
July 21-27—Intermediate
July 28-Aug. 3—Senior
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 27**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

THE TEACHING TASK There is real need for thorough teaching of the great truths of God as found in the Bible, and to show how these truths are actually to be lived out day by day. These truths are not merely fine theories which at the same time are impracticable in the kind of world we live in. They are relevant to our day and age. It is the task of the church to get both the truths and their relevance to actual life clearly before all age groups.

For this reason the Winnipeg Conference set out as one of its goals "Trained personnel and adequate facilities for the teaching program." An article in this issue deals more in detail with this goal and its importance.

Well trained and prepared teachers and adequate tools with which to work; these are items of such importance that no church can afford to neglect them. There is an art and a skill in successful teaching that needs to be understood and used. Special training courses for our church school teachers can be a definite help. Separate classrooms with the needed equipment can make such teaching more effective and impressive.

Churches do well to give this matter careful consideration in reviewing their needs and possibilities. Along with building programs there should also be carefully worked out training programs for those who are to use the extra rooms to best advantage.

PARASITES OR PRODUCERS There are forms of plant life that live entirely on others. They have no roots in themselves except as they attach to other plants and draw life from them. Frequently they kill the plant upon which they feed.

But most plants have their own roots and feed from the good earth. They turn their energies into producing fruit, which in turn becomes an important article of food.

Parasites or Producers; which are we? Do we live merely on the toil and fruit of others without giving anything ourselves? Do we accept all the blessings and gifts of God for selfish purposes without giving out help and love?

The true Christian is a prolific producer. Like a beautiful flower he gives forth the sweet aroma of a good life. Like the fruit tree he has the fruitage of a concerned and helpful life. He inspires faith and courage; he helps in whatever ways he may be of service to others. He reflects the life of his Lord in going about doing good. He is a tower of strength in mid-life and a calm blessing in old age. All through his life he blesses those who come in contact with him.

Parasites or Producers; we are one or the other. We either clutch for ourselves, or we share what we are and have with all about us. "By their fruits ye shall know them."

God Commands-Go Forward!

The Lord said to Moses, "Why do you cry to me? Tell the people of Israel to go forward." Exodus 14:15

THE PLAGUES were over and Pharaoh had finally given his consent to free the children of Israel from slavery. Defiantly under the leadership of Moses the Hebrew people made their way toward the sea and the wilderness. While making camp they looked up and took notice that Pharaoh and the Egyptians had changed their minds and were pursuing them with chariots of the mighty army.

In this dramatic and tense crisis the people were gripped with fear, lost their sense of perspective as God's chosen people, and complained bitterly against Moses with biting sarcasm.

Moses rising to the occasion said "Fear ye not . . . stand still and see the salvation of God." Having thus spoken he began to pray.

But the Lord said to Moses, "Why do you cry to me? Tell the people of Israel to go forward."

There are some striking parallels between the story of the Israelites and the Mennonite Church. We note first that the Israelites faced an unknown future. We confess in all honesty our future is also unknown. The Israelites were a minority group in their day. So are we! They were a chosen people for a specific mission in their day. We too have been chosen for this hour. We observe also that their group was organized, much as all groups must be, officially or unofficially, for orderliness, unity of purpose, and effort. Also there were the leaders Moses and Aaron, and men of other offices with their respective duties. These and other similarities of mood and spirit become more vivid as we consider three challenges that come to us out of the Israelite exodus.

WE observe, first of all, in this challenge that the problem is not God's will. Rather our difficulty lies in the lack of human desire to know God's will, to seek it and to continue to seek it until it is discovered, and once having discovered it to follow it.

In this respect the Israelites were all too human for not once in this crisis do they ask the question, "Lord, what shall we do?" They were concerned with their own welfare and comfort. It would have been better for *US* to serve the Egyptians." There they could be sitting by their flesh pots, with enough to eat, and have a place to live! Their lives would not be in danger. There would be safety and security without risk. So they asked, "What will be best for *us*?"

This is the eternal sin of selfishness that enters into human thinking all too frequently. We teach our little children, "God first, others second, and self last." But so often we fall short in practicing it.

Not only individually, but as a church, and as a conference, as we plot the course for tomorrow is not this the first question we should ask —"Lord, what wilt thou have us do? What is thy will?"

What a challenge there is today for the church of Jesus Christ to rekindle that fire of old and remind ourselves once again that the first commandment is to love the *Lord our God* with all our heart, and soul, and mind and strength.

WHEN fear gripped the Israelites in that crisis their sense of perspective gave way and they saw the yesterdays with all the evils of slavery as grand and glorious, and the present and future hopeless.

Condensed from the Conference Sermon by Ellis Graber, president of the Eastern District Conference, May 1, 1958

It is well to remind ourselves that on both of these counts we are habitually wrong. The past is never as glorious as commonly conceived, and the present is not as hopeless as usually pictured.

There are always those who wish they could turn back father time, who laud the glorious yesterdays, dreaming of ways they might take to recapture the irresponsible days of childhood. It is then good to go back, study the facts, and see that with all the roses there were also thorns.

On the other hand are the skeptics of the present. George Bernard Shaw was one of these in the extreme when he said the longer he lived the more convinced he was that the earth was a lunatic asylum for other planets. Others in lesser degree find this age hopeless.

But these views are not deterrents to us for we have heard the same message God burned into the heart of Moses at the burning bush.

> "Take off thy shoes from off thy feet for the place where thou art standing is holy ground."

So it is not the place where our forefathers stood 275 years ago, or where we will be five years from now, or fifty years from today, but right where we are is holy ground. "And the Lord said . . . Tell the people to go forward."

IN this dramatic moment Moses wisely turned to the people and called a prayer meeting. "Stand still . . . and he cried to God." But the Lord said, "Why do you cry to me? Tell the people to go forward."

Let it be said emphatically that we believe in the efficacy of prayer. That is an exceedingly important phase of our religious life that dare not be neglected. Individually and collectively we need to pray more, not less. We need to come to the throne of grace and say with the disciples, "Lord teach us to pray."

But let us also recognize with Jesus that there are right and wrong ways of praying. We shall not be heard for much speaking or for prayers uttered to be seen and heard of men. Neither shall we be heard if prayer becomes a substitute for action.

This the children of Israel had to learn. There is a time to gather at the mountain and fall on our knees and pray, and there is a time to march forward. We, like they, so often undergird our actions with prayer. All too often we set our own patterns of procedure and then pray God's blessing on them that they may be carried out. What we forget is the more vital truth that we should pray to find God's will and then undergird that prayer with action.

We are not thinking of perpetual activity or movement, business for the sake of doing something. We are thinking of a purposeful going forward under the guidance of the Spirit of the Living God. We are pilgrims journeying to a Promised Land, which like Moses we may see from afar, and yet never enter. Never should we forget the words of George Meredith — "The soul has only one road and that is forward."

The Apostle Paul, with a divine discontent beating within his breast said, "Not that I have already attained . . . or am perfect . . . but this one thing I do, forgetting what lies behind and straining forward to what lies ahead I press on. . . ."

Forgetting what lies behind—successes, failures, joys and sorrows—requires deliberate effort and discipline. Going forward also means deliberate effort on our part. These are not things that can happen by themselves, by luck or chance.

God is speaking to us urging us to prepare ourselves for the forward march. The Promised Land still lies beyond. Let us forget what lies behind. Let us press on toward the goal of the upward call of God in Christ.

the brother who is different

"All we know, is that they (Canaan's descendants) went into the Ethiopian widerness *WHITE* and they camet out *BLACK. REMEMBER,* there were Monkeys, Apes, Baboons, Gorillas and Orangutans in that jungle. They could have *integrated*." This is the quotation from a writer whose book tries to prove that the Bible is against racial integration.

Another author writes, "So long as we allow racial barriers to divide us 'in Christ,' do we not in so doing cancel out our plea to non-Christians for the recognition of Christ as the answer to the problem of race?"

These are the two camps of thought on race. As Christian Mennonites let us not palm off this struggle by saying we are not involved. We pushed the Indian into the deserts and northern wilds of our countries; we brought the Negro here against his will; and now we are witnessing a civil war within our land—white against black.

Whenever racial incidents occur in our countries, hundreds of millions of non-whites in Asia and Africa have their doubts about Christianity. At the age of fourteen, Emett Till, a Negro, was murdered because he was said to have whistled at a white woman. The two white men widely considered to be guilty were cheered in the courtroom when they were acquitted. The life of a Negro in Mississippi is not worth a whistle. Any woman in the U. S. can send a Negro to the electric chair by claiming she was insulted. You may be surprised to know that until now no white man was ever sentenced to death in Mississippi for killing a Negro.

We have a long history of opposition to war, saying that love instead of guns is the answer. There is an increasing awareness that to say we have love is not enough; it must show up in our doing as well. Just recently five Mennonite men made a tour of the South trying to see where we might witness to this situation. We have work in Gulfport, Chicago, and Philadelphia, where we find ourselves involved. May the love of Christ continue to involve us. Some helpful reading:

Alpenfels, Ethel J., *Sense and Nonsense About Race,* Friendship Press, New York, 64 pages, 50c.

Mays, Benjamin E., *Seeking to Be Christian in Race Relations,* Friendship Press, New York, 85 pages, $1.

Pope, Liston, *The Kingdom Beyond Caste,* Friendship Press, New York, 170 pages, $1.25.

Race Relations Packet, Board of Christian Service, 722 Main, Newton, Kansas, 25 pamphlets, $2.00.

Tilson, Everett, *Segregation and the Bible,* Abingdon Press, Nashville, Tennessee, 176 pages, $1.25.

Tour to the South, Board of Christian Service, 722 Main, Newton, Kansas, 37 pages, free.

—Leo Driedger

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Challenge to Christian Education

THE religiousness which characterized the post-war American scene is still continuing. The signs are many. Dozens of revival teams are at work from Dallas to Vancouver to New York using every modern technique to win commitments. Church membership is at an all-time high as is church building activity. The demand for church workers has never been greater. Even a "small-time" preacher now has his own radio network. Statistically three out of four people in North America are related to the work of the church in some way.

This concern with the faith ought to be a real cause for rejoicing. Certainly much work is being done for Christ and the kingdom. The disturbing element among all this religiousness, however, is that so much of it seems to be completely unrelated to the crises and tensions of individual and corporate life. The Christian faith is not serving as a resource of strength to meet failure or of wisdom to overcome indecision. Christianity actually seems to have become largely irrelevant to the real problems of the age. There are few vicious critics of the faith among us, few scoffers, but those who find the words of Jesus decisively relevent to their own situation seem equally few except in undisturbed rural communities here and there.

For a time our pulpits saw secularism as the root of this irrelevance. A tremendous increase in stewardship, however, shows that secularism may not be the major problem. Other whipping boys have been trundled in among which the most guilty, of course, are the world, the flesh, and the devil. When the message is not received, it has been thought, the devil must have hardened the heart. It is not often realized that he can also weaken the mind and the message equally effectively. Generally, however, the reaction to an awareness of the irrelevance of the message seems to have led only to a more thumping proclamation. But the adding of twenty more stations to a Sunday network does not make an inconsequential message any more relevant than the pulpit pounding of a man who has nothing to say.

Now if the gospel is relevant, if it really has something decisive to say to us in our time, why is this message not being heard? Because we who have received it are garbling it badly! We distort it on the one hand by dismembering man, so to speak, and picking only his soul as the object of our concern. This not only destroys the biblical image of man in favor of an impossible abstraction but also prevents all the lost dimensions of man's existence from being subject to the call of God through Jesus Christ. We distort it on the other hand by establishing not a relationship but an identity of the secular and the sacred. Too often this has been no more than a reduction of the Christian message to the lowest common denominator. How then can the gospel be related to modern living in such a meaningful way that its impact will be decisive in all areas of personal and interpersonal existence?

This, it seems to me, is the function of Christian education. Christian education cannot be carried on in a cultural vacuum and remain Christian. Together with all education it seeks to promote insight and understanding and to relate this new knowledge to the problems at hand. Its uniqueness lies in the relationship which it seeks to establish between insight and faith, between problems and faith. Christian education is not the ground of love but it relates this love meaningfully to wider horizons and deepens compassion with insight. The Christian answer to the non-Christian world needs to be given at many levels, on many fronts, in a variety of ways though the content will remain the same. Christian education brings the question and the answer together in a meaningful way—it makes Christianity relevant. Because the questions modern man asks have often not been understood the Christian answer has seemed meaningless and irrelevant. It is the task of Christian education to help the individual establish a responsible relationship to God in all areas of living, to overcome petty prejudice and to highlight the things that really matter most to the man of faith.

To achieve this task trained personnel and adequate facilities for the teaching program become indispensable. Many capable young people have been lost to the church because in high school or Sunday school or college they were not helped to see the place of faith in their own thinking and planning. Some excellent Christian teachers have been forced to unhappy vocational decisions because the church has failed to appreciate and recognize their efforts to make the Christian faith truly relevant. To preach and teach the gospel of Christ *effectively* in the twentieth century we need leaders who have received a twentieth century education. To achieve this, adequate facilities become very necessary but these too become a means to an end, i.e., to relate the Christian faith so clearly to the problems and decisions of modern man that the life in Christ becomes the thing he wants more than anything else.

From its beginning the General Conference has carried a large vision for Christian education. This vision has, I think, continued to grow with the years but we have too often scattered our forces. Adequately trained teachers foster unity (Matt. 7:16a). They kindle the fires of devotion and enthusiasm. Adequate facilities make possible the training of such teachers. The future of the church of Christ, of which the General Conference is a part, rests heavily upon these teachers and facilities. If it is our concern to make Christ known to the world in such a way that the nonchristian will understand and decide for Him, then this concern must show itself in our vision.

Cornelius J. Dyck

The Making of a Good Hymn

Music in Worship

*David H. Suderman**

WHEN is a tune worthy of use in a worship service? Are there any "good" tunes and any "bad" tunes? Or are all tunes good enough as long as people will sing them to a good text with honest intentions?

It does not take a musical expert to conclude that some tunes do not measure up to acceptable standards. And yet the text of these songs may have come to mean a great deal to some folk. They associate deep religious experiences with these hymns. To say that their hymns are inferior and should not be used may be taken as a direct criticism of their religious faith.

And yet we must give attention to the kind of music we use in our worship services. Maybe we can do it in the spirit of wanting to learn more about it.

Let's begin by saying that music, like the other arts, has its elements—its basic parts out of which the composer creates his tunes and harmonies. These are rhythm, melody, harmony, form or structure, and tone color.

Now rhythm has to do with the regular, recurring accents we feel, as in a typical line of poetic verse. And this, in contrast to an irregular sounding of accents, attracts the musical ear.

Melody is the tune—the sequence of pitches moving in the context of regular occurring accents.

Harmony is the simultaneous sounding of tones according to laws of harmony which please the ear.

Form is the logic of music; it helps to hold the music together so it is meaningful.

And tone color is the quality of sound, such as the quality of a soprano or alto; a tenor or bass; or the combined quality of any or all of these.

These are the elements which the composer has at his disposal to write tunes. Let me say further that music can give expression to all kinds of human emotions and feelings; those which uplift one's spirit Godward—which have the effect of bringing one to a high level of spiritual feeling, and those which are highly sensuous—which appeal to the lower instincts of man. Contrast the music of the familiar chorale "Holy God, We Praise Thy Name" with that of a juke-box recording in a typical hamburger eating place and you will see the difference.

Then there is music which is midway between these extremes which is often used for either sacred or secular texts. Many of our hymn tunes are simply folk tunes to which a sacred text has been set. This is only to say that music inherently is neither sacred or secular as such, but becomes one or the other depending on the effect it has upon the human spirit.

More specifically now, let us consider the elements of rhythm. There was a time in the history of the church when all melodic line was conceived apart from bar lines or regular pulsating beats. Any rhythm that gave the feeling of one-two-three — one-two-three, was viewed as rhythm not to be used in the church.

Today nearly all the hymns we sing are set to regular meter; that is, there are a certain number of accents in each line. When the number of accents or feet in a line is regular, it is known as dance rhythm in music history books. The term dance music, by definition then means a regular recurring accent. Of course it is not necessarily music to which people dance, though it must be said that all music to which people do dance does have this common characteristic.

I would like to make the point that some of the music in hymns used is music that has a very strong feeling of one-two-three; so much so that it comes dangerously close to meeting the qualities of music to which people would want to dance. The church of the Middle Ages was much more sensitive to this than has been the case in protestantism.

It becomes a real problem and concern to the church when rather extreme, syncopated dance or square dance tunes are used to sacred texts in our worship services. When the hymns become versions of jazz, the church needs to speak up. And there is enough of this happening today that someone will need to speak against it. When the rhythm of a tune causes one to want to give actual bodily expression or response in a somewhat exaggerated form—when the appeal of the music is primarily at that level, there is real question whether the music should be used in worship.

The cowboy style of hymn, the highly syncopated Negro spiritual, the jazz radio style of arranging—all these can hardly be said to give dignity to a genuine worship service. They may have their place, but not in church.

The music of a good hymn must be dignified, restrained rhythmically, and give a feeling of awe, reverence—a lifting Godward. There is so much music heard today which has a downward pull, that it behooves the church to stand as witness against it—lest it be caught singing of the power of God's love on wings of jazz.

There is such a thing as good and appropriate music for worship — and poor and inappropriate music in the church. Even the untrained musical ear can verify this, though it cannot always give a good explanation.

For protestants, the chorale stands as the finest kind of hymn that has been produced, granted there are many other fine types of hymns.

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*Professor of Music, Bethel College

Gifts You Give

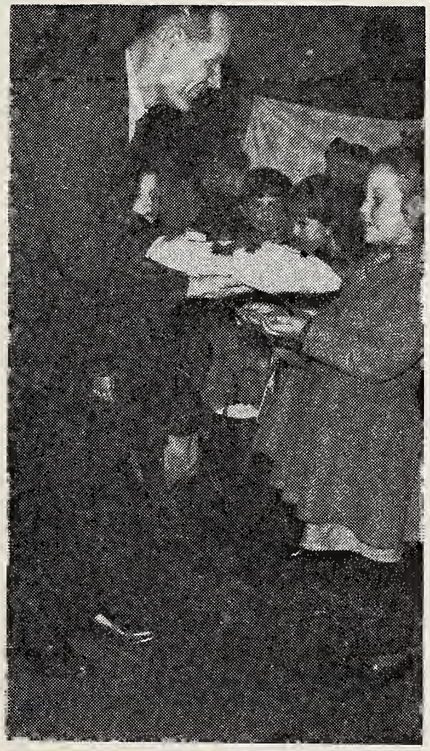
A CHRISTMAS bundle given to an orphan in Jordan, a bowl of rice supplemented with protein-rich canned meat for youngsters in Korea, a gift of food and clothing to homeless and hopeless refugees in the filthy crammed streets of Hong Kong—these are examples of gifts of material aid you gave through the Mennonite Central Committee.

Today, twenty-seven years after the original relief distribution to our brethren in Russia which originated the MCC, the distribution of food, clothes, and assistance continues to meet urgent needs. During the past year a special study committee set out to look at the MCC material aid outreach. Their report was a vigorous affirmation of the vision begun twenty-seven years ago which today sponsors MCC workers in twenty countries still fulfilling this mission.

A Philosophy for Relief

As disciples of Christ we seek first the redemption of our fellow men. As we do this we follow Him who saved sinners, fed the hungry, and healed the sick. Of the many kinds of human need, perhaps spiritual need is the most compelling. Giving a clear witness to Christ and His redeeming love therefore is fundamental in our material aid work.

We believe that the purpose of sending material aid, as of all Christian service which is motivated by the constraining love of Christ, is to help those in need in our world today. We see many groups of people who are in desperate need. Moreover, our abundance of material resources compels us in Christian responsibility to share with those in desperate need, since these blessings have come unmerited to us from God. In a world of constant change we will seek new ways to adopt the resources of our people to meet desperate needs in the best possible way.



Gifts are genuinely helpful whenever and wherever they give new life and hope without demoralizing the person receiving the gift. Here Peter Dyck, MCC Director in Europe distributes Christmas bundles.

Sharing in This Witness

Food and clothes are a part of our witness of Christian love and concern to areas of the world where men are in physical need with hearts filled with fear and hate. Material aid helps most fruitfully to give a message of new hope and faith when disaster-emergencies rob people of their resources. Emergency needs require our immediate help, but some long term needs are equally urgent and demand our response. Gifts of food, clothes, and other material aid are genuinely helpful whenever and wherever they help to give new life and hope without demoralizing the person receiving the gift.

World Needs Today

Europe: Material aid is distributed to refugees coming into West Germany, to children's homes, and to MCC relief units.

Jordan: More than one half million Arab refugees continue to live in Jordan.

Korea: Widows and orphans need assistance in South Korea. Families made homeless by disastrous floods during 1957 need resettlement.

Vietnam: Refugees need food and clothing. Many Vietnamese suffer from malnutrition; typhoon victims need clothing.

Overpopulated Areas: Many areas in the Far East are overpopulated and underdeveloped. MCC wants to provide self-help projects to aid these people develop their own agricultural and occupational opportunities.

Funds Are Needed

The purchase of badly needed food items not contributed such as sugar, multi-purpose food, cocoa, syrup, pudding powders, pork and beans, baby food, etc.

Processing food and other material aid contributions.

Ocean freight and inland freight on shipments to countries where we do not receive reimbursements on these costs.

Handling government surplus food that is available. $1.00 makes it possible to distribute approximately 300 pounds of U. S. government food with a value of at least $25.00.

Supporting self-help projects such as sewing and other trade projects. Agricultural work, medical aid, etc.

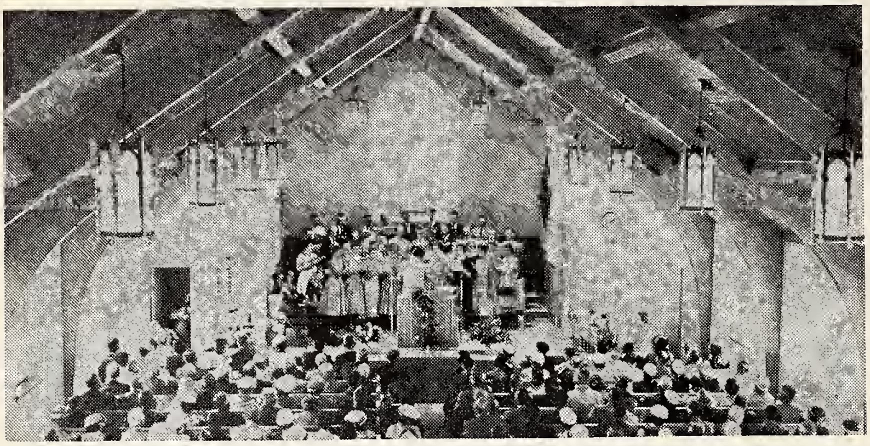
Supporting workers on the field who distribute food and clothing.

Cash may be given through your church or directly through the Board of Christian Service.

Material aid contributions may be sent at any time to the nearest MCC relief center.

Wheat will be accepted by elevators during and after harvest in the MCC-CROP campaign. Most of the wheat will be converted into cash.

Bethesda Church Choir of Henderson, Nebraska, provided special music for the Northern District Conference when it met in the Bethesda Church of Marion, South Dakota.



Report on the Northern District Conference

Contrasts Near Marion

THE Northern District session meeting, June 19-22, at Bethesda Church near Marion, South Dakota was a study in contrasts. Two of the main issues before this session, home missions and stewardship, furnished some remarkable contrasts.

Conference Speaker, C. N. Hostetter, Grantham, Pennsylvania (Brethren in Christ Church, Mennonite Central Committee Chairman) with his scriptural expository messages on Christ and His church ("Whenever God does anything great someone suffers") sounded the keynote of a growing home mission awakening within the brotherhood. Within a few years home mission expenditures have almost doubled. The rural work in northern Minnesota, and this past year, the new city mission work in Sioux Falls, has been responsible for this. Especially has the work in Sioux Falls under the leadership of Max Miller progressed to the extent that the congregation has been organized in only six months, and was received into conference membership at this session.

In contrast to its recent record of being one of the lowest, if not the lowest, district in the General Conference in expenditures for local mission work, the Northern District has now turned its face steadfastly toward a new evangelistic emphasis in its own territory. Investigation of possible work in Mankato, Minneapolis, and other urban centers was recommended in addition to a progressive leadership in the present work in Sioux Falls and its rural areas.

Again in contrast to the Northern District's recent low giving for its own mission work and conference causes, it enjoys the highest per capital giving to the General Conference causes including the present Associate Seminary Project at Elkhart, Indiana, according to the report of Andrew R. Shelly, representative from the seminary. A strong stewardship emphasis was present in this session, highlighted by the Friday evening message of Milo Kauffman, Hesston, Kansas, (Old) Mennonite Church, on stewardship ("God doesn't want to take anything away from us; He wants us to give to bless us and open up to us the windows of heaven.") This renewed stewardship emphasis was demonstrated in the decisions to increase our giving to home mission projects during this coming year, and two significant resolutions, adopted at the busy end of conference: "Resolved that our laymen, especially in our smaller congregations, seriously consider the low salaries of their pastors, and seek to increase them in the spirit of stewardship and brotherhood" and "that the Committee on the Ministry study the salary needs of our pastors and mission pastors, with a view toward recommending salary standards for our congregations."

It was a good conference with fine weather and excellent hospitality from the Bethesda folks, but certain things linger in the mind of this reporter. For one thing so much business is done in the day and a half of business sessions (Is there another district with such a concentrated schedule?) that little time can be allowed by the business committee for open discussion.

Other unspoken but often-felt influences in this session such as: the scattered geographic loneliness of many of our congregations in contrast to the close geographic proximity of others in the Freeman, Mountain Lake, and Henderson communities; the large number of small, struggling congregations; and the sometimes-rather-different outlook between Bible - school-trained pastors and college-seminary-trained pastors. These are not issues, but situations which call for Christian understanding and statesmanship in the conference. This session has again demonstrated that our common unity in the Lord Jesus Christ can surmount these situations.

Abe Wiebe, who did an excellent job as chairman, was re-elected to the office of president. The rest of the Executive Committee includes Willard Wiebe, vice-president; Emil Krahn, secretary; Chris Preheim, treasurer; and John J. Hofer, statistician. The conference has been invited to meet next year at the new Salem-Zion Church, near Freeman, South Dakota, where Olin A. Krehbiel is pastor. *J. Herbert Fretz*

It is more honorable to walk the little pathway around the hillside to the church and worship God than ride in a fine automobile on a beautiful highway to hell.

"Lord, Please Be Advised"

A Heart-Searching Story

by Robert J. Baker

LORD, I've been in sort of a fix. There's something I've wanted to discuss with You, yet I've been a bit reluctant to do so. I suppose that sounds sort of dumb, but that's the way it is. Now tonight I'm going to cross this little Rubicon of mine and spend all of my prayer time getting this matter straightened out with You. I'm putting off all my prayer requests for twenty-four hours and I plan to concentrate on this thing that's been bothering me for a couple of years. And I'm not alone, Lord, because I know it's a thing that bothers a flock of other people. Now, they don't say that it bothers them. They wouldn't put it in words for anything, yet I know (and, of course, You know too) that this problem is eating away inside of them. You don't have to verbalize this problem to know that it is there.

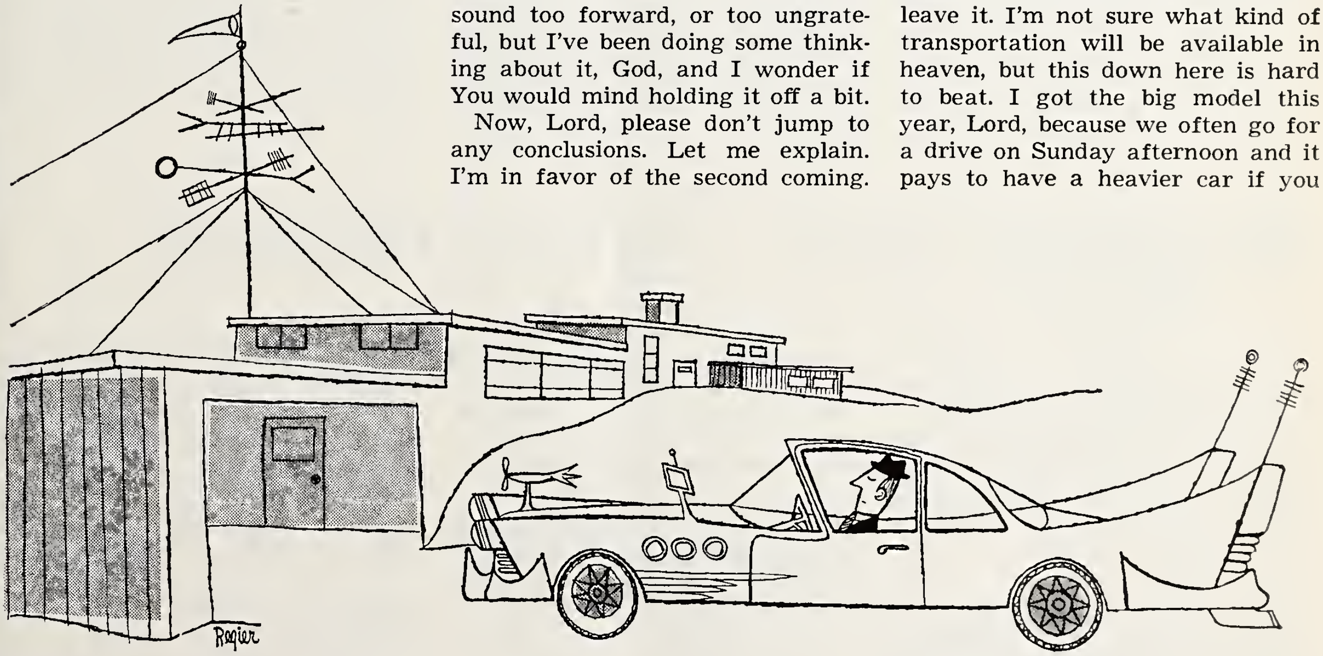
Coming to the point right off, Lord, it's about this matter of the second coming of Your Son, Jesus Christ. Now, God, I know He's coming again. That's scriptural. And I think it's going to be a good thing.

But there is one thing about it that bothers me. I don't want to sound too forward, or too ungrateful, but I've been doing some thinking about it, God, and I wonder if You would mind holding it off a bit.

Now, Lord, please don't jump to any conclusions. Let me explain. I'm in favor of the second coming. Yes Sir, Lord. I vote for it. But, Lord, does it have to be real soon? Let me tell You why I think that it should be put off for a while.

As you know, Father, things have been going pretty good for us down here on this earth. We Christians are getting along real good. Personally, I'm doing all right. I'm on my feet, sort of "over the hump," as the expression goes. From here on in, things look pretty good. Oh, I know some folks talk about a recession and unemployment, but I'm fixed up so that I believe I can weather them. I've got a bit of money tucked away in savings and government bonds. (Those bonds, Lord, pay good interest and they're as good as gold. I like to be secure, Lord. By the way, those bonds don't mature right away and that also has some bearing on this point that I am trying to make.) Frankly, now I'd like a little more time (at least forty years yet) to enjoy some of these things.

Just for example, take this new car of mine. I don't want to sound proud, but it is a nice car, a '58 model. It's all paid for and a real pleasure to drive. I'd kind of hate to leave it. I'm not sure what kind of transportation will be available in heaven, but this down here is hard to beat. I got the big model this year, Lord, because we often go for a drive on Sunday afternoon and it pays to have a heavier car if you



do much traveling. When a car is all paid for a person ought to be entitled to use it and get his money out of it.

The same goes for our house, Lord. That's nearly paid for too. We've really scraped and saved to reduce that mortgage. That's one of the reasons why we couldn't tithe. I'm sure that You will agree that it's proper to pay your debts and that's what we've tried to do. So with the house and the car we've got quite an investment in this community. We can't help but be concerned about that investment. Lord, I hope this doesn't sound too selfish, but will we get any compensation in heaven for what we leave behind on this earth? Now, I know that there will be rewards in heaven, but I was wondering if You had any plans for reimbursing us for things we will have to leave behind when Christ returns? I hope that there is no harm in asking. Like I say, if things continued as they are now for another forty years, I believe that I'd be a little less involved and tied down.

Another thing that bears on this issue is that matter of educational entertainment. You see, I'm close to the college and it offers a lecture series, plus many other fine features. (Of course, Lord, You know that I'm a college graduate and appreciate the finer things of life.) It's mighty convenient down here below to hear and see some of the very best items and personages in the field of entertainment. And with the addition of this new TV station we will be able to pull in four different programs without a bit of trouble. There's something worth while every evening either to see or hear.

And the city is a mere two hours by the toll road, so that brings another large area within the range of our visitation and exploration. I would make it clear, however, Lord, that we take in only the best. But what is it going to be like without some of these things? I know that there will be singing in heaven, but that seems like pretty limited fare. I don't mean to say that I can't give up some of these things. Lord, You know that I can. But still they are awful nice. It's a wonderful world and age that we are living in.

I would sure like to put my children through college. I've got a college education myself (pardon me if I mentioned that before) and would like them to have one too. It pays off. Research shows that college graduates make more than those with just a high school education. Now, I know that it won't take forty years to see them through college, but shouldn't they have some time to get established and enjoy life a little?

I hope that this doesn't sound like I'm trying to run Your business. I don't mean to be too outspoken, but lots of other folks think the same as I do. I'm just putting my thoughts into words and I shouldn't be blamed for that.

You see, Lord, this world isn't really such a bad place. Things have changed a lot in the last 2,000 years since Your Son was here. Now, it's not a heaven on earth but things are a lot more comfortable since Jesus walked the trails of Galilee and Judea.

Medical and hospital care is just one illustration of the above. It's wonderful what can be done for the human body. We've got drugs and medicines and therapy that almost make it a pleasure to get sick. The life expectancy of the average person is nearly 70 so that means that I've still got about 30 years coming. Old-age pensions and social security brighten even the declining years of a person's life. Lord, it seems only fair that I ought to enjoy those years too. I've paid a lot into social security.

Now, God, I hope that You don't get me wrong. I don't want to sound materialistic or self-centered. It's just that I've got a question in my mind about the future. This earth is offering a person a lot of security and enjoyment. It's tangible. I can lay my hands on it. It's real. I sure hope that You understand what I'm getting at. Certainly we want Your Son to come back again. But, Lord, do You think that it's advisable just now? Things are so nice here, and we're getting along so well. Maybe later, Lord, it might work out better.

Father, this prayer is longer than I intended, but it takes a lot of words to explain a person's thinking on a delicate subject like this. I don't want to be misunderstood. . . . Excuse me, Lord, but I've got to quit. My favorite TV program is just coming on. Amen. From *Youth's Christian Companion*. Used by permission.

Progress where there's *Poverty*

Rhoda Cripe

When I reached the Mennonite Central Committee Pax Services unit house at village Panayitsa in northern Greece, I thought I had never before walked into a room like that. It was a kitchen-dining room combination — no wallpaper, running water, electricity, or modern plumbing.

Nine Paxmen are working in villages Panayitsa and Tsakones where they share agricultural skills with war-weary and poverty-plagued Greeks who were ethnic Greek refugees 80 years before from Turkey and who were later exploited by guerrilla warfare. Various Paxmen have served there since 1952.

Chickens for Us?

John Wenger (Wayland, Ia.) and Don Hartzler (Bellefontaine, O.) are persistent in their efforts to convince the villager that he must give his chickens and turkeys good feed and that he must keep the feeders full at all times for the poultry to gain weight so they can be marketed sooner. The villager must also have a chickenhouse which is adequate and clean. More villagers would like to have chickens, but there is not enough money to permit this.

I was very glad for the opportunity to see the heifers that were sent by Lancaster Conference Mennonites. After an hour and fifteen minutes by jeep over dusty and rocky roads and mountain sides where one could hardly detect a road, we reached the lovely 100-acre grassy pasture.

The Milkman

Here Herb Roth (Stryker, Ohio) and two Greek villagers had pitched their tent for the summer to herd the cows. The cows are milked at 4 a.m. and 4 p.m. Milk is cooled in a mountain stream until one of the villagers makes the long trip by donkey to take the milk to Panayitsa.

John Hiebert (Hillsboro, Kan.) delivers it the next morning to customers in Edessa. At that time there were about 100 customers, new ones being added daily. During the winter the cows are kept in the barn in Panayitsa which Paxmen built. The cows are to be kept by the villagers when they have adequate barns.

Crops Good

Nebraskans Charles Ensz (Beatrice) and Gerald Jantzi (Woodriver) are working on field projects. Corn, cow peas, alfalfa, wheat and other crops looked good. The oats at Tsakones, they said, was not filled too well. Villagers are taking care of the crops as instructed.

I had a look at the cannery in Tsakones. Harry Zimmerman (Manheim, Pa.) said they had only canned for four days, but he was looking forward to quite a bit of canning when beans and peaches were ready. Plans are to hire one Greek fellow and some girls if necessary. For the first time many Greek village housewives will have fruits, vegetables, and meat the year round. Here too more money is needed to purchase cans.

Everybody's Friend

I feel that matron Anna Ewert (Bingham, Minn.) is performing a rather difficult task in a splendid way. Not only is she housekeeper in a house without electricity or running water and a "mother" to the Paxmen at Tsakones, but she also is a nurse to Greek youngsters and a friend to Greek ladies.

When one visits the primitive stone or mud brick homes or watches the housewife carry water up the hill or bake bread in her outside oven, one cannot help but compare it with the cozy American white kitchen where everything imaginable is within arm's reach.

Impoverished Greek farmers were glad to get these heifers sent by American Mennonites. Paxman John Hiebert (left) delivered milk in nearby Edessa.

When one watches northern Greek women, young and old, following their oxen around on the threshing floor all day long, one knows why they look much older than they really are. Or when one passes the Greek farmer on his donkey late at night, knowing it takes two or three hours to commute to his small field, one thinks of how far he could go in that time in a 1957 automobile.

The Mennonite Role

How do we help a people like this? It seems to me that Mennonite young men, with their agricultural background, are especially well-equipped to help these people learn how to use their seemingly unproductive, rocky and dry soil. They can help villagers learn to properly feed and care for their poultry and livestock and how to preserve foods for a more balanced diet.

The fellows are constantly faced with a tight budget and they earnestly feel they could do their work better if they had more money with which to work while the money is not coming in from the Greek farmers. They need it first of all to pay operating expenses and also to expand their services.

Mutual Admiration

Paxmen love the work and are challenged by it. And the Greeks are very fond of the fellows. I shall never forget the evening we spent in the home of a Salonika banker with whom MCC banks. He and Dick Lambright (Lagrange, Ind.) had become well acquainted. After Dick showed him the projects at Panayitsa and Tsakones, the banker could not tell me often enough how much he thought of Dick and how much the work of the Paxmen meant to the Greek people.

Finally, as we were sitting around the table in his home, he turned to me once more and this time with tears in his eyes he said: "You just cannot know what this means to our people. How else would our people learn better methods of farming? You people do not come to Greece for a couple of weeks and leave.

Sharing Love

"You do not come and show us and then sit back and watch. You come and live and work with us and give of your time and energy and love year after year. Please, when you go back to America, will you on behalf of the Greek people, express our sincere thanks for all that your wonderful boys are doing here?"

It seems to me that Pax Services in Greece is a worthy project and deserves help from us. I hope it will be possible to continue to strengthen this work among God's people in Greece.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

our schools

SCHOOL APPROVED

The Bethel Deaconess Hospital School of Medical Technology affiliated with Bethel College has been placed on the approved list by the American Medical Association, according to an announcement from the office of the dean, Bethel College.

The Bethel School of Medical Technology offers a course of laboratory training and formal lectures. Prerequisites, as required by the Registry of Medical Technologists, and the American Society of Clinical Pathologists, include graduation from high school and two years in an accredited college with certain specified courses taken.

Director of the school is W. P. Callahan Jr. On the teaching staff are Arnold Claassen, Dorotha Huebert, Jean Bowman, and Pat Ann Warner.

Through the Bethel College affiliation, graduates of the School of Medical Technology may earn the bachelor of science degree and qualify as approved laboratory technicians.

bookmarks

PIOUS AND SECULAR AMERICA by Reinhold Niebuhr. 145 pp., Charles Scribner's Sons, $3.00.

It is no simple task for any man to try to wear three hats at once. And yet this is what Reinhold Niebuhr has sought to do for more than a quarter of a century. His latest collection of essays is a striking example of his attempt to be journalist, historian, and theologian, often in the same breath.

Most frequently in this volume, it is the historian and theologian in Niebuhr which suffer at the expense of the journalist. For more than a little depth and precision is lacking in these generally provocative commentaries on the American scene. Still, for those who are not familiar with the thought (especially his ethics) of America's best-known theologian, this book provides a good introduction. All of the essays have been published previously, but it is helpful to have them drawn together here for a kaleidoscopic view.

In this view the theme of the book's title runs through the scene. Measured largely by the number of its church members, America is the world's most pious (not religious) nation. Measured, on the other hand, by its tremendous concern for the immediate rewards of life, and by the manner in which these concerns have gone deep into our culture, the nation is the most secular of all. This is Niebuhr's thesis. In the situation he sees cause for both tears and rejoicing, but it is difficult for this reviewer to join the festive side, for a piety measured by church membership (as the author himself points out) may well be no more than the servant of secularism in a nervous and frightened world.

It is hard to disagree with his basic analysis of the situation. Thus, as Mennonites move apace along the road from sect to church (the road from which none have ever returned), it may well be that Niebuhr's book should be heard as a call to stop for re-evaluation. For it seems to say to us: What America needs is not more churches and more members to affirm and bow down before the secularism of the culture, but more truly prophetic sects to stand in protest against it, and in tension with it, always lifting Christ above it.

Vincent Harding, Chicago, Illinois

THE CHRISTIAN AND THE CULTS by Walter R. Martin. 148 pp., Zondervan.

Said Mrs. Smith, "Our new neighbor is a Jehovah's Witness. And so religious! I guess that's another denomination, isn't it?" Mrs. Brown wasn't quite sure, but she thought there was a new book in their church library that explained what Jehovah's Witnesses believe. She borrowed it, and the two women read it together.

No, Jehovah's Witnesses are not another denomination of the Christian faith. This book explains the official beliefs not only of Jehovah's Witnesses but also of Unitarianism, Mormonism, Spiritualism, Christian Science, Bahaism, Theosophy, Unity, New Thought, and Father Divine.

But Author Martin goes one big step further. He shows how to deal successfully with cultists, how they may be won to the Lord with Christian love, humility, and understanding of the error into which they have fallen.

Elizabeth N. Groth, Barnett, Mo.

GOD IN THE GARDEN — THE STORY OF THE NEW YORK CRUSADE by Curtis Mitchell. 195 pp. Doubleday, $2.50.

BILLY GRAHAM AND THE NEW YORK CRUSADE by George Burnham and Lee Fisher. 192 pp. Zondervan, $2.50.

Both of these books make use of the same material, but the first one is more factual, and better organized. The second one deals primarily with case histories and individual responses.

From them one gathers that the least that can be said for Billy Graham is that he is a humble, honest, sincere Christian, with pleasing personality that helps make him a most successful evangelist. The least that can be said for the New York Crusade is that it was the greatest in history. It ran longer — sixteen weeks. It attracted more people—over two million. It cost more money—almost $2,500,000. More than 56,000 made decisions, 22,000 under twenty-one.

If the crusade did nothing more than make the people God-conscious and to show that religion is still a vital force in our largest city it could be called successful.

Emma Schwartz, Freeman, S. D.

CONSCIENTIOUS DRIVERS

This incident is from the experience of conscientious objectors working in a civilian public service camp at Denison, Ia., during World War Two:

CPSers had to drive from one edge of the town to the opposite edge for their work assignments. The direct road took them through town and the driving of some of them soon became notorious—until the day the sheriff stopped one of the drivers and questioned,

"Young man, don't you know that if you kill a man with your truck he's just as dead as if you shot him with a gun?"

I-W Mirror

MCC news and notes

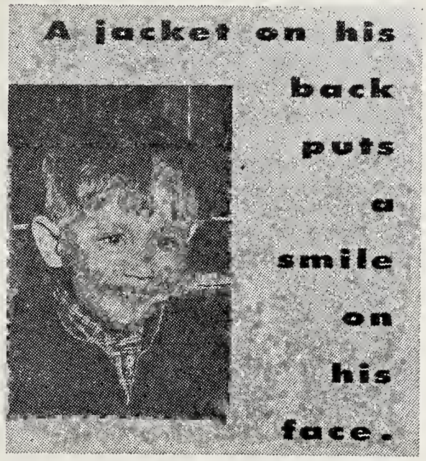
MORE CLOTHES NEEDED OVERSEAS

"A jacket on his back puts a smile on his face."

On this note Mennonite Central Committee is appealing to congregations throughout North America for increased contributions of clothing to help meet impoverished, refugee and disaster-stricken people in many parts of the world.

All religious relief organizations in America are stepping up the volume of their clothing distributions this year in light of the great needs.

Although no major war has precipitated colossal disaster needs, very great needs still exist among refugees. Drought and floods have caused needs in some areas.


A jacket on his back puts a smile on his face.

MCC is increasing its relief distributions particularly in Hong Kong, where three million persons are crowded, and in Jordan, where thousands of Arabs whose homes were formerly in what is now Israel are in their eleventh year of homelessness.

As much clothing as people wish to contribute can be used overseas. Good used clothing should have at least six month's wear. All types are needed — for men, women, children and babies — for dress and work, for cold and warm weather.

The cost of processing clothing and delivering it to ocean ports is eight cents a pound. A contribution of this amount sent with the clothes, will put clothing processing on a self-supporting basis, making regular contributions available for the support of the overseas workers and programs.

Clothing may be taken or sent to one of the four MCC clothing depots: 150 West Fulton, Ephrata, Pa.; 106 West 24th, North Newton, Kan.; Box 168, Reedley, Calif.; and 189½ King Street East, Kitchener, Ont.

Posters reminding of the needs are being distributed.

CLOTHING FOR HUNGARIANS

AUSTRIA—A three-day clothing distribution was conducted by the MCC relief unit in Vienna, Austria, in a refugee camp for Hungarians located at Kaisersbersdorf, Austria.

The camp populace is made up of 540 refugees, including 120 refugees who returned from Turkey, the United States, Canada, France, and Sweden where they had gone following the Hungarian rebellion and had not found the new land "flowing with milk and honey" as anticipated.

The refugees were given clothing, shoes, a blanket, and a piece of soap. André Wenger (Switzerland), who conducted the distribution said, "We had very nice things to work with and we really enjoyed this experience. But we have to say that it is difficult to please these Hungarians for they think because they went through difficult times we must now give ourselves for them."

The United Nations, the Austrian government, welfare and relief agencies are attempting to meet the social and employment needs of Hungarians remaining in Austria. Vocational and trade projects are being set up particularly for youth.

CHRISTIAN CONVERTS

NEWFOUNDLAND— Approximately 147 converts to Christianity have been added to the rolls of several churches in the Twillingate area of northern Newfoundland. Clifford Lind, serving as supply pastor at Baie Verte, has seen church attendance increase from 25 to 75 during the past winter.

This is the first record in many years of such a renewal of interest in the Christian Church, reports state. MCC volunteers, teaching and nursing in the area, are active in educational and youth leadership in the churches near them. Teachers begin each day with classroom devotions in public schools.

One pastor said such services are leaving an impact and are contributing to this turn to the Christian life.

PERSONNEL

Reedley, California: Ada King of Reedley, California, former supervisor of MCC clothing processing in Reedley, has been assigned work in the dietary department of Kings View Hospital.

Mary Friesen of the Vancouver, B. C., Mennonite Brethren Church will begin work at the MCC Regional Office in Reedley, California. Miss Friesen formerly served in Waterloo, Ontario; and Asuncion, Paraguay. Recently she served as matron of the MCC center in Frankfurt, Germany. Her new duties will include the supervision of material aid processing.

Frankfurt Germany: William Zuercher, formerly of the Nampa, Idaho, congregation (MC) and graduate in Commerce from Goshen College, left New York on Friday, June 27, for Frankfurt, Germany, where he will replace John A. Hostetler as accountant in the MCC office. Mrs. Zuercher, the former Joyce Gingerich of Chapel, Nebraska, is a graduate of Goshen College in elementary education and will receive her assignment in Frankfurt.

jottings

SEWING SOCIETY ANNIVERSARY

Hoffnungsau Church, Inman, Kan.: Our church prepared more than one hundred Christmas bundles which were dedicated in a short service by Pastor Gaeddert, May 4. Two babies were born April 26. Glen Gerard to Bonnie and James Heidebrecht, and Sandra Kay to Betty and Delvin Warkentine. On Pentecost Sunday nine persons were baptized and received as church members. June 1 we observed Holy Communion and feetwashing. Mrs. Bernard Thiessen, who is a missionary to Japan, spoke. June 5 we had our senior Naehverein meeting, but instead of sewing we had a program this being our fiftieth year. Five young people are taking part in voluntary service projects this summer. June 10 the men's brotherhood gave a program at the Rescue Mission in Wichita. June 15, Pastor Enns from Winnipeg, Manitoba, brought a German message which was a real treat for our older folks. Pastor Gaeddert took part in the installation service of James Waltner of Tabor Church.—Kathryn Klassen, corr.

PEACE POSITION PANEL

Beatrice Church, Beatrice, Neb.: Since last Sept. the two Beatrice churches have been holding joint Christian Endeavor meetings every third Sunday in the month. During the summer months we unite with the other churches of the city for union services in the park every Sunday evening. February 2 our C. E. had an interesting and informative panel discussion on the peace position of our church. The panel included a former conscientious objector, Pax man, and a G. I. who, after overseas service, changed his mind to accept the peace principle. Harold Buller was moderator. Once a month the Sunday school teachers of both churches have joint meetings. The Nebraska Disaster Organization meeting held in Henderson was attended by a number of our men. The young married couples of both churches held their annual banquet March 13, with Pastor Herbert Graening as guest speaker. He is a local area chaplain sent out by the Nebraska Lutheran Social Service and told of his work in the two homes for the mentally retarded here in Beatrice. Pastor Ralph Weber has been asked to serve as devotional chaplain in our local Mennonite Hospital. The Bethel College Chorale under the direction of David Suderman gave a very inspiring program March 2. March 16 a Mental Health clinic was held in the First Church with Elmer Ediger, administrator of Prairie View, in charge. Many entirely new views in regard to the mentally ill and their treatment were presented. Dr. and Mrs. Cornelius Krahn were with the two churches April 6. He spoke on the religious revival in the Soviet Union and she spoke to the children. —Mrs. Melvin Boehr, corr.

FAMILY GOES TO MEXICO

First Mennonite Church, McPherson, Kansas: Our pastor, Rev. Goossen, conducted a series of servives in Clinton, Oklahoma, so on May 2 we welcomed to our midst John Thiessen, former missionary to India. Rev. and Mrs. Harold Ratzlaff, missionaries to India, spoke to us April 13. Our ladies societies had an enjoyable time with Mrs. Ferd Ediger, missionary to Japan. She served tea in true Japanese style as we sat in a circle on rugs. The ladies of the Hopefield Church were invited to this meeting. Seven children were consecrated on May 11. Four young people were baptized and received into the church. Mrs. Clifton Stont and Mr. and Mrs. Harold Schrag were received by letter. Holy communion was observed on the evening of May 22. We had a farewell service for Mr. and Mrs. Willard Stucky and son who are leaving to work under the General Conference Board of Christian Service at Cuauhtemoc, Mexico, for two years, and for Kenton and Kenneth Harris who have been accepted for two years of Brethren service.—Mrs. Ben D. Kaufman, corr.

MISSIONARY SCHRAG HOME

First Church, Pretty Prairie, Kan.: On the evening of May 11, our male chorus rendered a program at the Bethany Church of Kingman, Kansas. One hundred and twenty-three Christmas bundles for needy children were contributed by the ladies of our congregation. We rejoice in the safe return of Mary Schrag, returned missionary from India, in whose honor a homecoming service was held Sunday morning, May 25. This year's baptismal class presented the C. E. program of May 25. Plans are being made to partition the church basement for more Sunday school classrooms. A special offering was received for the John L. Graber family, who lost their home and possessions in the tornado at El Dorado, Kansas. John B. Graber, instructor in Covena Seminary, Covena, California, was our guest speaker June 29 and gave an illustrated talk on Palestine the same evening.—Mrs. W. E. Wedel, corr.

CHILDREN DEDICATED

Immanuel Church, Delft, Minn.: Elsie Winsinger, a missionary to Africa from Pretty Prairie, Kansas, gave a report of her work Wednesday evening, March 26. On Easter Sunday Richard, son of Mr. and Mrs. Arlie Fast, and Susan, daughter of Mr. and Mrs. Howard Matz, were dedicated to the Lord. Kieth Davey brought us a message that same evening. The choirs rendered an Easter program the evening of April 7. G. J. Hansen of the American Sunday School Union, showed a film of the neglected areas in Minnesota the evening of April 20. Deloris Quiring and Menno Fast from Mountain Lake were married April 4, Pauline and Leroy Wiebe two weeks later. On Mother's Day we had a joint program with the Mountain Lake Gospel Church. Norma Faust, our missionary to Peru came home May 8 for her furlough. She showed slides of her work May 18, and left June 15 for Norman, Oklahoma, to study at the State University. She works with the Wycliffe Translators. Recent marriages: Georgine Wacker and Ervin Duerksen, June 14; Mary Lou Wiegold and Glen Wiebe from Bingham Lake, June 20; Marilyn Wiebe and Lyle Bartsch, both from Delft, June 26; Helen Franz, our choir director, and Don Roos from Worthington, June 29; Maryann Baerg and Charlie Jones of Windham, in July.—Corr.

TEN JOIN CHURCH

Emmaus Church, Whitewater, Kan.: On Pentecost Sunday evening eight young people were baptized and joined our church. June 8 Mrs. Elbert Esau and Mrs. Lloyd Wiebe joined by letter. At our C. E. program June 1 Prof. A. R. Ebell gave an object talk on "Buried Treasure." The Moody film "Hidden Treasures" was shown. On June 15 we had our Sunday school picnic and program in the Berean Academy auditorium. Miss Mary Schrag, missionary from India, was the speaker. She also spoke to the Sunday school in the morning, telling of some of the experiences with patients in the Champa hospital.—Corr.

SEVENTY IN BIBLE SCHOOL

First Church, Madrid, Neb.: Pastor and Mrs. B. H. Janzen left on vacation to visit their children in California. While there, Mrs. Janzen suffered a back injury and will have to remain in California six or eight weeks. A group of young people from Henderson gave an enjoyable program Sunday afternoon, May 4. Sunday evening the M. B. Church of Paxton, Nebraska, rendered a C. E. program. Our Community Bible School was held in the Methodist Church May 19-23. Seventy were enrolled; a program was given the last evening. Since our pastor is on vacation we are worshiping with churches in town.—Mrs. Pete Regier, Jr. corr.

CHRISTMAS BUNDLES PREPARED

Grace Church, Enid, Okla.: May 25 eight young people were baptized and taken into church. Our DVBS June 2-13 averaged an attendance of 45. The DVBS program was given with the observance of Father's Day and Children's Day. A picnic followed with a large attendance. The Women's Missionary Society was in charge of the Christmas bundles; 22 were prepared and dedicated June 29. Our C. E. showed the film "A Christian in Politics" June 22.—Corr.

REPORT ON GULFPORT

Topeka Church, Topeka, Ind.: A number from here attended sessions of the Central District Conference held at Bluffton, Ohio, April 24-27. Roy Emery of the Baptist Church brought the morning message April 27. Pruth MacFarlin, singer, presented a sacred concert Sunday evening, April 20. Pastor Henry attended funeral services at Gypsum, Kansas, May 10, for his father, Edward T. Henry. Those from our congregation graduating from high school were Karyln Bobeck, Elwyn Frain, Gary Stoltz, Jerry Woodworth, Gary Yoder and Rosalie Saggars. They were presented Bibles during the Sunday school hour June 8. Virginia Pletcher was a graduate from Goshen College. During the morning worship hour 31 Christmas bundles were dedicated and sent to the MCC at Akron. Also during this service seven children were brought by their parents for dedication. A number from here attended the Youth Banquet Sunday evening, June 8, which was held at Eighth Street Church in Goshen. High school and college graduates of the five area churches were the honored guests. Sunday evening, May 25, a story of the Koinonia Farm was presented by recording. Funeral services for Fayme Hostetler were held May 19, for Clyde Oplinger May 29, and for Clarence Yoder June 18. Friday evening, June 6, Mr. and Mrs. Willard Kindbegg and two children were present for a service. Mr. Kindbegg told by means of colored slides of their work with tribes in Lima, Peru. William Hochsteter and Norma Jean Stuff were united in marriage Saturday evening, May 3, at the Wawaka Methodist Church. The wedding of Karlyn Bobeck and Jay Dee Hostetler took place June 1 in this church. Recent new arrivals were James Dean to Mr. and Mrs. James Hochstetler; Elaine Marie to Mr. and Mrs. Omer Nisley; Julia Ann to Mr. and Mrs. Robert Sutton, and Patricia to Mr. and Mrs. Maurice Kohl. Those recently hospitalized were Mrs. Elizabeth Troyer, Mrs. Jacob Yoder, and Iris Kauffman.—Corr.

GOLDEN WEDDING ANNIVERSARY

BETHESDA CHURCH, MARION, S. D.: DVBS was held May 26 to June 6, with 58 children enrolled and seven teachers. We were happy to have the children of the Bethel Church attend. Roger Regehr received a diploma for completing the eight-year course of DVBS, having a perfect attendance during this time. June 1 dedication service was held for 36 Christmas bundles, also three boxes of school supplies. Dr. and Mrs. H. P. Tieszen observed their golden wedding anniversary June 1, with open house for relatives and friends.

TRAINEE SHOWS SLIDES

BETHEL CHURCH, PEKIN, ILL.: Keith and Kevin Hieser, twin sons of Mr. and Mrs. Albert Hieser, were dedicated to the Lord May 11. Dedication of fifteen Christmas bundles was observed during morning service May 18. Summer Vacation Bible School began June 2 ending with a program June 15. Forty children were regular in attendance. Faye Marie was born May 24 to Mr. and Mrs. Vern Schertz. Miss Dixie Lee Williams was married Sunday, June 15, to Charles C. Henry in the Bethel Presbyterian Church of Peoria. Miss Jean Roth showed slides and spoke on Camp Friedenswald at the May meeting of the Dorcas Society held at the home of Mrs. Oliver King. The June meeting was held at the home of Mrs. Don Oswald. Miss Frieda Guengerich, missionary to Africa, gave an illustrated message Sunday evening, June 22.—Corr.

into the beyond

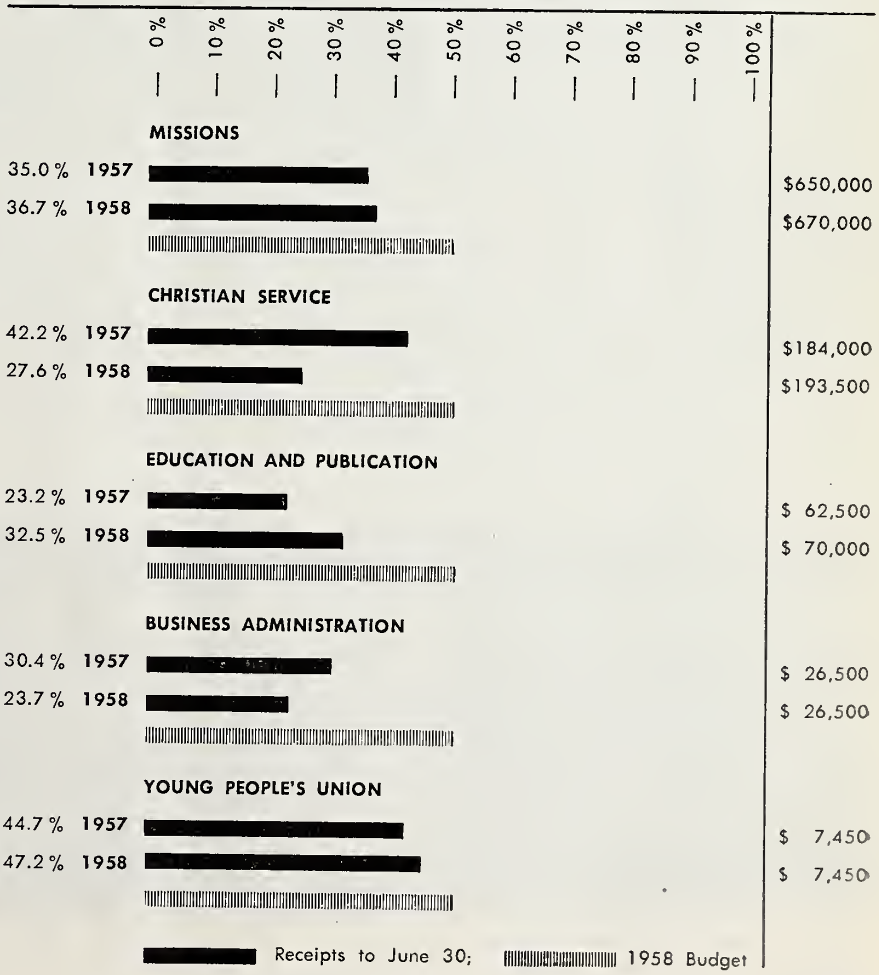
CLARENCE DALE STUCKY, of Haven, Kansas, and member of the First Church, Pretty Prairie, Kansas, was born February 2, 1917, and departed this life June 11, 1958.

MRS. HELENA PAULS NEUFELD, of Inman, Kansas, and member of the Bethel Mennonite Church there, was born in Klippenfeld, South Russia, September 2, 1868, and departed this life, June 22, 1958.

VICTOR SCHROEDER, Canton, Kansas, member of the Alexanderwohl Mennonite Church near Goessel, Kansas, was born Jan. 7, 1899, and passed away of a heart ailment on May 22, 1958.

conference stewardship

June 30, 1957 as compared to June 30, 1958



Mennonite Biblical Seminary X 021
Historical Library Club 2
3003 Benham Avenue
Elkhart Indiana

conference notes

PEDICAB KINDERGARTEN

"This month our church kindergarten completes another year of training for preschool children," writes Mrs. Glen Graber from Taichung, Formosa. "Seventy-five children were enrolled for the past term giving the highest number we have had for any term. While the classroom and playground space was very crowded, the teachers were able to carry out a good program.

"Among this group are twenty children from the babies' home. These orphan tots have a good opportunity to learn and play with other children and the kindergarten has been a great help in their development.

"This past term several churches in Taichung worked out a special arrangement to help the children of blind parents in our city. A pedicab was secured to take the children from their homes each morning to the kindergarten to which they were assigned. While they pay a small fee for the transportation, the school tuition is free. Our school is helping ten of these children. We were pleased this past month when the wives of Christian American service men asked to help in the expenses of this program.

"We are grateful for the blessings which have come to the church through this program. Contacts with several new homes have been made. A few folk began to attend worship services through this contact and several children have been introduced to the Sunday school. Pray with us in the planning of the new year which begins in September after a brief vacation. During this rest period the teachers will be busy replacing and repairing tables, chairs, and playground equipment."

NEW MISSIONARY

Mary Epp, Hanley, Saskatchewan, sailed for Belgium from Montreal on June 28th. Mary will spend one year in Belgium studying the language and from there she will proceed to the Belgian Congo where she will begin her first term of service as a teacher. Mary, along with our other missionaries in the Congo, is serving under the Congo Inland Mission Board of which the General Conference Board of Missions is a part.

SAVE ONE CENT

With U. S. postal rates going up one cent on August 1, the College Plan survey cards should be mailed now to avoid paying the extra cent. Most folks have responded well to this survey, but there may be a few who have forgotten.

A few simple check marks will tell us how many General Conference young people will go to college in the next twenty years. This study is being made by the Board of Education and Publication.

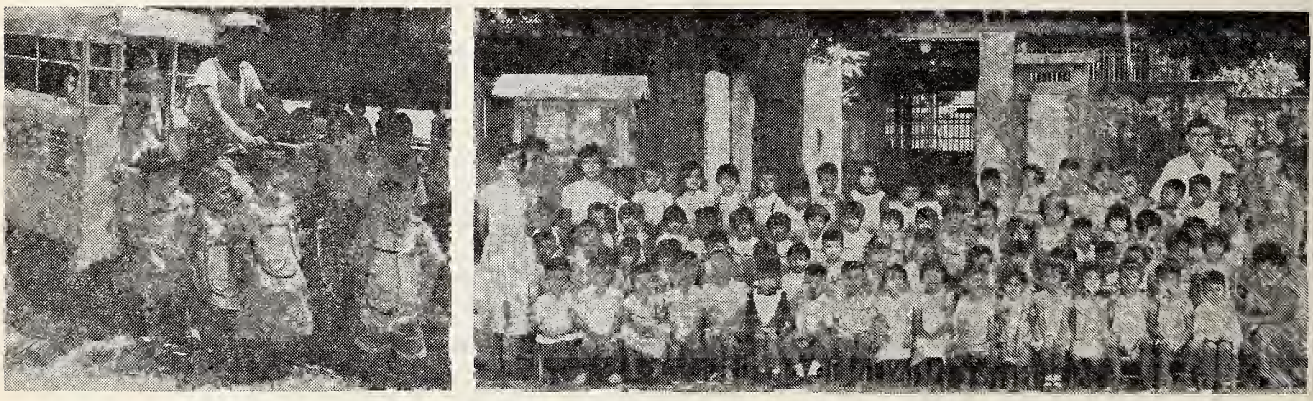
PUERTO RICAN REUNION

A letter from Willard Good, Dewey, Illinois, announces a reunion of all former CPS men and other workers who served at the LaPlata Mennonite project in Puerto Rico to be held in the grade school at Dewey, Illinois, on August 2. Those interested in further information should correspond with Willard Good.

mutual aid placement

FARMING OPPORTUNITY

Mennonite couple wanted to operate 560 acre wheat and livestock farm near McPherson, Kansas. Farm equipped with machinery and under irrigation. Available with housing on a salary or percentage of income basis. Near Mennonite church and good schools. Contact Mutual Aid Services, 722 Main, Newton. (No. P. 238)

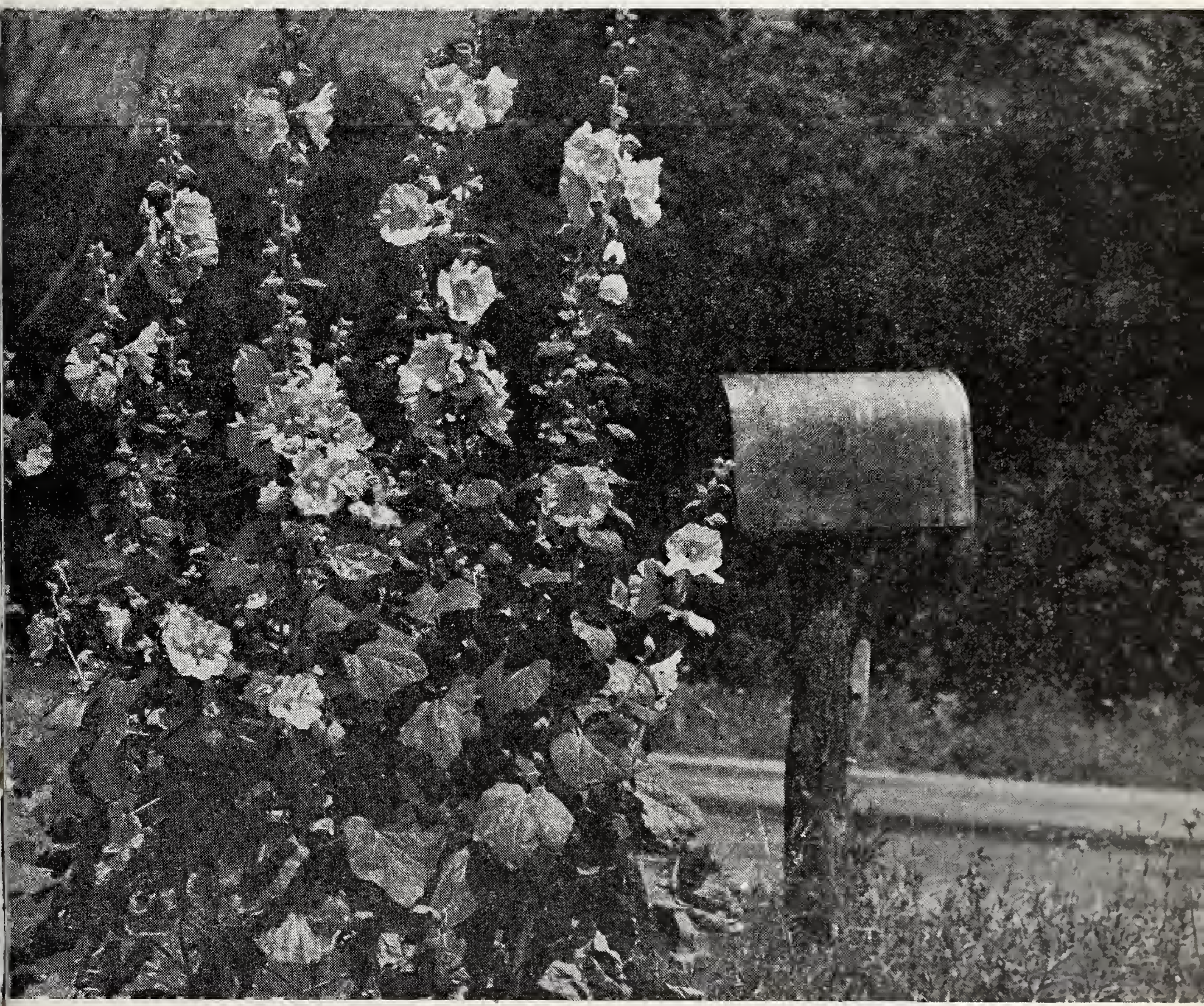


Each morning a pedicab brings the children of blind parents to join in kindergarten classes with orphan children in Taichung, Formosa. Mr. and Mrs. Glen Graber are the workers in this field.

JULY 22, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



George Stoneback—THE FELLOWSHIP OF THE CONCERNED

Harley J. Stucky—GOODWILL TOUR OF THE SOUTH

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Photo by Bahnsen from Monkmeyer

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of things to come

Friedenswald Retreats:
July 21-27—Intermediate
July 28-Aug. 3—Senior
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 28**

editorials

STEWARDS OF THE GOSPEL It is truly amazing that Christ had so much faith in His followers that He entrusted the precious gospel to their keeping. He expected them to be faithful stewards of the great gift of the gospel and to be responsible to get it out into the hearts of men. Here is a type of stewardship far greater than the much discussed stewardship of money.

In many ways conditions in the world today seem very discouraging. All sorts of means have been tried to make the world a safe and good place to live, but these means do not make the hearts of men safe and good. For the world was not made for atomic bombs and nuclear weapons; it was created to operate on the basis of the gospel as proclaimed by Jesus Christ.

We Christians have the audacity to say that we have the proper remedy for the ills of the world and the restlessness of men's hearts. But what kind of stewards are we if we are in possession of such a remedy and simply keep it to ourselves? The world's condemnation would certainly be upon any group of doctors that had a successful cure for cancer but would not share it. Are we better than they if we fail to make the gospel available and to release its healing power upon the needy world?

The core of the gospel message is the Love of God. So we really are stewards of Divine Love. We are the custodians of this mightiest power of the universe, and we have not done too well in getting this Power to work in the hearts of men and nations. We are skilled in bombs and nuclear weapons, trained in the ways of massive retaliation; but not so skilled and trained in the proper use of the greatest of all powers, that of the Divine Love of God as revealed through Jesus Christ.

Perhaps one reason for our not being better stewards of the gospel is that we have hugged the Love of God too much to our own selves instead of releasing it to the world. We are not to be lone laborers with the gospel Power but laborers together with God. When we become fully aware of this great partnership and that God depends on us for the proper release of this Power, then we become better stewards.

The great question must not be Where and how can I make the most money? nor, How can I live most comfortably? nor yet Which is the finest car I dare acquire? The real question should be, Lord, what wilt Thou have me to do? Where can I be the most effective demonstrator of the Power of Love? How can I be the best channel through which this great Love Power may be released and flood the needy world?

Yes, we are stewards of money, of time, and of the talent God has given us; but most important of all, we are stewards of the Love of God as revealed through our Lord. Are we the skilled and trained experts in the use of this mighty spiritual power that we should be? Are we working hand in hand with God to make His Love for all mankind known and felt everywhere? Is His faith in us as His trustees rewarded by our unswerving faith in Him and in the power of Divine Love?

Are our lives a living demonstration of that mighty Power?

The Fellowship of the Concerned

Are we judged by our concern for humanity or lack of it?

By George Stoneback, pastor, Lorraine Ave. Church, Wichita

HAVE YOU ever asked yourself this question: "What is God's biggest interest? To what does He give most of His time, thought, and effort?" Because no human can fully enter into the mind of God, we will never know the complete answer to this question, but I believe with all my heart that a major interest of God is *His concern for the total welfare of mankind.*

The first basis for this conviction is the lovely world God gave us. Each summer we take a vacation trip to a different part of this interesting country. We go with Job 12:8 in mind, "Speak to the earth and it shall teach thee." And one thing it teaches is this: there are so many things in this world utterly unnecessary for practical results, which add so much to the deep inner feelings of mankind.

'Unnecessary Beauty'

I suppose the sun could set without brilliant display of color, but how the glory of the sunset thrills the human soul! Trees could have been made to reproduce without wrapping the seeds in blossoms—Delicious apples, Elberta peaches, Bartlett pears. Birds could be as useful to the earth without the song of the cardinal, the call of the phoebe. Vines could have been made to propagate themselves without wrapping the seeds in rose petals that bring such joy to the heart of man in May and June. Human life could likely have been made to reproduce itself without the ecstatic joy which is the culmination of the loftiest human relationship. But how barren life would have been apart from such lovely touches. Because God went to the trouble to add these and millions more such lovely things, I am convinced that His chief interest is concern for humanity in body, mind, and spirit!

In the second place I find this same conviction written in large letters across the pages of my Bible. You recall how Adam in the cool of the evening heard God call, "Adam, where are you?" God knew where Adam was, but He suspected that Adam didn't; and unless a man knows where he is and where he is going it is not well with him. Because of His concern for Adam God called, "Adam, where are you?"

Evidences of Concern

When Joseph's brothers mistreated him and sold him into slavery, God overruled the evil they planned and used the situation for the welfare of the whole tribe. When a Pharaoh who knew not Joseph began to oppress the Children of Israel, God showed His concern: preparing and calling Moses to lead them out of bondage in Egypt toward a land flowing with milk and honey.

Once they were settled in the promised land, they sometimes forgot God, forgot the lofty ethical conduct God demands of His people, and as a result some were hurt, oppressed, neglected. Because God always has more concern for man than man has had for himself, when man got into difficulty, when he neglected the loftier reaches of his soul, God prepared and called a prophet to warn him.

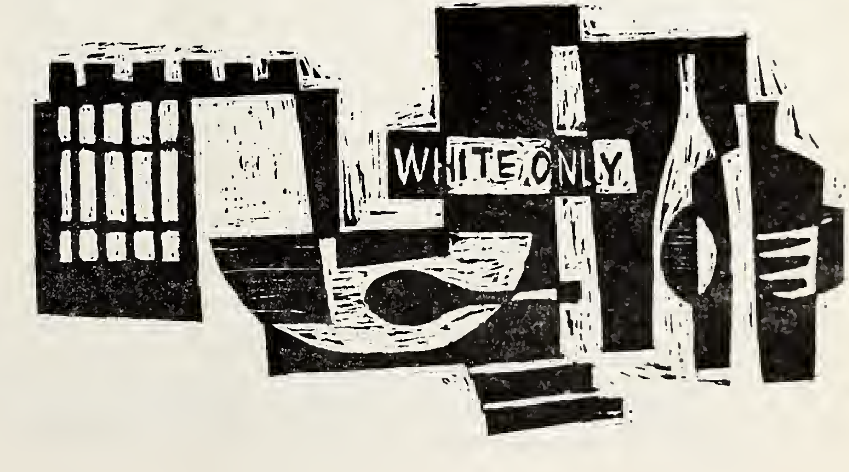
And that's why God came to live among men. As a shepherd concerned about his sheep, as a father concerned about his son, so the Lord like a Father pitieth and is concerned about humanity. John put it in words which we all know and can't forget (John 3:16). Jesus said that He came that men might have a richer, fuller, more abundant life. Right through to the last book of the Bible this golden strand, God's concern for men, ties the Scriptures in a harmonious whole.

Since this is, I believe, God's chief interest, His problem in dealing with men has been to develop men who *share His concern.*

Speaking Through Leaders

The process of preparing a leader, a prophet to lead and warn God's people, was essentially a process of making that person share deeply God's concern for humanity in body, mind, and spirit.

Jeremiah was an odd mixture of a fellow — sometimes ambitious,



sometimes moody — but he shared God's concern, he heard 'the still, sad music of humanity,' heard and felt it so deeply that he cried, "My grief is beyond healing, my heart is sick within me" (Jeremiah 8:18 RSV), wounded for the wounds of his people.

When the prophets waxed bitter it was most often because men had no concern for their fellows and did not share God's concern. Thus Amos spoke for God: "Woe unto you careless citizens, lolling on ivory divans, crooning to the music of the lute, lapping up wine by the bowlful . . . with never a single thought for the bleeding wounds of the nation" (Amos 6:1ff, Moffatt).

It was that same lack of concern which alone moved Jesus to deep anger and bitter rebuke: "Woe to you hypocrites, (so lacking in concern) that you gobble up widows' houses and for pretense pray long prayers!"

Since, as I believe, God's chief concern is the welfare of humanity, one of the most fruitful ways of dividing men is on this basis. In Jesus' great story of the Last Judgment He suggested that men will be judged as they have lived on this earth: those who share God's concern for humanity by feeding the hungry, clothing the cold, and visiting the sick and those who (though they may chant, "Lord! Lord") do not share this concern.

What was the first project of the early church? An offering for the starving Jews in Jerusalem! From the very beginning the church, through men like Paul, was concerned about the whole of man: soul, spirit, mind—and empty stomachs! When the church loses that concern in its totality it ceases to be a Christian church and becomes a club for mutual self-congratulation.

It is the task of every Christian to let the spirit of God give him more and more concern for his fellows. It is the task of every pastor to help God and the Spirit deepen this concern in people. It is especially the task of the new Committee on Social Concerns of the Board of Christian Service to help pastors in this great task of giving to people the concern with which God is occupied so much of His time.

"Is it nothing to you, all ye that pass by?" (Lam. 1:12). Won't you join the fellowship of the concerned?

Seminary Students in City Sunday Schools

by Norma Voth

ONE of the new experiences at Mennonite Biblical Seminary has been sharing in the work of the Woodlawn Church, Chicago, located in a neighborhood where some 2,400 children fill a few square city blocks. Each year about ten seminary students do their practical work in this church and Sunday school.

It is rather disturbing, after teaching Sunday school in a rural community, to be confronted with a roomful of talkative squirming youngsters. It is startling to find their interests center mostly around Elvis Presley, murder mysteries and movies, comics, gangs, boy friends, dancing, and bubble gum. How does one communicate the gospel to these children from crowded tenements and broken homes? Obviously the lecture method and old techniques will not work.

To help them in city church work, seminary students are encouraged to visit classes at the public school next door. Regular home visitation by some has given a startling glimpse into city life. Classes in teaching methods are given at the beginning of the year.

Probably the most helpful practice for the new teacher is the regular preparation of thorough lesson plans which are read by a supervising member of the Seminary staff. Each student has been visited in his teaching work.

Coupled with the discouragement and bewilderment of discipline problems are many rewards. Mary Epp and Mrs. Dixon, third grade teachers, guided their youngsters in visiting old people's homes, calling in the home of Pastor Franz, singing for Grandma Pannabecker, preparing a program and tea for parents, making booklets for sick children. The junior age group culminated their year of study by writing and presenting a play about the followers of Jesus.

Despite difficulties, most of us would agree it has been a broadening experience to work with city youngsters. It has forced many of us to grope for new and fresh terms for the gospel which are understood by city children. It has helped us to realize the importance of careful preparation and good teaching methods. It has forced us into a startling realization of how far removed we live from the frightening temptations and deep spiritual needs of these city children. Where else might we have had in our classes a seventh grade girl who stayed out all night with a boy? A girl who is learning to steal clothes in a store? Or the eight-year-old who hides stolen cup cakes in the back of his shirt while slipping out of the grocery store? Or the sixth grade girl who carried a paring knife and flashlight for protection down a dark street when coming to Junior Choir?

We realize again the longing for the love of God and the need for the power of the living Christ in the turbulent, uncertain lives of these youngsters here at Woodlawn.

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Goodwill Tour of the South

Will violence or nonviolence be the pattern of the future?
What do the Negroes want when they ask for first-class citizenship?

THE Mennonite Goodwill Tour of the Deep South, sponsored by three Mennonite groups: General Conference, (Old) Mennonite, and Mennonite Brethren, and uniting for this purpose three colleges: Hesston, Tabor, and Bethel, was a revealing experience.

The party consisted of Walter Gering, pastor of the Bethel Mennonite Church, Mountain Lake, Minn.; H. B. Schmidt, formerly pastor of the Tabor Mennonite Church, Newton, Kan., now serving the Board of Christian Service; Justus Holsinger, Dean of Hesston College, Hesston, Kan.; Wesley Prieb, assistant professor of English at Tabor College, Hillsboro, Kan.; and myself, at present related to the Social Science Department at Bethel College, North Newton, Kansas.

Understanding and Witness

The purpose of our mission was to study race relations: to comprehend the Negro's demand for first-class citizenship and the white man's fear; to understand prejudice, in as far as we can, in ourselves and others; to encourage and promote Christian fellowship and build bridges of understanding; and, finally, to suffer with victims of ill feeling and witness to the doctrine of love and nonresistance. Basically we went as seekers open to all viewpoints, groups, and persuasions.

In quest of this mission we traveled nearly three thousand miles, stopping here and there along the road to talk to ordinary citizens, and trying to maintain a schedule of prearranged meetings which took us to Tougaloo College, Tougaloo, Miss.; Gulfport, Miss.; Tuskegee and Montgomery, Ala.; Koinonia Farm at Americus, Ga.; Atlanta, Ga.; and Little Rock, Ark.

We found that the Negro has made great strides in the last fifty years in education, industry, and political recognition. In spite of this progress there is still plenty of evidence of continued discrimination against the Negro in the South. Schools are overcrowded and often not built from the public treasury but from contributions raised by Negroes. For example, we found some Negro schools crowded with some fifty or sixty pupils per teacher, working almost without furniture, and insufficient books and other materials.

Not Equal

Everywhere there is evidence of dual facilities—parks, beaches, restaurants, rest rooms. Usually Negro facilities are inferior and sometimes almost nonexistent. Occasionally one sees some facility that is equal or nearly equal, such as a newly built Negro school. Thus the Negro has seen that the concept of separate and equal does not and probably will not work out in practice. Further, in a situation which demands dual facilities he, as a member of the minority, will probably always be deprived of his rights and embarrassed about his humanity.

On the other hand, the Negro has also seen his own great strides, in his own ability to organize, in the sympathetic outreach of the federal government, especially the executive and judicial departments, in the C.I.O. and its sympathetic racial philosophy and simple insistence on human dignity and equality of pay, in the industry which is moving into the South and which doesn't have the deep-seated animosity that is often found in the South, and in the new commerce where he is often coveted and wanted as a consumer, a new image of himself and his potential. The Negro looks at Ralph Bunche. Thus the Negroes are dissatisfied with conditions as they are and are feverishly striving to attain something better, something spoken of as "first-class citizenship."

by Harley J. Stucky
faculty, Bethel College
North Newton, Kansas

In their struggle to secure their rights the Negroes seem to be concentrating their efforts politically to secure equality of opportunity. They want integrated schools, because the white schools are the best schools and they want jobs with equal opportunities for advancement and equal pay.

Struggle in Tuskegee

A good example of this struggle is Tuskegee, Alabama, where the Negroes have been striving to get registered so that they can cast their ballots. In this situation they outnumber the whites about five to one. Tuskegee is the home of Tuskegee Institute, which was founded by Booker T. Washington and which won additional fame through the labors of George Washington Carver. The southern whites resist these efforts. So the Negroes took a case to the Supreme Court, at a cost of some $19,000. They won the case and supposedly the right to register. The whites, however, retaliated by gerrymandering the town, reducing the Negro vote from some four hundred to eight or ten. Because of these divergent activities both Negroes and whites are boycotting each other in Tuskegee.

Nonviolence or Violence?

There is considerable evidence that communication between the races is weak and that tension is high, and therefore one wonders how this problem will be solved and through what means. On the one hand there is the example of the Montgomery boycott, where the Negroes refused to ride the bus and by a policy of walking or riding with their fellow brethren succeeded in getting integration, allowing them to sit anywhere on the bus. Martin Luther King, chief architect of this nonviolent movement, is acclaimed a hero. Yet even here both sides acted on impulse. The incident was touched off with the eviction of Mrs. Rosa Parks, a Negro, from the bus. Almost immediately the Negroes protested in mass meetings and the protest became a boycott which lasted 381 days. Under the leadership of Pastor King this protest against injustice was organized into nonviolence. If Montgomery could so easily organize nonviolently it could respond with violence even more readily. Actually Negroes are torn in their quest for first-class citizenship between Montgomery's nonviolence and violence as exercised by the Lumbee Indians in North Carolina against the Ku Klux Klan.

The Church Must Speak

At Koinonia, near Americus, Georgia, we saw further evidence of racial tension and of the courage of Dr. and Mrs. Clarence Jordan. "Our purpose is to seek first the Kingdom of God and His righteousness." Koinonia is the victim of discrimination and violence, and is suffering under boycott. Yet in the face of this Dr. Jordan declared "We haven't suffered at all—not really. . . . No one had been hurt seriously."

As I ponder over this problem, I remember remarks of the following nature, "Teachers and preachers must speak out. If the church fails to speak, there is no one to speak." "This is not just a racial problem—it is a Kingdom movement."

Too difficult for the average congregation or a hymn form worth learning?

The Chorale in Worship

*David H. Suderman**

LAST WEEK we discussed the appropriateness of the music of hymns to a worship service. We said music can give expression to all kinds of human emotions and feelings—those which uplift one's spirit Godward, bringing one to a high level in spiritual feeling, and those which are highly sensuous, appealing to the lower instincts of man. This discussion will consider the chorale as a hymn form.

The chorale is one of the finest hymn forms that has been produced. It came into wide use with the coming of the Reformation. Before the time of Martin Luther, congregational singing as we know it was unknown. It was Luther and his followers who put songs on the lips of the people; they literally sang themselves into the Reformation. So effective were these songs that his enemies in the Roman Catholic Church declared, "Luther's songs have damned more souls than all his books and speeches."

Some of the melodies of the German chorale were adapted folk songs, some were adaptations of plain songs used in the Roman Catholic Church, and some were composed by Luther and others. Lester Hostetler describes the chorale as having "a plain melody, a strong harmony, and a steady rhythm; all of which adapt them well for effective congregational singing."

Luther was emphatic that the chorale should be sung in parts though some church authorities recommend unison singing:

"These songs have been set in four parts, for no other reason than because I wished to provide our young people (who both will and ought to be instructed in music and other sciences) with something whereby they might rid themselves of amorous and carnal songs, and in their stead learn something wholesome, and so apply themselves to what is good with pleasure as becometh the young."

This sounds practical for our day. Luther wanted the music of the church to be a challenge to growing youth. He wanted the music of the church to be superior to the music of the secular world, so that young people would not view the music standards of the church as inferior to music standards outside of the church. Or to put it in the context of our day, the music of the church should be superior to the music of our secular schools.

One of the great musical giants of the protestant church is Johann Sebastian Bach. He brought the chorale to its highest perfection, using many of them in his larger choral works — cantatas, Passions, and organ works. If he valued the chorale as the finest hymn form, we need not doubt its worth.

Many protestants would agree. But some would not. What might be some of the reasons that the chorale is not always accepted? For one thing, chorales are difficult to sing. They cannot be learned as easily as jingle tunes. It takes some effort to learn them. Congregations sometimes tend to be a bit lazy when it comes to learning new hymns. But let it be observed that in our more recent grade school music texts, chorales are included. If second and third grade children can learn these tunes, it seems that adults could also. We sing our hymns a lifetime, hence they should be hymns that are really worth learning. They should be tunes that wear well. The chorale has stood the test.

Furthermore, the rhythm of the chorale is stately but in no sense jazzy. This is precisely why some people object to it, but this is precisely why it is also more appropriate for a worship service. The syncopated, even jazz versions of hymns do have a ready appeal, but the appeal is to the lower instincts of man; hence they do not belong in the church.

Acquaint yourselves with chorales as an excellent hymn form. If you know them and do appreciate them, you will want to encourage their use whenever possible. Even children have no hesitancy in learning them. Even children recognize the chorale as music that sounds "churchy." Even children will tell you that the chorale, once they know it, gives one a greater feeling of wanting to worship God.

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The Vocation of the Christian College

Paul R. Shelly*

MORE than four hundred and fifty college presidents, other administrators, teachers, and students attended the second Quadrennial Convocation of Christian Colleges at Drake University, Des Moines, Iowa, from June 22-26 to think through the theme "The Vocation of the Christian College." The first conference of this nature was held at Denison University in 1954 and had as its theme "What Is the Christian College?"

The participants in the Convocation represented colleges with varying degrees of affiliation with denominations. Some came from colleges in which there was a very close affiliation with a denomination, some from colleges in which there was a very loose connection, and some from colleges and universities in which there was no relationship with a particular denomination. In order to help those who attended to get at the issues facing the Christian college today, eight major addresses were given by leaders in the field of Christian higher education in America, Canada, England, and India.

Differences of Opinion

The participants of the Convocation were divided into six sections, each of which studied a paper prepared for it by study commissions prior to the Convocation, and prepared a statement which was presented to the total Convocation on the final morning. The first section discussed the subject: "The Theological Foundations of the Christian College." The chairman reported that there were differences of opinion in this section both on the nature of theological statements and on the significance of theology as a foundation for the Christian college.

The second section discussed the subject: "The Church and the Campus." This section reported that there were two separate points of view represented in its group: that the church and the campus each have separate functions, and that the Christian college is the arm of the church, created by the church and existing for the church, and that the Christian faith is related to its total purpose and program.

The third section discussed the subject: "The Responsible Intellectual Community." This section reported that the Christian college is responsible in three ways: in relation to the intellectual life itself, in relation to our fellow men, and in relation to Jesus Christ. The chairman of this group also stated that the Christian college is responsible to engage in research, to discover the relationship of Christian faith to the various subject matter fields, and to be a community which comes to grips in real life with the question of the relationship of the Christian gospel to everyday life.

The fourth section discussed the subject: "The Responsibility of the Christian College for the Student's Sense of Vocation." This section defined vocation as a response to God's call through Jesus Christ in the whole of life. A person's work is only one aspect of his vocation. This sense of vocation is missing in much of our culture, and the Christian college has a special mission to interpret this sense of vocation to the total college community, including the administration, faculty members, and students.

The fifth section discussed the subject: "The Christian College and the World Mission of the Church." This section reported that the Christian college has a responsibility both to develop world mindedness and an interest in and dedication to the world mission of the Church.

Critical Students

The sixth section was composed of students who discussed the subject: "The Ongoing Role of the Christian College in American Education." The students also participated in the other sections. About thirty-five students from ten separate denominations attended the Convocation. The report of the student section was critical of some aspects of the purpose and program of the Christian college today. Some of the areas in which the students were critical were in regard to compulsory chapel, indoctrination, and some of the restrictions on college campuses. In a positive way the students felt that the Christian colleges must work out their program in relation to three constants: the Lordship of Christ in history, the gospel, and the essential nature of the church.

In addition to the general addresses and the discussion sections there was group worship both morning and evening during each of the days of the Convocation. One of the other helpful parts of the Convocation was the separate denominational meetings on one afternoon. Representatives from Tabor, Goshen, and Bluffton met and discussed some of the implications of the Convocation for Mennonite colleges, raising the question: "What is the purpose and program of Mennonite colleges?"

Purpose and Vision Needed

Dr. E. Fay Campbell from the United Presbyterian Church gave the final message of the Convocation, pointing out four challenges:

That we now know that our churches will support our colleges if we have a clear and definite purpose;

That the boards of trustees of our colleges should be composed of approximately an equal number of businessmen, educators, and ministers;

That our current college generation needs to have more vision;

That we must keep the Bible basic in our program of Christian education in our colleges.

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Flashes of Thought: *The Set of the Sails*

As I had never seen such a sight before, it was a new and tremendously fascinating experience. The weather was perfect—one of those summer Sunday afternoons made to order. A few white fleecy clouds lazily floated in the air, a gentle breeze blew softly out across the gulf, and the brilliant sunlight sparkled on the rippling waves.

We were without an assignment and had remained in Copenhagen for the week end. Now, after more than ten years the memory of that afternoon lingers with an inner glow. How peaceful and inspiring it all seemed. Sitting there on the wharf, looking out across the waters, away from the noise and hurry of the busy streets, I was transported into another world. Here and there an occasional couple strolled along the wharf gaily chattering. But for the main, there was quiet; a holy reverence filled the air. This was God's dominion, created in beauty and majesty.

Dainty little sailboats fitted into the picture as though they had been placed there by the hand of God himself to add to the beauty. Slowly, silently they drifted across the horizon. Their tall poles with the pure white sails gently flapping in the breeze seemed to point upward toward the Creator at whose bidding this beauty had come into being. All afternoon I sat; my soul was renewed and the glow of His inner Presence was to go with me as I finally turned my steps back to the city with its teeming crowds.

Strange, is it not, how those little boats bobbing up and down in the waters could be driven in opposite directions by the same breeze?

The words of the poet took on new meaning:

> One ship drives east and another
>   west,
> While the selfsame breezes
>   blow!
> 'Tis the set of the sail and not
>   the gale
> That bids them where to go.

Fanny Crosby, blinded all her life, became an inspiration to countless numbers through her immortal hymns of confidence. Others driven by the same winds became bitter, discouraged, and hopeless. "Tis the set of the sail and not the gale." Early in life Fanny Crosby set her sails in the direction of inner peace and faith in the Lord. The winds of adversity only blew her closer to the Lord.

The Psalmist with determination and confidence cried out: "I will lift up mine eyes unto the hills from whence cometh my help." Having set his sails steadfastly in the direction of the Lord, from whence came his help, he sailed out upon the seas of time.

Lord, set Thou my sails aright.

—Walter Gering

All Things New

E. H. Burkhalter, missionary to India, tells the story of a new convert to the gospel who wrestles with temptation

THE weird, rhythmic beat of drums floated through the air as the villagers began their all-night celebration of a Hindu festival. Dalgagan and his son, Jai Singh, had just fallen asleep on their rope beds as the call came.

The call? To the missionary's ear it was a monotonous rhythm that meant nothing but disturbance of sleep. But to Dalgagan it was a call, a call to return to heathen festivals and rites that he had known since childhood. It was a call to return to his gods and superstitions.

Dalgagan sat up and clutched his bed in the semidarkness. The moon cast an eerie glow upon the faces of his family, his loved ones who with him had stood alone as Christians in this village of Boirmal. "Let me think!" he whispered. "Let me think! Why should my heart beat so wildly? Why is there such a pull to dance and drink with my neighbors? Have I not left my gods and all these things to become a Christian?"

A year ago Dalgagan had joined his neighbors in their revelry; but shortly after, the evangelists had come with the wonderful message of One who could save him from his superstitions and sin. They told of One who could give him life eternal. Dalgagan now recalled how he had talked the matter over with his wife and son. They had noticed the difference in the lives of Christian relatives who came to visit them. Christians were happy; they were free from the tightening bonds of fear and darkness. It was then that the decision was made. They too would accept Jesus as Saviour regardless of what others would say.

The joy of the day of baptism followed, and later those of Jai Singh's wedding. It was a reverent Christian wedding. There was no debasing dancing and drinking such as generally accompanied Hindu marriage ceremonies. Indeed, all things had become new.

But here it was again . . . the steady rhythm of the drums calling him back to old things.

By this time the rest of the household had also awakened. Dalgagan spoke quickly. "Jai Singh! Jai Singh! We must pray! The evangelist said temptations would come, and when they did we must trust Christ and pray!"

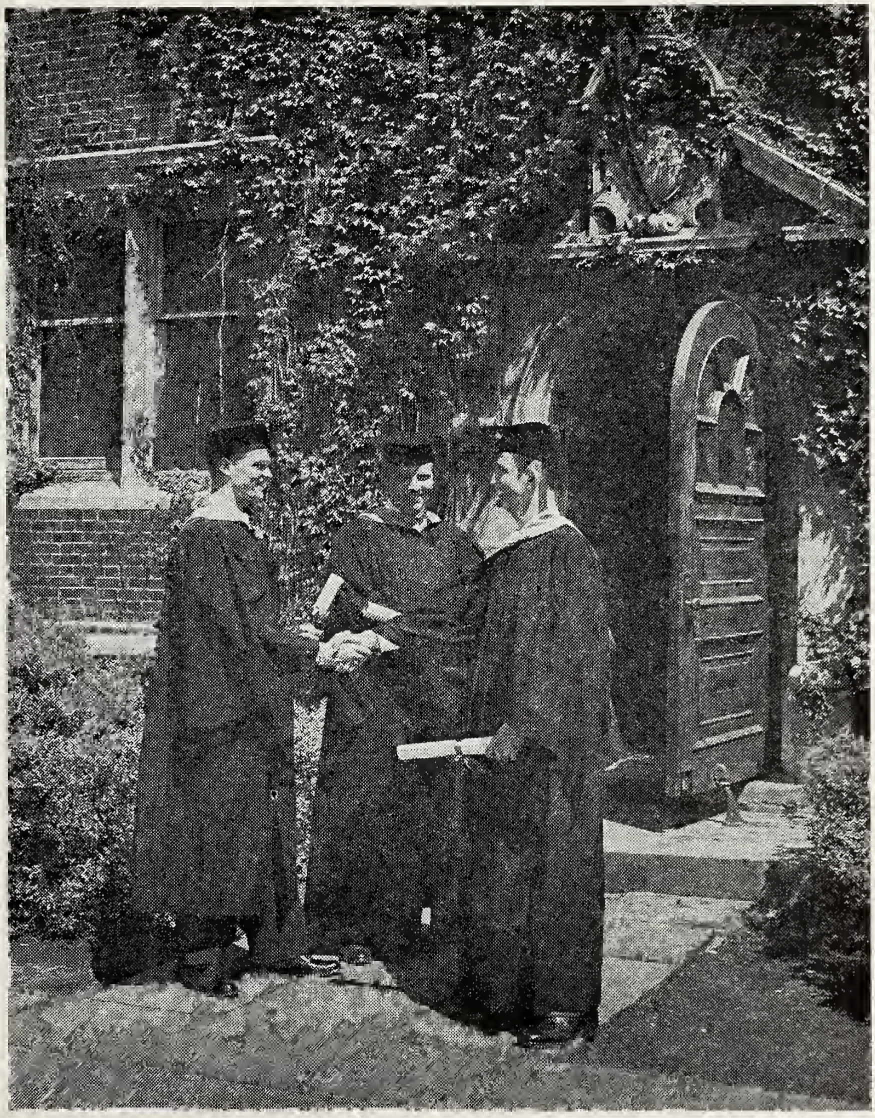
As the first rays of the morning broke through the small window of the mud hut, Dalgagan and his family were still on their knees. The drums were silent now.

Dalgagan and Jai Singh had become more than conquerors through Christ.

Mennonite Youth

after seminary, a young man's view of The Ministry

*James Waltner**



Harold Lambert

WHAT does a young man who has just completed his last year of seminary work think about as he evaluates his call, his training, his experience, and the task that lies before him? How does a young man view the Christian ministry?

As I look at my experiences in school the past three years, the experience of being an intern pastor last summer, and as I look forward to my first pastorate, these are a few of the things which I think about.

The first thing that a young man wrestles with as he considers the ministry is the call. Has God called me to this task? How has the call come? How can I be sure that it is really a call from God—and not only my own desires and ambitions?

Isaiah, chapter six, gives a marvelous description of the call of a young man. Isaiah, who had grown up in the court of the king at Jerusalem, describes in detail his experience—his encounter with the living God. Something unforgettable happened to him the year that King Uzziah died. Isaiah caught a glimpse of the holiness of God. He saw his own sinfulness and unworthiness.

This was Isaiah's religious experience—a glimpse of the great, Holy God, and his own sinfulness and unworthiness. He saw God; he saw himself. But something more happened. In seeing himself as weak and in need and giving himself up by confessing, "Woe is me—I am a man of unclean lips," he found cleansing and forgiveness.

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*Pastor, Tabor Church, Newton, Kan.

This is the call that comes to everyone who catches a glimpse of the Holy God and recognizes his own helplessness and sinfulness. And we who have caught a glimpse of God through what Jesus Christ has done, see even more clearly than did Isaiah a holy, loving, and forgiving God.

But what about the call to become a minister, a preacher, a pastor? For Isaiah, the religious experience made him ready to hear more clearly the voice of the Lord. Suddenly it came upon him. God had made himself known to him. He had forgiven him. God must have a plan, a purpose. A sense of mission welled up within Isaiah.

The glorious reign of King Uzziah had come to an end after fifty-two years. The mighty empire of Assyria was consolidating its strength. Israel, the Northern Kingdom, was already paying a heavy tax to the Assyrians. Now in this period of crisis would Judah be able to resist making alliances? He saw the sinfulness of the whole nation. Someone must be the spokesman for God. And the voice of the Lord came to him saying, "Whom shall I send, and who will go for us?" And Isaiah felt God's tap on his shoulder.

The call, then, stems from a personal religious experience. Men have been called in all ages since they first began to trust in a God who cared about them. Some of these calls have been very dramatic and overwhelming. But the larger part have come through the still small voice which appeals to conscientious men.

The call comes through heart-searching. Am I a dedicated Christian? Am I willing to ask, "Lord, what wilt thou have me do?" Am I aware of the great spiritual needs in the world? What gifts or talents have been given to me, and am I using them to their fullest? Am I receiving encouragement from others?—for the Lord often works through a pastor, parents, or friends. Am I really seeking His will for the use of my talents, my life?

The call comes through action, prayer, intelligent thought, and consideration of all these things that seem to make up the call, study of the Bible, work in the church, and finally willingness to make the plunge and commit oneself and answer, "Here am I!"

Making the decision and saying, "Here am I," does not mean that all is done. It is only a beginning. There needs to be much evaluation, prayer, study, and work. But now the way is open for God to lead and prepare the young minister for the task ahead.

What is the task ahead of the Christian minister? What is the message? Isaiah found his task to be that of a prophet to a sinful world, a world in need. In fact, it fell upon Isaiah to preach doom, to warn and foretell the sure destruction the people would bring upon themselves if they did not turn to God.

The need to be a prophet is always a major part of the Christian minister's task. For we are living in a world which is full of men and women who are living for themselves. Men put their trust in their own strength and achievements. In this respect we are living in a world very similar to Isaiah's.

Listen to the words Isaiah had for the political leaders of his day. "Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many, and in horsemen because they are strong, but do not look to the Holy One of Israel or consult the Lord!" Can't you hear Isaiah saying, "Woe to those who put their trust in power politics, in jets and missiles, and atomic stockpiles, but do not recognize the Holy Creator of all men and do not consult the Lord!"

Or listen to the words of Isaiah to the social oppression and personal sins of his day — and our day. "Woe to them that join house to house, that lay field to field, till there be no room. . . . Woe unto them that rise up early in the morning that they may follow strong drink, that tarry late into the night, till wine inflame them!"

When huge estates are tied up in the hands of a few wealthy, and the masses are poor; when great masses of people have little to eat; when Americans have an annual liquor bill three times as large as the amount they spend for education, the Christian minister is needed to be a prophet.

But the prophetic task is not just preaching against the evils and sins in the world. It is bringing individuals to recognize and admit the reality of God in their own lives, to help them catch a glimpse of the holiness of God and to see their own sin and need, so that they can find cleansing and forgiveness. His aim is to help his people grow up to maturity, to a higher level of Christian living—to recognize that God is the Lord of life. This task is never easy.

But thanks be to God, the Christian minister need not be just a prophet of doom and judgment. I could not look forward to the ministry if that were all I could be or do. Fortunately, the Christian minister has been given a message of hope.

Even Isaiah, who saw complete destruction for his nation, found a note of hope. Judgment was certain, but God was also loving and merciful. He would leave a remnant, a faithful few to be the carriers of his message.

As Christian ministers we have a note of hope even more glorious! It is the message of God's love for everyone. This is the love made real and shown to us through the person of Jesus Christ.

This is our message of hope. There is a God who loves us, a God who through Jesus Christ can help us to find cleansing, forgiveness, and new life. This is the only message of hope there is—and it is desperately needed in our world full of lonely, confused, and tired people. The joys of the Christian minister become real as he is permitted to share his life with the lives of his people and to share in their lives. This is the minister's highest privilege—to bring God's word of love and hope in the deepest experiences of life.

These are some of the things that I see and think about as I look forward to the ministry—the reality of God's call, the great need in our world for a prophetic message which must be made personal, and the supreme note of hope that is ours as followers of Jesus.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Why Don't You Go Into Relief Work?

Cornelia Lehn

I ASKED MYSELF the above question many years ago, and having been in the work I often silently and sometimes audibly ask that question when I see a young person who is obviously not serving to his full capacity.

The need is great. We all know that. Daily, in our age of close world neighbors, it is brought to our attention that somewhere people are starving while we, at a laden table, pick critically at our food; that somewhere refugees are stealing across borders under cover of darkness, while we are buying a new carpet or easy chair; that in our cities there are unloved boys and girls getting educated on the street, while we are spending another year at our own church college or seminary.

We are all aware of the fact that we have a responsibility toward these people. Too clearly Jesus said, "As you did it not to one of the least of these, you did it not to me" (Matt. 25:45, RSV). We cannot misunderstand these words. We *do not* misunderstand them, but somehow we think they do not apply to us.

"I would like to go into relief work," you say, "but I must finish my college education, or I must go on to graduate school first." Do you not know that relief work is an education in itself and that if you return to school after your years of service you will bring a greater understanding and interest and maturity to your studies? Your courses will have so much more to offer you that you will feel that you have gained immeasurably by interrupting or postponing part of your formal education.

Maybe you think you will go into relief work after you have finished school, but are you sure you will not think that you must now get started in your vocation and again postpone your errand of mercy? To when are you going to postpone it? To a time after you are well settled in your profession and are perhaps married and have a family? You will hardly feel that that is a more appropriate time.

Or perhaps you are already settled in a good job that gives you financial security. You have been there several years, you have seniority—why you would be foolish to give it up and then return two years later, perhaps penniless and without a job. Yes, it would be foolish—that is, if your purpose in life is to earn money and have a beautiful apartment and have no physical discomforts. But is your present job satisfying your inner longing to do something with your life that will count more than just selling cosmetics in a store or filing insurance papers? And why do you think there is no security in entering the services of the King of heaven and earth, who has all the treasures, both material and spiritual, in His almighty hand?

Maybe you are not qualified for anything beyond mechanical work. Why do you not go and prepare yourself then? The schools are open to you. Opportunities to earn money are plentiful.

"It is too late. I am too old," you sigh. Yes, you are too old. In fact, you are too old before you are twenty if you do not have the courage to step out into the unknown and try the new without being able to hold on to something material every step of the way. But you need never be old and it need never be too late for anything if you do not think of the *number* of the years you will do a certain thing, but of the *quality* that they will have.

Do you see the need? Deep down in your heart, do you feel that God is calling you to meet that need? Then don't say no. In giving yourself, you will receive more than you ever dreamed there was to receive. In helping others, you will come to see what life is all about and what makes it a great adventure. Never will you want to go back to a life of selfish ease and comfort that left your whole personality to starve. You will experience the truth of the words of Jesus:

He that findeth his life shall lose
it:
And he that loseth his life for my
sake shall find it.
Matt. 10:39

W.D. Retreats at Mennoscah

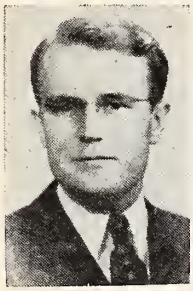
Beginning with the junior high age retreats on July 21, the Western District Mennonite retreats will take place at Camp Mennoscah near Murdock, Kansas. Retreaters who will be returning will notice several changes this year. On the physical side, the most noticeable will be the attractive board fence extending from the staff house southward, joining the river bank approximately 250 feet south of the dining hall. A concrete tennis and volleyball court will improve recreational facilities. Through the generosity of a Mt. Hope nursery and the efforts of the young people from the Pretty Prairie Mennonite Church, trees now surround the two cabin areas.

On the program side, this year's retreats will be making the first step toward the small group-centered program. The eventual goal in this type of a retreat program will be to have the cabin counselors meet with their cabins or small group and choose the particular topic for the day's discussion from a suggested framework. Since this type of an approach places a premium on the resources of the counselors and other leaders, the retreat committee is making this year's session on the junior high age group the first step toward that goal.

Another first for this year is the Fresh Air Friendship Camp. This is an outreach sponsored by the Western District Youth Fellowship. It includes underprivileged youth from cities such as Hutchinson, Topeka, and Wichita.

MCC news and notes

UNITY AT BARRIO GRANDE



John Schmidt

PARAGUAY — The leprosy mission operated by Mennonites at Barrio Grande helps unite evangelical Christians in Paraguay, reports Dr. John R. Schmidt (Newton, Kan.), director of the project.

"Various evangelical Christian groups refer their leprosy patients to us," writes Dr. Schmidt. "As we treat their patients we have an opportunity to join hands with them in the Christian ministry to these people."

These groups have expressed appreciation in many ways, he says: the Christian church (Disciples) built a house for the Barrio Grande cook, who is a Baptist; another group contributed lumber for a church for the patients; and missionaries from several groups give messages to the Barrio Grande patients.

Says Dr. Schmidt, "We want to strive to keep wide awake to use all opportunities at our disposal to bring about a uniting influence among evangelical Christians in Paraguay."

During the first three months of this year the Barrio Grande staff, composed of Paraguayans, Chaco Mennonites, Europeans, and Americans, served a total of 407 leprosy patients.

They treated 275 of that number in their own homes (known as ambulatory treatment). In three clinics they treated 119 patients and served thirteen patients in the Barrio Grande guest house.

The ambulatory treatment program is taking on a new direction in the form of small gatherings for a monthly religious service in the area where patients live. Formerly the only fellowship between staff and patient was in the patient's home. Dr. Schmidt believes this change will make clear to the patient the Christian emphasis in the medical service.

QUILTS BRING CHEER

BERLIN—Twenty-one mothers living in the MCC home for East German refugees in Berlin write a note of appreciation to ladies of Mennonite churches in America who sewed quilts for them.

They write: "We wish to thank you all heartily for the beautiful quilts which you have made with so much love and care for us. They give our rooms a friendly and cozy appearance.

"Because we had to leave our homes and all our possessions, we find your gifts for the beautifying of our home especially comforting. May God richly reward you all."

Relief worker John Bohn (Pandora, O.) says "The colorful quilts with their many small stitches certainly add a bright and cheery note to the rooms. They are a witness to Christian love for those compelled to start anew."

PERSONNEL FOR PERU

At a farewell service on Sunday evening, June 22, R. G. Le Tourneau expressed appreciation for the dedicated service of Mennonite young people.

Royce Yoder (MC) of Elkhart, Indiana, and Kenneth Buller (GC) of Mountain Lake, Minnesota, left for Longview, Texas, for mechanical training before going on to Peru. Ralph Stichter (MC) of Nappanee, Indiana, accompanied them. He will operate the farm at a missionary children's school near Tournavista.

Ruth Yoder, R.N., from Holsopple, Pennsylvania, has arrived in Tournavista, Peru, where she will work in the missionary church school and minister to the villages in the surrounding area.

Mr. Le Tourneau has indicated interest in using a Pax team in Liberia. This possibility is under consideration by MCC.

TO HAITI HOSPITAL

The Voluntary Service Section announced the departure of Betty Stoesz, laboratory technician from Isle Des Chenes, Manitoba, and Mildred Brillinger, R.N., of Gormley, Ontario. Miss Stoesz is a member of the Mennonite Brethren conference and Miss Brillinger is a member of the Brethren in Christ group.

The medical unit at Hospital Albert Schweitzer now consists of four nurses and one laboratory technician. More professional people are needed for this work.

M.I.I. MEETS

The concept of mutual aid has deep roots in the Mennonite fellowship. From small church societies, to community and statewide organizations the growth of mutual aid societies has been rapid.

Until recent years, homes and church buildings could be replaced for approximately $10,000 to $15,000 and a local society could readily cover the property against fire and wind damage. Home values today are considerably higher and some church buildings and institutions require coverage exceeding $200,000. None of the church mutual aid societies can assume the risk of replacing such properties alone.

In 1957, eighteen individual Mennonite aid societies formed Mennonite Indemnity, Inc. (M.I.I.), which is presently re-insuring property with values above the capacity of any single society. Risks too large for M.I.I. are spread out among the participating aid societies of North America. With economic conditions forcing property values higher, this modern version of mutual aid is becoming increasingly important.

The board of directors of M.I.I. held its quarterly meeting in Akron, Pennsylvania, on June 26. Members of the board are Lloyd D. Hershey, Intercourse, Pa.; H. M. Hostetler, Orrville, Ohio; Maurice L. Klopfenstein, Fort Wayne, Ind.; Wayne S. Martin, Goodville, Pa.; Wayne W. Martin, Goodville, Pa.; Orie O. Miller, Akron, Pa.; Howard Raid, Bluffton, Ohio; Jacob Redekop, Mountain Lake, Minn.; Harold Schmidt, Baden, Ont.; William T. Snyder, Akron, Pa.; Harold L. Swartzendruber, Goshen, Ind.; Jacob A. Wedel, Moundridge, Kan.

1959 OPENING

AUSTRIA—The Evangelical (Lutheran) Church of Austria hopes to begin classes next February in Karlsschule, which Mennonite and Brethren volunteers are renovating in Vienna, Austria, the European Pax newsletter reports.

Plans call for the school to be entirely finished by autumn 1959. The completed school will have approximately 35 rooms and will accommodate about 640 students, ages six to fourteen.

Karlsschule, the only protestant academy in Austria, was badly damaged from bombing during World

War Two. A unit of men sponsored by Brethren Service Commission and Mennonite Central Committee have been rebuilding the school since 1953.

Total cost to Austrians for the rebuilding will be about $360,000 with furnishings an additional $80,000. Gifts of cement, lumber, paints, and varnishes from large firms, and labor by BSC and MCC men make up about $48,000 of the total cost.

Funds have been contributed by the Austrian Evangelical Church, the Austrian government, the German government, the Lutheran Church-Missouri Synod, Lutheran World Federation, and the Austrian public.

SAO PAULO MENNONITES FELLOWSHIP AT CENTER

BRAZIL—Between forty and fifty young women of Mennonite churches in Brazil participate in fellowship and worship activities at the MCC center in Sao Paulo, Brazil, on Thursdays and Sundays.

The young women, most of whom go to Sao Paulo from Mennonite settlements in southern Brazil, are working in the city as nurses, nurse maids, house maids, and in other positions. Some of them live at the center between jobs.

The center, directed the past year by Emma Schlichting (Weatherford, Okla.), also provides a meeting place for the fifteen to twenty Mennonite families of Sao Paulo. Mr. and Mrs. A. J. Dick (Kitchener, Ont.) have returned following a year's furlough in North America.

PAX REUNIONS

UNITED STATES—Former Paxmen will hold reunions at Divide, Colo., and Roxbury, Pa.

LaMar Stauffer, 275 Redwood Drive, Lancaster, Pa., announces that the eastern reunion will be held from noon of August 15 to noon of August 17 at the Brethren in Christ Holiness Camp near Roxbury, Pa., just off the Pennsylvania turnpike at the Blue Mountain interchange.

The program will include a series of messages by Cornelius Wall, former director of the European Mennonite Bible School, and the showing of the Pax film, a gift from European Mennonites to North American Mennonites. Housing will be provided for families. Anyone interested in Pax is invited to attend.

The western reunion will be held at the Mennonite Camp, Divide, Colo., on September 6 and 7. The camp is just west of Colorado Springs. Program details for this meeting will be published later.

LEPROSARIUM CENSUS DOWN

VIETNAM—The number of patients living at the leprosarium in Banmethuot, Vietnam, where MCC medical workers serve, is the lowest in recent years: 168.

This is an intentional development, reports medical director Dr. Willard Krabill (Louisville, O.), as the leprosarium is reserved for those who are most contagious, most seriously ill, most crippled, or who need special treatment or surgery.

Actually this means that the percentage of contagious cases in the leprosarium has increased greatly. This is because about ten per cent of the patients in the leprosarium are temporary residents. After a period of special treatment patients return to the village or outpatient clinic to continue treatment, rather than remain at the leprosarium.

Eighty per cent of their patients are treated in outpatient clinics. More than 300 patients received treatments in nine clinics set up in 1957. Leprosy medicine is given to noninfected members of patients' families as well.

into the beyond

G. T. Goessen, member of the First Mennonite Church, Hillsboro, Kansas, and resident at the Home for the Aged, Hillsboro, was born February 26, 1886, and died January 14, 1958.

P. J. Goertz, Hillsboro, Kansas, was born March 20, 1893, and passed on January 6, 1958. He was a member of the First Mennonite Church of Hillsboro.

Gerhard A. Schroeder, member of the First Mennonite Church, Hillsboro, Kansas, and resident at the Home for the Aged, Hillsboro, was born September 6, 1871, and died March 27, 1958.

Jacob Bartel, Hillsboro, Kansas, and member of First Mennonite Church, Hillsboro, was born February 6, 1896, and departed this life on April 20, 1958.

our schools

SEWING WORKSHOP

Taking advantage of an opportunity to master many of the latest shortcuts known to the garment industry, community schoolteachers and housewives are enrolled in a unique home sewing workshop sponsored by Bluffton College. It will be conducted for two weeks at Founders Hall, Bluffton, Ohio.

Mrs. Alice Kuester is the director, assisted by Edna Ramseyer, home economics teacher at Bluffton College. The workshop class is using the methods of the renowned Edna Bright Bishop. Mrs. Bishop's revolutionary new ideas in home sewing have influenced numerous recent improvements by the nation's leading pattern makers.

The class will learn such details as "directional" cutting, pressing, and sewing, in which the method the fabric has been woven is considered in handling it for garment production.

All of the women in the class will make winter coats of woolen fabrics. Each one will be equipped with her own sewing machine, ironing boards of various types, and all the tools of a professional garment worker.

mutual aid placement

FARMING OPPORTUNITY

Mennonite Couple wanted to operate 560 acre wheat and livestock farm near McPherson, Kansas. Farm equipped with machinery and under irrigation. Available with housing on a salary or percentage of income basis. Near Mennonite church and good schools. Contact: Mutual Aid Services, 722 Main, Newton, Kansas. (No. P 238)

PERSONNEL WANTED

Registered Nurse Supervisor — Immediate opening for Mennonite registered nurse in supervisory position in general hospital located in Mennonite community. Position offers good pay; near excellent educational and social facilities. Hospital will pay expenses of persons interested to come for a visit. Contact: C. D. Boese, Walton, Kansas, or phone Walton No. 69-J. (No. P 239)

jottings

DVBS ENDS WITH PICNIC

Bergthal Church, Pawnee Rock, Kan.: Summer Bible school was held June 2-13. Classes were provided for all children from the kindergarten through the ninth grade with an enrollment of sixty-two. A picnic dinner was held the last day of Bible school at the Rudiger picnic grounds for the pupils and parents. Bible school demonstration classes were held on Sunday evening, June 15, for parents and friends. Infant consecration services were held June 8. The following children were consecrated: William Allen, son of Laurel and Wanda Dirks; Kala Grace, daughter of Lee and Elsee Reimer; Leon Dale, son of Elgie and Anita Unruh; Ida Irene, daughter of Adam and Helen Deckert; Andrea Lee, daughter of Norman and Lorrayne Pankratz; Dale Gene, son of Olin and Wynona Unruh; Karl Kent, son of Gene and Glendora Schmidt. Pastor Sawatzky attended a Christian Writer's Conference at Green Lake, Wisconsin, for two weeks. Guest speakers filled the pulpit on Sundays, June 29 and July 6. A total of forty-six Christmas bundles were given for relief. Twenty bundles were given by Sunday school classes and twenty-six were given by individual families. —Mrs. Fred Schmidt, corr.

CHILDREN'S DAY PROGRAM

Hereford Church, Bally, Pa.: During the Children's Day services June 8, the following children were consecrated: Peggy Ann, daughter of Mrs. and Mrs. James Stauffer; Alice, daughter of Mr. and Mrs. Warren Wolfgang; and Kathy Jean, daughter of Mr. and Mrs. Richard Simmons. The Primary and Beginner Departments presented a program during this worship service. About sixty children were enrolled in our daily vacation Bible school. Forty-three Christmas Bundles were dedicated on Sunday, June 22. Miss Carol Ann Shelly and LaVerne Schirch were married at a candlelight service on June 28. Pearce Gottschall, Mrs. Hannah B. Latshaw, and Morris Feick passed away recently. Mr. and Mrs. John Geissinger joined our fellowship by transfer of letter from First Mennonite in Allentown, Penna. The Youth Fellowship presented a live broadcast over station WSAN, Allentown.—Mae Latshaw, corr.

SERVICE TO CHILDREN

Deep Run Church, Bedminster, Pa.: June 15, our Youth Fellowship went to Philadelphia to give programs for the children with which Curtis Bedsworth of the First Church of Philadelphia is working. West Swamp recently gave a program at our C. E. After our June 22 worship we had our annual fellowship picnic dinner. June 25, our junior and senior choirs had a joint picnic. To end its sessions the catechism class made a trip to Germantown Mennonite Church and Historical Museum June 28. Arthur Keiser, missionary to South America, spoke at our Sunday worship service recently. Mrs. David Whittemore, missionary to Trinidad, was our speaker at the Mother and Daughter banquet. Those baptized and received into the church on Pentecost Sunday are Linda Meyers, Doris Moyer, Glenn Derstine, Donald Diehl, Ronald Heacock, Robert Keller, Gerald and Ronald Lewis, Edward Myers, Donald Meyers, Howard Neufeld, and Charles Swartz. The Y. M. and W. Bible Class presented and planted the church shrubbery. The Senior and Junior Choirs are on vacation until September. Mrs. Mary Boyer talked on Japan at our last missionary meeting. For July's project our society is giving a picnic supper to the Home for the Aged at Frederick. The marriage of Pauline Epler and Kenneth Gahman took place at St. Michael's Lutheran Church, Sellersville, Pa., on June 21. Some are attending the Vesper Services at Zion Acres, Souderton, Pa. Pastor Claude Boyer is chairman for this retreat. Seventy-seven Christmas bundles and 436 pounds of clothing and shoes were taken to Ephrata recently.—Corr.

YOUNG PEOPLE TO RETREAT

First Church, Allentown, Pa.: On May 11 a special congregational meeting was held to discuss plans to provide more adequate building facilities to meet the needs of the congregation. Because of the extended public school term this year, daily vacation Bible school will not be held until August 4-15. On June 8 Arthur Keiser reported on the mission work in Colombia, South America. A father and son supper, sponsored by the women of the church, was held June 15. Arlo Kasper, who is now working for MCC at Akron was the speaker of the evening. The Women's Missionary Society and their families had a potluck supper on June 24. After supper Mrs. Curtis Bedsworth gave an interesting account of their work among the colored folks of Philadelphia. Members of the WMS will be going to Akron on July 8 to process Christmas bundles and will take with them the Christmas bundles and clothing which have been collected in our congregation. Seven persons have registered for the Young People's Retreat at Camp Men-O-Lan. A new plan for our morning services during the summer will begin July 6, when the church service will be held at 9:30 and the Sunday school session will follow at 10:20.—Corr.

SUNDAY SCHOOL WORKERS MEET

Bethany Church, Freeman, S. D.: Communion services were held April 3 and again June 8. A Good Friday service on the Seven Last Words of Christ, with Pastor Olin Krehbiel taking part, was given in the afternoon. Dr. J. E. Hartzler served us with a series of messages from Easter morning through Friday night; choirs from neighboring churches and the college served with special music. The Bethany Church choir presented *The Divine Redeemer* in our church April 15. Received into the church recently were Sharon Preheim, Mr. and Mrs. George A. Gross, Gorden and Jake Gross, Mrs. Lloyd Hofer, Mrs. James Wipf, and Mr. and Mrs. John S. Kleinsasser. Forty-five bundles were given for the Christmas bundle project. Two weeks of vacation Bible school, with seventy children enrolled, ended with a program given by the school Sunday morning, June 15. Dr. John Ewert gave a talk to the Sunday school workers June 10. Born: a daughter to the Willis Wipfs, April 10; a son to the Richard H. Waltners, April 14; a son to the Erwin Starks, May 26; a son to the Dennis Epps, June 15. Jacob C. Neufeld, age 72, died June 27.—Ben J. Waltner, corr.

VS'ERS TEACH DVBS

Mennonite Community Church, Fresno, Calif.: On May 25, four members were received into our church. Three received by baptism were Kathleen Huenergardt, Eldoris Fast and Edward Warkentine. Miss Edna Ediger was received by transfer of letter. Christmas bundles were dedicated in our Sunday school June 22. Misses Dorothy Miller and Kathleen Waltner from Freeman, South Dakota, helped as teachers for the vacation Bible school June 23 to July 3. They came to Fresno under our Conference Voluntary Service program to help with this work and in other activities. Harry Friesen underwent major surgery from which he is steadily recovering. B. H. Janzen on June 8 showed slides and told of the mission work they did among the Mennonites in Mexico. June 15 Marden Habegger of Reedley showed slides of Europe taken on last summer's trip to the Mennonite World Conference. Edna Ediger and Edward Warkentine were united in marriage June 21. —Mrs. Orlando Schmidt, corr.

DISCUSS CHURCH COLLEGES

Zion Church, Donnellson, Iowa: Brother and Sister R. L. Hartzler were with us Sun., April 13, he bringing the morning message on "Growing in Grace." In the evening the Youth Fellowship sponsored the film, *How Our Bible Came to Us*. It was shown in three parts; the second part was shown May 4 and the third on June 1. The annual Mother-Daughter meeting was held in the church basement May 1. Lena Legiman, foreign exchange student from Jakarta, Indonesia, was guest speaker. Holy Communion was observed May 25. The Children's Day program was given June 8, also dedication of our Christmas bundles. The daily vacation Bible school program was given in the E. and R. Church June 15 after two weeks of Bible school, the four churches of Donnellson taking part. June 22 Harry Yoder from Bluffton College brought the morning message and in the evening L. L. Ramseyer, Harry Yoder, Richard Weaver, and Carl Lehman discussed with us the future of our church colleges, especially Bluffton. Members of the four Iowa churches took part in the meeting. Family night was observed June 25. Jacob Brandenberg from the Netherlands was guest speaker and showed pictures. Mrs. Hulda Koller is convalescing at the Metx Nursing Home in Donnellson. She fell in her home and fractured her hip.—Corr.

CLEANUP AFTER TORNADO

Lehigh Church, Lehigh, Kan.: April 13 we had our regular pulpit exchange. Esko Loewen of the Johannestal Church brought the morning message. The men and boys of our church attended the retreat at Camp Mennoscah on April 27. Our men served breakfast. Five children were consecrated May 11, and on May 25 eleven young people were baptized and received into the church, and two received by letter. Missionary Ferd Ediger brought the morning message May 25, and on the 26th at our Y.M.M. meeting Mrs. Ediger spoke and showed slides. June 8 we had Children's Day picnic and dedication of Christmas bundles. Two carloads of men and women went to El Dorado, Kan., on June 16 to help clean up after the tornado there. June 22 our young people met with others for worship and fellowship at the Johannestal Church. Harvest has been slow due to the rains. Seven of our women were at Newton July 2, helping make drapes for the new girls' dormitory at Bethel College. In June three weddings took place: Gladys Schmidt and Leslie Dawnen of Newton; Marvin Flaming of our church and Joann Bartel of Bruderthal; Gerald Kessler of our church and Joyce Thiessen of Gnadenau, Hillsboro.—Mrs. William Hiebert, corr.

FAMILY NIGHT MEETING

Wayland Church, Wayland, Iowa: May 4 the pastors and Sunday school superintendents of various churches met at our parsonage to discuss the daily vacation Bible school operation and administration. After the morning message on May 11 a service of dedication was held for eight babies. Sunday school "Family Night" quarterly meeting was held at the church May 19. A film *Clark's Garage* was shown, followed by a business session and a time of fellowship. June 1, Phiathen Sunday school class had its annual get-together with families for a basket dinner and business session. June 8, evening, the a cappella choir of the Bethel Church, Wayland, presented a musical program. The theme was "The Christian Life from Beginning to End." June 8 the Disaster Service of s. e. Iowa and n. e. Missouri held their annual business and inspirational meeting here. Evelyn Scholl and Harold Troyer were married June 28 by Pastor Habegger; June 29 Caroll Wedmer and Carl Reschley were married by our pastor.—Lillian Wyse, corr.

GROUNDBREAKING SERVICES

First Church, Sugarcreek, Ohio: Groundbreaking services for the new sanctuary addition were held Sunday, June 29. A daughter, Karen Dee, was born June 17 to Mr. and Mrs. Paul A. Snyder. Byron and Terry Nelson, Tim Stevanus, and Bruce Gross attended Junior Retreat at Camp Friedenswald. A service of dedication for the 1958 good will Christmas bundles was held July 6 during the opening service of the Sunday school.—Mrs. Ernest Gross, corr.

MCC PICTURES

Stirling Avenue Church, Kitchener, Ont.: Pastor Wilfred Ulrich attended the conference at the Deep Run Church May 1-4. Brother Metzler preached in the morning service in his absence. May 13 the W.M.A. invited the Vesper Circle and the ladies of the U. B. Church to an evening meeting; Mr. Vos of the Sunbeam Home was the guest speaker. May 24 Ada Stolzfus of MCC spoke and showed pictures of her work in Jordan where she helped to distribute clothing in the name of Christ. May 25 the senior choir presented their spring hymn festival at the evening service. During the month of May three members of our congregation passed away: Mrs. U. K. Weber, wife of our pastor emeritus; Mrs. John Burgetz; and Mrs. William Heer. The young people spent the first weekend in June at Chesley Lake as a work project. June 3 the Vesper Circle worked in the church kitchen and on the 17th held its annual picnic at Waterloo Park. June 8 eight young people were baptized and received into the church fellowship. The annual Sunday school picnic was at Reuel's Park, Waterloo, June 28. June 29 Bro. Metzler spoke at morning service in the absence of Pastor Ulrich, who was serving as pastor at Chesley Lake camp. The evening meeting was in charge of the Christian Service Committee, which sponsored the MCC foreign relief and service slides, *If You Have Love*.—Ruth Moss, corr.

KLASSEN SPEAKS ON SEMINARY

Calvary Church, Washington, Ill.: Pastor Heinz Janzen and family left July 7 for vacation; during their absence the pulpit was supplied by the Glenn Rockes, Glenn Wagner, and William Klassen. The Klassen family lived in the parsonage during their week with us, at which time funds were solicited for the Seminary. A busload of YPUers spent a day in latter June at Lake of the Woods near Champaign. Frieda Guengerich leaves by air July 31 for her third term in Africa, going by way of Brussels. She spent the second week of July at the Orientation Course in Goshen. The last Sunday of July a farewell supper is being held for her at the church. Our prayers and good wishes go with her. Four new members were added to our church family in June: Judy Buselmeir by baptism; Mrs. Earline Schrock, Mr. and Mrs. Laverne Ulrich by letter of transfer. The Women's Organization sponsored a picnic for the old folks and helpers at the Meadows Home July 15. Recent weddings in our membership were Jolynn Kamp and Robert Evans Jr. at the Methodist Church; Judy Buselmeir and Gordon Wind June 28 at our church; Ann Wetzel and Gordon Faube June 28 in Galesburg; Ann Stuckey and Thomas Stacey June 21 at our church.—Verna Belsly, corr.

conference notes

NEED TO STUDY EVANGELISM

A study conference on evangelism sponsored by the Executive Committee of the General Conference will be held in the Eighth Street Mennonite Church, Goshen, Indiana, on August 19-21, 1958.

People have felt a need for a study of evangelism for some time. We want to go into this study with humility and with a sincere desire to learn from each other. We will need to be ready to recognize our differences, and to analyze and evaluate them carefully. Influences from the outside which play upon our thinking are to be isolated and evaluated. There is need to define the terms which we use because our terminology carries with it certain connotations which often result in our speaking past each other.

We want to take a fresh look at man's need in this century in the light of what the Bible says about sin. How to apply the gospel to the life of our day will be a matter of study. We shall explore methods and techniques of evangelism which are workable in the cultural life of our day. We hope that we will be able to recapture the divine urgency of bringing people into a saving relationship with our Lord Jesus Christ.

This study conference is for the entire General Conference. District conferences will send one delegate for every 1000 church members. While it will be a delegate study conference, it is not closed to visitors. Guests who want to attend at their own expense are asked to write to Robert Hartzler, 605 South 7th St., Goshen, Indiana, and also to A. J. Richert, 722 Main St., Newton, Kansas, and inform them that they are coming as visitors.

GROUNDBREAKING

The groundbreaking services for the new sanctuary addition of the First Mennonite Church, Sugarcreek, Ohio, took place on the Sunday of June 29 as a part of the morning worship service. The congregation was led in prayer by William H. Stauffer and in a responsive litany for the breaking of ground.

W. F. Brady, who assisted in building the original structure in 1896 and also two later additions, the Men's Bible Class room and the Sunday school rooms, was the first to turn a shovel of ground. Gordon Gerber, representing youth who will be leaders in the future, also turned ground. Others taking part in the ceremony were A. P. Snyder, chairman of the building committee; Roy Hostetler, chairman of the trustees; Wiley McDowell, chairman of the congregation; William H. Stauffer, former pastor and member of the congregation; and Pastor Harold D. Thiessen.

OBSERVATIONS BY NEW ARRIVALS

Ernst and Ruth Harder write from the Seminary in Uruguay:

After a stormy crossing by boat, which lasted twenty-four days, we arrived in Montevideo on February 28. We were welcomed heartily by the H. P. Epps, the Litwillers, the Rutschmans, and the Millers. Since we had met all of them somewhere before, we had no trouble feeling at home right away.

Uruguay seems to be a very secular country. Religion is divorced from the government. Passion Week is called and used as Tourist Week. Most people seem to be proud of the fact that they have no connection with any church, and a Catholic priest in his black robe walking along the street is a laughing matter to them. Mission work seems to be very difficult here because of spiritual indifference. The Uruguayans are a friendly and congenial people, and nothing seemingly can shock them out of their happy-go-lucky attitude.

In the center of this kind of cultural climate is our Seminario Biblico Menonita. We are one of the few institutions—and possibly the largest—of this kind in Montevideo. I was, therefore, happy to see the support the institution got right from the start at the opening program. Present were the fine group of students from the four countries in South America where Mennonites are living, representatives from the Mennonite colonies in Uruguay and the Mennonite congregation in Montevideo, the pastor of the Mennonite church in Buenos Aires, Argentina, the (Old) Mennonite missionaries in Uruguay, and a large number of pastors representing the evangelical churches of Montevideo.

We are very happy to become a part of this important undertaking of missionary and Christian worker training for the kingdom of God in South America. We ask for your continuing interest and prayers.—*Boletin del Seminario Biblico Menonita*

MENNONITE MEN MEET

The laymen of the Northern District met for their annual business meeting on the afternoon of June 21, 1958, at the Bethesda Church, Marion, South Dakota, during the Northern District conference which convened at the same place.

President Willard Friesen opened the meeting, read John 12:20-26, and led in prayer. Reports of the secretary and treasurer were then given. The treasurer's report indicated that the men were now able to meet the last of their obligations on the Basna Reading Room in India (total amount was $5000). Last year the $19,560.95 Buller project to South America was also completed.

The results of the election were: Willard Friesen, president; Irvin R. Gross, program committee (both for three year terms).

Time was then given for reports from the various fellowships. More are urged to bring reports to these meetings.

Menno Schrag of Newton, Kansas, spoke on the importance of Conference Boys' League work and the progress of the Chaco road in South America. His talks were much appreciated.

The following recommendation was presented and accepted: That the Mennonite Men of the Northern District urge laymen of the local churches to give a sum that is at least fifty cents per member of the total church membership, to support the projects of the Mennonite Men of the General Conference during the coming year, all money to be sent to treasurer Marion Miller, Freeman, South Dakota.

Wilfred Unruh spoke on the need for more canned meat for the needy, and Edward Duerksen led in closing prayer.

in this issue

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Photo courtesy of UNRWA and MCC

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of things to come

Friedenswald Retreats:
July 28-Aug. 3—Senior
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 29**

editorials

OUR SINGING RELIGION The Christian religion is a singing religion. The coming of Christ was ushered in by angel songs, the imprisoned disciples sang in the night, and Christians have been singing ever since under all sorts of circumstances. Church music received a new impetus during the Protestant Reformation, for Martin Luther was a great believer in the power of music. Others have shared his passion, and today we have a great abundance of good church hymns and music. We hope you are following the series of articles on Christian hymns now running in this paper.

Through the radio and TV we are bombarded by so much poor and trashy music that it is all the more important to build up the music service of the church. Nor should our churches be satisfied with merely the cheaper grades of music bordering on "religious" jazz. They should insist on using high grade and spiritually uplifting music.

A study of the whole music program of the church might be profitable. Is the church music all that it should be? Do we entrust it to musical directors and choir leaders who have the fine appreciation of music required for such leadership? Is there an opportunity for the laity to learn the better music and to be able to discern the difference between the cheaper and the best?

A STUDY OF EVANGELISM The coming Study Conference on Evangelism (August 19-21) should prove very fruitful. Fortunately we are more aware of the need for the many kinds of evangelism than in times past. We realize that we are not merely to bask in the glory of the gospel ourselves, but that in various ways we are expected to share it with others. The methods of this sharing have not been very clearly worked out among us, and this conference should be of great assistance in acquainting us with various types of evangelism.

OUR SEMINARY HAS MOVED We need to become familiar with a new address for our Mennonite Biblical Seminary. It is no longer Chicago, but 3003 Benham Avenue, Elkhart, Indiana. Contrary to usual building operations, the program has moved forward promptly on time and in some cases even ahead of schedule. Some of the buildings are already occupied and all buildings will be finished by August 1, giving plenty of time for final preparations for the opening of the seminary on Sept. 5.

This enterprise of establishing an entirely new plant has been a tremendous undertaking and a great venture of faith. It has also brought a heavy financial burden: a great deal has been borrowed for immediate use with the belief that our people would respond to the needs and feel responsible in helping to liquidate the debts.

The dedication of the seminary buildings has been set for September 28, and the inaugural ceremony for our new president, Erland Waltner, for October 26.

Music Standards in the Church

Do low music standards help to lose young people to the church?

Last week we considered the chorale as the finest kind of hymn form that has been written for a protestant worship service. This week we wish to discuss music standards in the church particularly as they relate to the work of the choir. Permit a repetition of Luther's when he said:

"These songs have been set in four parts, for no other reason than because I wished to provide our young people with something whereby they might rid themselves of carnal songs, and in their stead learn something wholesome, and so apply themselves to what is good with pleasure as becometh the young."

What is Luther really trying to say? Among other things he is pointing out that the church is a place of dignity, and that not just anything is good enough. He is saying that young people (and older people for that matter) have a desire to learn the finest they are capable of learning.

But how can the church expect to attract and hold its most capable members if there is no challenge? Or to put it more pointedly, how can upper level high school and college students be expected to give their loyalties and talent to the church when that which is sung is quite inferior to the level of work in the schools? This is precisely what is happening all too often.

Young People React

Let me illustrate. Just recently a talented music student from our college came to my studio. She said she wanted to talk about the music in her home church. She felt sad on the inside when she thought of the fine talent they had in their church, and the low standard of music that prevailed. "How can it be," she said, "that the church can be so satisfied with such poor song material?"

How would you answer this genuinely concerned music student who had the welfare of her church at heart as much as you and I do? Actually there was little I could say, except to encourage her not to be too impatient. In due time she would have opportunity to do her part in raising the standards. But deep down I knew and she knew that this would go all too slowly.

Every year I hear a large number of high school choirs in spring festivals and music contests. What amazes me constantly is the high quality of singing and the fine material that is used. And many of these selections, even in contest, are good sacred songs.

Does It Matter?

Contrast this with the kind of anthems used in many of our church choirs and the level of performance, and it is little wonder that young people become discouraged. It is true that some churches have done fine work, but this is not at all the rule. It reminds me of a mother who said that it did not really matter how well nor what we sing as long as we are sincere in what we do. True, we must be sincere in what we do, but churches cannot build a good program based on that kind of philosophy. Young people want more.

In many of our communities we have built new and beautiful churches. It is markedly noticeable that there is a genuine attempt to make them beautiful. Why? Surely one reason is because God's house of worship deserves to be beautiful. A God who is the Creator of heaven and earth and all that therein is should be worshiped in a beautiful place.

Music and Worship

Similarly, we want the music to be equal to the occasion. Fine music well sung can add so much to a worship service. On the other hand, poor music poorly sung can also do the opposite. The music program in our churches needs to be well planned and placed in the hands of qualified leadership.

The message of the church is not dead. People are more interested in the church now than they have been for generations. The church needs to be at its best also musically, so that it can be more effective in its program.

When one recalls that serious composers have not written music for the church for over a hundred years, and when the answer is pretty clear, namely, that people have not wanted the finest—that is, there has not been a market for well written church music, then one becomes uneasy as to what has happened.

Plan For the Best

It may be that in the future our churches will want to look for trained leadership to challenge the music talent in our churches. Oftentimes lay leadership meets the needs well, but sometimes it does not.

May we plan well so that the Kingdom of God may grow through the church and its program, in which music has an important part.

by David H. Suderman
faculty, Bethel College
North Newton, Kansas

East Harlem Protestant Parish, where Mennonites have served, faces the pain of living and the escape offered by painkillers

The Problem of Narcotics Addiction

SOME doctors have said that the innocuous looking white powder called Heroin is in fact less injurious to the body than many tranquilizers. The difference is that Heroin is addicting and it is illegal to buy, sell, or possess it. Today it is the narcotic drug most commonly used by addicts. Sometimes it is taken through the nose, like snuff; more often it is injected into the skin or into the veins of the forearm. Within a few weeks of beginning to take it regularly, a person is addicted.

Like all narcotics, Heroin is an effective painkiller, easing the suffering of the body and stilling the tumults of a troubled soul and mind. This ability to kill pain may well be the reason that it takes such permanent possession of a man's mind, body, and soul. Mankind long has sought release from the pains of this world. Marx described religion as the opiate of the people; Heroin today has become an opiate of the poor who largely turn away from the churches.

In an age of prospering churches, middle-class America might ask itself if religion has become for some another one of life's opiates, turning the mind and soul from the pain and suffering of life in an unrealistic way.

At the center of the Christian faith stands a cross with a man hanging on it. However interpreted, Jesus' cry, "My God, my God, why hast thou forsaken me?" is understood with quick burning sympathy by those who are in misery and despair. Jesus faced and passed through the greatest pain inflicted upon Him. Few care to follow Him. Rather than endure suffering, men have always found ways to ease their pain. Narcotics and pseudoreligion are two excellent pain killers and escapes from reality.

Because of the presence of Heroin in our midst, the members of the East Harlem Protestant Parish are daily touched to the heart by the insidious power of narcotics over the lives of people. A few days ago a sixteen-year-old boy who attends one of our churches went into a mysterious coma in his own house. Friends who knew his problem rushed him to the hospital just in time for doctors to give him an injection. In another few minutes he would have died from an overdose of Heroin. He had been using it for only a few months.

There are men of twenty-six in our neighborhood who have been addicted for ten years—ten years wasted in the pursuit of a white powder which costs them from seven to twenty dollars a day, most of which is obtained illegally. What starts out as a teen-age adventure becomes the frenzied search for more and more of a narcotic which kills the pain of living for a few hours at a time. For most, death alone is release from this endless quest, for almost no addicts are cured.

In the crucifixion and resurrection of Jesus Christ, the Christian church claims to have the answer to life's riddles. Jesus chose to set His face toward Jerusalem and to walk toward certain suffering and death. This He did only because He knew that He was doing God's will. The church of today is the custodian of this legacy. Each church in its own situation is obliged to face pain, not to avoid it. Often it ignores this obligation.

Heroin addiction is only one of the tragedies in the lives of the people of East Harlem. The reasons why we as a parish have chosen to devote special amounts of time, money, and personnel to facing the drug problem are varied. The love of our friends and neighbors who are afflicted by addiction is the first. Because of this natural feeling, our narcotics program has come into being almost unintentionally. It has simply grown.

A second reason has gathered force for us over the years. Heroin addiction as an answer to the eternal problem of suffering is diabolically effective. A man sells his soul to the devil in powder form. An alternative answer is that of Jesus Christ. Squirm though they may, Christians cannot rid themselves of the duty to "preach deliverance to the captive and recovering of sight to the blind."

A third reason has also become clear. Addiction in our type of neighborhood is above all a clearly visible symptom of a deep-rooted social disease. As a Christian church we have to help build a healthy community at the same time that we are working with individuals. Scientific studies by such groups as the New York University Center for Human Research confirm our own observations that (1) addiction is high in low income areas, (2) minority groups have only recently begun to have a disproportionately large number of addicts, (3) juvenile addiction is only one manifestation of the adolescent malaise in our inner city areas and cannot be viewed apart from the entire problem of delinquency.

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Since these facts are so, the East Harlem Protestant Parish is attacking addiction only insofar as it is helping to build a better neighborhood, city, and nation. A frontal assault on Heroin itself is not enough. Many addicted men, women, and youth are particularly intelligent and sensitive. Their very gifts have made them see the injustice of the prejudice, discrimination, and lack of opportunity in their lives. It is the belief of our parish that many people of this calibre have quite unconsciously rebelled against society and expressed their hatred by throwing themselves into the state of walking death known as addiction. It is our purpose not only to save these men and women from their habit, but to enlist their talents in our common fight under God to build a Christian community here in East Harlem where addiction and like manifestations of social disease will be impossible. We do not want to oversimplify a complex problem, the causes of which no one knows, but we as a Christian community have felt a particular obligation to expand our work with narcotics addiction for these three reasons at least.

—from *A Monthly Letter About Evangelism,* Department of Evangelism, World Council of Churches

A Minister Writes His Congregation:

Dear Christian friends: Here is a problem in arithmetic. But it is really a spiritual problem . . . a problem in missions! I share it with you because it has been on my heart for a long, long time. Sometimes it keeps me awake at night. I think about the workers on the mission fields. I think about the multitudes without Christ. Can you find an answer?

One Christ

He left heaven and came to this earth for one purpose. He gave His life that all might be saved. He suffered, bled, died, was buried, rose again, and ascended into heaven. He gave the promised Holy Spirit. His gospel is the power of salvation to all that believe!

plus

One World

Bleeding, torn asunder in strife and hatred. Filled with fear, blindness, ignorance, superstition. A world that is dead in sin with the forces of evil increasing and many millions who have never heard the name of Christ. A world that is lost in darkness!

plus

One Church

Worshiping in a new sanctuary. Enjoying the blessings of God. With regular opportunities for instruction and fellowship for all ages. Lovely music. Comfort in winter and in summer. Praying for God's will to be revealed and God's continued grace to be extended. Ready to do His will!

One Vision

An intelligent, sacrificial, Spirit-filled vision for missions . . .

Do you know that the communists are winning the world faster than the cause of Christ?
Do you know that the gospel of Christ is not even keeping up with the rate of birth increase?
Do you know that we have a mission responsibility toward six million souls on our fields?
Do you think the answer below is impossible for a mission offering?
Children averaging $1 (Can you give up some ice cream cones this summer?)
Young people averaging $10 (You really don't need that new summer clothing.)
Adults averaging $25 (What we want we get, if our heart is set on it.)
Other adults averaging $50 (Would this cause you to suffer too much?)
Some adults averaging $100 (God has blessed you richly. Why hold back?)
A few adults averaging $500 (Pray about this. Some can do it.)

Would we be sacrificing too much if we gave like that?

—Willard Wiebe, pastor, First Church, Mountain Lake, Minn.; member, Board of Missions

A Look at Missions

Joe Smucker[*]

OUR work here has brought us into contact with Koreans who are nonchristians, Christians, and pseudo-Christians. We have a real opportunity to live close to the people and get a cross section of opinions from those with whom work is done.

Modern mission work has many problems and new challenges which were almost nonexistent in earlier times. In most so-called backward countries nationalism is a strong and virile force. In America we seem to be directing our attention more toward the world as a community. This attitude seems to be consistent with Christianity, but we must be careful lest Christianity become involved in a disregard for unique feelings and attitudes as found in different cultures.

Students here in Korea display an amazing knowledge of politics, world events, and the various ideologies. Education is held up as the saviour of the people. This may be due in part to a carry-over of the Confucian idea of the high rank the scholar holds in society and also of the desire to advance to the level of western societies. However the modern student does not want a vague theory but a working ideology, which is something hard to come by in a country racked by poverty and unemployment. The real problem for the young person is how to survive in the present, not what will happen in the vague future, although he does not lose sight of the great things which can and may happen in the future.

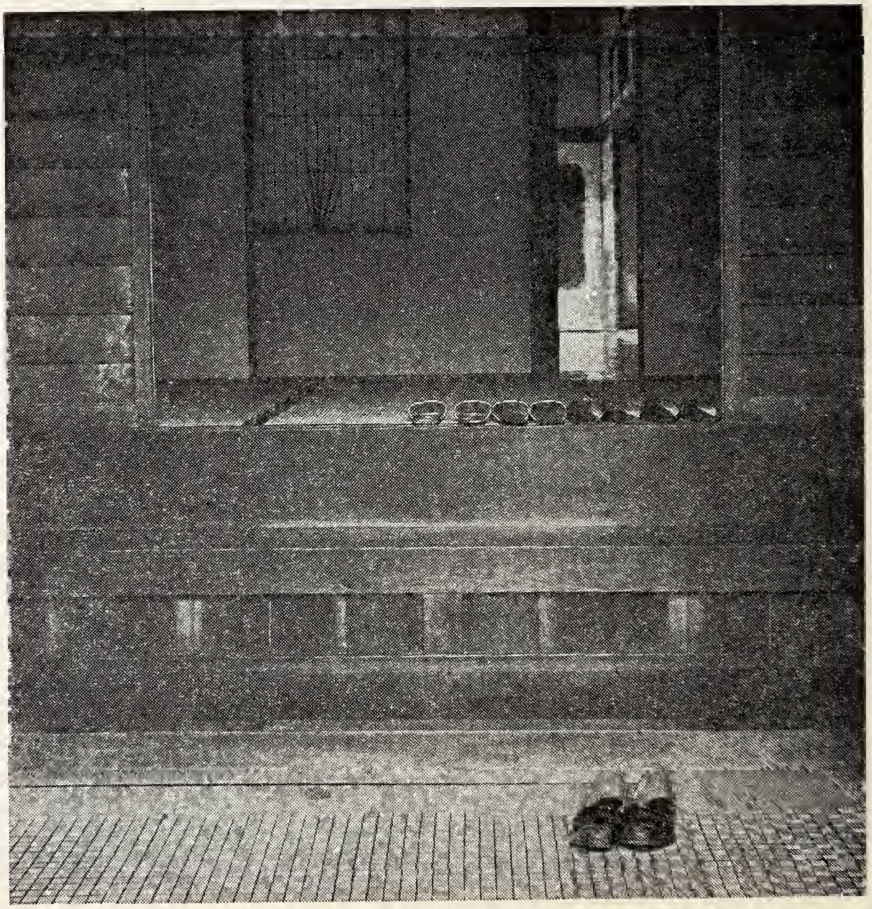
The missionary must be able to discern between western culture and real Christianity. This is harder than it may seem. Though we like to think that western culture is built upon Christianity, yet so many un-Christlike culture patterns have become ingrown that it is hard to separate the secular from the sacred. In the past there was a tendency to fail to meet the needs of the people, and to answer adequately the questions of the young leaders. Frequently we failed to solve their current social problems or to counter the inroads of alien ideologies by making Christianity a practical living force and not merely an escape mechanism.

Mission work may become unduly centered on the poor and become too involved in materially supporting an indigenous church. This frequently results in converts who have no solid foundation or proper understanding of their newly acquired belief. Thus we have a peculiar phenomenon resulting in spiritual as well as material pauperism.

Recently I spent a month in Japan, mostly with students and later with our mission in Kyushu. Though Japan is doing quite well materially, yet psychologically it presents a great challenge. The Japanese society itself is bewilderingly complex. Anyone visiting a Japanese home and then boarding a rush-hour train can well testify to the difference in behavior. On the one hand all is grace, charm, poise, and quietness, while on the train an attitude of each man for himself seems to prevail. Of course the missionary must be fully aware of all this to work most effectively. Japan, the richest of the Far East nations, is in the struggle along with other nations to maintain a healthy economic growth.

We can be thankful that we can play an active part in influencing the people of these nations toward Christ and His teachings, especially in day by day living. Although our mission in Japan is still young, we have several small but virile churches composed of a comparatively large number of young people. It is significant that the new church has many young people and students, for it is to these we must entrust the future growth of the church.

A good policy of our mission is to center its attention on active evangelization and then turn over places



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[*] MCC worker in Korea

of responsibility to the Japanese just as soon as possible. There are cases where foreign missionaries have continued too long in their role of speaking evangelists. This has resulted in friction and disruption within the indigenous church as well as thwarting its natural growth. In Korea, even though the church is still growing, we can see a reaction against the resulting conflicts of various church groups by a movement known as "Nonchurch Christians."

The need for missionaries and the challenge for missions is as great as ever. However we must realize the constant change of conditions and have a mission program that is flexible enough to adapt to these changes. To become ingrown with past precedents, to measure success by one's own standards, to fail to be receptive to new conditions: these are pitfalls into which some missions have fallen in the past.

Our mission in Japan has a good start. Let us continue with active support in this venture with the Lord.

A Conference on Farming

MENNONITES are known to be good farmers. Several months ago about seventy farmers, pastors, and laymen gathered in Buhler, Kansas, to study our agricultural situation. Although most of us come from farm communities, seldom had we really looked at our farming problems of today. This Kansas conference was an attempt to do so.

On studying trends in farming we again came to see that farming has been the predominant occupation of man, and that the decrease in farmers in our day is a new trend. Even in the last sixteen years, from 1940 to 1956, the number of workers in agriculture in the United States has declined from eleven million to about eight million, despite the overall increase in population. We quickly came to see that the trend in farming is toward bigger, more efficient farms, threatening to do away with the small farm community.

The whole area of ethics in farming was raised, with such questions as the following: Should the farmer sell his grain for the best price he can get and raise the national level of food costs? Should the farmer increase his efficiency to grow more grain and continue to flood the market? When the market is flooded, is it right to expect the government to support high prices when supply and demand would naturally bring the price down? How can the farmer get a fair price without limiting production? Is it right to set up tariffs?

As Mennonites we have often been guilty of taking more out of the soil than we put back into it. One speaker mentioned that we were not so good at farming, using manure to cover up our inability to conserve the soil. Each year thousands of acres are washed away. Often small farmers are forced to supplement their income by working in industry. Sometimes the supplemental work takes priority and the farm is neglected. These were the questions we wrestled with; often we would have liked to have more answers.

Thus in raising many questions we came to see some of the responsibilities of the farmer. When the government puts on quotas to keep down production, it is wrong to try to side-step these, for thus the farmer becomes a problem instead of an answer. We say that the extra wheat we have should be properly distributed. The farmer has not been doing enough to try to help in distribution. Tariffs and high prices automatically prohibit other countries from buying more wheat. Industry and business are doing research and finding new ways to use their products. The farmer might well spend more for experimentation in such avenues.

"It is a curious thing," one speaker said, "that man has always been more willing and less reluctant, to experiment with mechanical inventions than he has with creeds and doctrines." We have to say that with change in the technical field there will also be a change in the philosophical and spiritual. In a sense perhaps urbanisms suggest the opposite of what we think as basically Christian virtues: friendliness, sympathy, helpfulness, intimacy, affection, warmth, etc. As our people move to the cities and become more mechanized, there are sure to be changes involved. A study was made of the effect of present trends on church giving, but no significant trend was found. The home today has been greatly effected, where each family member seemingly has to hurry to some meeting, so that the family is no longer together as they used to be in work, play, and worship.

We came to the conviction that rural life was the best life in which to bring up children. Evil is not exaggerated in the country as it is in the city, and the heritage and values that are deeper can be conserved. But not all of us can live on the farm and many must live in the cities; thus we came to the conviction that we must deepen our roots and clarify why we are Mennonites, so that even in difficult places our faith will have meaning.

We must face the facts. The average rural church is experiencing a decline in membership and increasing competition; it is becoming increasingly interrelated with urban society. The secluded life on the farm is fast becoming a thing of the past. To keep up with the trends we must teach the true gospel, have better trained lay people, have modern facilities comparable to city churches, and perhaps adopt relocation and consolidation in many cases. We could try to get more small industry into our towns and villages so that our young people can find jobs in our rural settings.

The conference ended with many questions unanswered. Yet somehow we felt that we had at least begun to grapple with our problems, and would encourage other areas in our Conference to do so. (Should any of you be interested in copies of this conference, send your request to the Board of Christian Service, 722 Main St., Newton, Kansas.)

—Leo Driedger

Flashes of Thought: *Bargain Wise*

Of course you and I would not be that foolish. If we had the chance offered those customers we would grab it immediately. We know a bargain when we see it.

But the customers of the Pittsfield Supply Company knew, of course, that there must be a catch in it somewhere. No one would be foolish enough to believe that the dollars were genuine. They could not be at that price.

Nevertheless, there they were: a small bowl filled with twenty-five silver dollars. The sign read: "Used silver dollars, 75 cents. One to a customer." The offer was good for one day only. You and I—of course we would have cashed in on the proposition. But the customers of Pittsfield—that is another story. All day long the bowl stood out in plain view as little groups laughed and joked at the bargain. Who ever heard of such an offer?

At the close of the day nineteen silver dollars remained unwanted in the bowl. Out of all who stopped to consider, only six made the purchase. Why? Because the bargain was too good to be true.

Jesus of Nazareth cried out in unmistakable terms: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Multitudes crowded to Him to hear His words; their souls were moved at the sound of His voice. With an inner aching of the heart they followed Him from village to village. Yet when evening came they returned, empty and void. Why? Had He failed them? Ah, no—it was that they did not believe; they did not lay hold upon their opportunity.

You and I—bargain wise in the things of this world—are we also wise in the things of the Spirit? Have we claimed the offer of the Son of God extended in love and compassion?

Lord, I would believe Thy Word and come unto Thee.

—Walter Gering

Pacificism in Pacific

WHAT bothers you is that Earle Reynolds may be right.

The Coast Guard took him in tow in mid-Pacific last week and brought him back to Honolulu where he'll stand trial for violating American laws. He'll be found guilty, of course. But all through history men have been found guilty who were right. A judge in Honolulu may also have to wash his hands after the verdict.

Earl Reynolds is a pacifist. A former professor of anthropology at Antioch College, he was sent to Japan by the American Academy of Sciences and worked for four years for the Atomic Bomb Casualty Committee. A disbeliever in war, he became a passionate enemy of the atomic bomb which, with its hydrogen refinements, is the ultimate machine of war.

With his wife and two children he sailed a yacht . . . into the Eniwetok testing area where the United States was preparing to explode nuclear weapons. His apparent hope was either to halt the tests, or else force the United States to blow him and his family to bits in the process.

Another Crackpot?

He accomplished neither. He has been taken into custody and must pay for breaking the law which forbids unauthorized civilians in the testing area. The tests are going on. The attention of his countrymen focused briefly, if at all, on Earle Reynolds' efforts. The Adams-Goldfine case and Alaskan statehood pushed the story quickly off the front pages. Another crackpot has had his comeuppance.

But the nagging thought remains: Perhaps Earle Reynolds is right. His story calls attention to two questions: the matter of pacificism; and the continued testing and preparation for use of the atomic bomb.

One needn't go far from Hutchinson to study the question of pacifism. The most fertile farms of the area are tilled by sturdy Mennonites who fled militarism in Russia to come here in the last century, incidentally bringing hard, red winter wheat from the steppes to the plains of Kansas. They are pacifists and most of their sons were recognized as legitimate consciencious objectors in the last war. In the stricter branches of the sect, any youth who weakened before patriotic pressures and let himself be drafted, was expelled from the church

Draft Dodgers?

These beliefs, these actions are not popular here. To the boys around the Legion bar, the conscientious objectors were simply draft dodgers. But there are hard arguments to overcome.

After the tornado struck ElDorado June 10, thousands of people went to the town. Most were morbid sightseers; some even were looters; many, of course, were connected with official rescue groups. But in the four days after the disaster, more than 650 Mennonites, representing 49 different churches from as far away as Ransom—200 miles west, and Beatrice, Neb.—240 miles north—went unsolicited to ElDorado to do relief work. Thirty were women, four of them nurses.

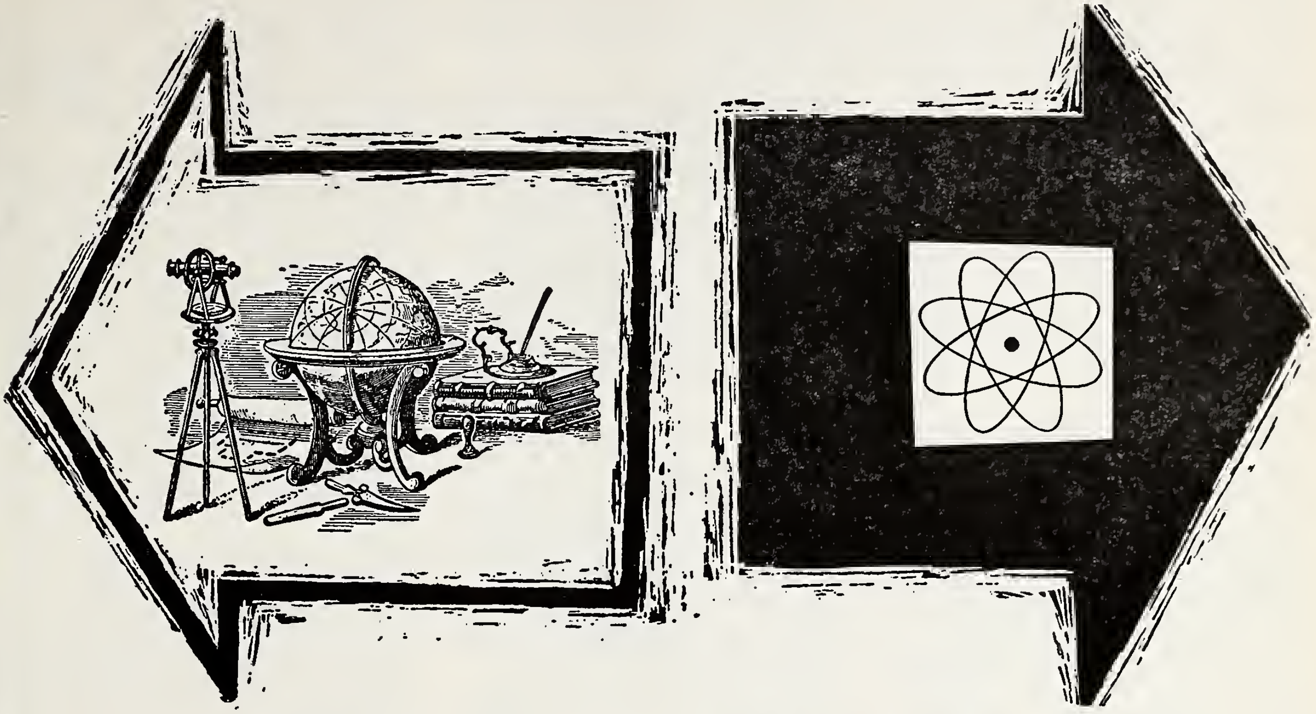
"The Mennonites," wrote ElDorado Editor Rolla Clymer, "live their Christianity—and devotedly practice the precepts of the Golden Rule. . . ."

But need they practice Christianity to the point of refusing to fight?

After all, they could never have planted their wheat here if someone

(*continued on page* 460)

Mennonite Youth



GIANTS across the river

Scientist Dean Walter writes about tomorrow

First of a series on Youth and Technology

WE HUMAN BEINGS are a baffled bunch. Thoughts of the future stagger us. Some of us are afraid of the new, unknown worlds ahead, and others are fascinated by the mystery of adventure of the unexplored. Some of us are satisfied with life as it is now, while others are restless for something better. In an age when men are so advanced, we still are perplexed about many things.

What does the future hold for us? What is God's will for us? How do we go about uncovering the hidden treasures of the Creator? Does God really want us to venture into the unknown? What shall we do?

These same questions must have baffled the Israelites when the twelve spies returned from spying out the land of Canaan. With enthusiasm the spies spoke about the Promised Land — a land flowing with milk and honey, the fulfillment of a hungry people's hopes, the dramatization of a displaced people's dream.

"But," cautioned the spies, "we saw giants across the river. Alongside them we seemed as small as grasshoppers."

The high hopes of the people were plunged to a new depth of despair. Their tomorrows, like their yesterdays, promised nothing but trouble. The majority voted to return to the days and ways they had known. And they perished in the past! It is significant to note that only the young entered the new land.

Time has not improved the vision of the majority of the people. Every generation comes to its Jordan and wonders whether to advance or retreat. Many perish. Fortunately for Christian civilization, the future still belongs to the young.

Today's youth face giants — new weapons, atomic forces, intercontinental missiles. Is there no longer any room to dream, to hope, to love, to find fulfillment? In competition for survival, is survival itself worth the struggle?

Times like these are filled with giants that threaten us, but they also give rise to giants among men—men who may still contribute to human welfare without creating human warfare. The greatest men of history have been nurtured in times of trouble. The greatest achievements have been made by a small minority when the majority has despaired of hope.

The spirit of the pioneer and the mind of the creative thinker were never more urgently needed or more likely to be rewarded than today. The conquests challenging us are unlimited. Progress in all fields of human activity is uncovering more mysteries than it solves. Each answered question is raising new unanswered queries. Every search suggests research.

Like the chain reactions in atomic devices, activity begets activity. And because the world is so big, and its resources are so varied, and because the curiosity of man is so insatiable, conquests lie ahead that may well stagger the minds of the most imaginative youth today.

In the field of science, where it appears that we know so much, we are still sailing in the shallows, sticking close to the shores of known facts, while the wonders of the deep sea and unknown shores beyond the horizon lure only the brave and hardy. The inspired youth can look out across the infinite expanses and see new worlds at the vision's rim. A voice suggests, "Launch out into the deep and let down your nets for a draught."

We do not need to venture far to find the unexplored frontiers. They lie about us everywhere and in every branch of science.

The physicist, for example, is directing concentrated efforts toward control of the hydrogen fusion reaction, the basic reaction of the hydrogen bomb. If this reaction can be tamed, we will have sunlike energies available at the flick of a switch. But before this energy can be successfully harnessed, some containing mechanism must be found to hold the reaction. At present, a magnetic field appears to offer the greatest promise. All the effort that goes into this research will bear fruits in peaceful purposes. It is the taming of a weapon, the beating of a sword into a plowshare.

Studies by the biologist into the nature of growing things will provide us with lush vegetation grown from chemical solutions. As a result, every household may have its tropical fruit fresh from its own vine and tree each breakfast time. The bleak places of earth will blossom as the rose.

There is no reason why God's people may not help to bring to pass God's promises.

When speaking to Job out of a whirlwind, God asked a great number of questions that caused the ancient patriarch to pause and marvel. Many of these questions still await an answer. The IGY program is trying to solve many of these mysteries, but the end is not in sight.

The birth of storms, the treasuries of the snow, the realms of darkness, the fascination of the seas' depths, the ordinances of the heavens . . . all these are laid before us, a challenge of the Creator, waiting for enough curious minds to search them out and explore their resources and possibilities.

The Designer of the universe adorned it with panoramas of visible magnificence. But God also hid within this design infinities of variety that range from nuclei to nebulae. But when He buried His treasures, He also gave us a formula for finding them.

This formula is so simple that many pass it by. Yet it is so profound that every research scientist applies it. It was spoken in a spiritual context, but it is useful in any context.

The formula simply states, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." This formula applies in chemistry or Christianity; physics or philosophy; medicine or morality.

The formula for discovery was given to us for unlocking doors in all areas of human interest and need. And we would be wrong to assume that the land of promise may be entered and enjoyed by mere right of scientific conquest. The giants of Joshua's day were men with minds of their own who had ideas as to how the land beyond the Jordan should be occupied. So today we face not only material problems, but we face men with opposite ideologies, who have an equal footing with us in the application of seeking and finding.

If we approach science merely out of a goal of materialism, we put ourselves on the same footing as these men. We can distinguish ourselves by adding to the method of research the motive for the search that will give meaning to the discovery. If we apply the formula for seeking and finding only for materialistic ends, we shall succeed only in creating a holocaust that will destroy all man has ever created.

If, however, we seek truth on all fronts, we shall have the benediction upon our efforts from Him who is the Truth and who said, "You shall know the truth and the truth shall make you free." This freedom includes all those things for which the free spirit of man dreams. This freedom includes many things for which man, made in the image of his Creator, was destined to enjoy. This freedom belongs to that "abundant life" that Christ came to give.

There can be no doubt about it. This is an age that will engender giants. They will populate the land of promise. They will master the mysteries of the universe. But whose realm will they represent? That is the question! Only youth has the answer.

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Pax in Congo: Adventure and Work

(Excerpts from a letter written by 1-W missionary Larry Graber, serving in the Belgian Congo, to H. A. Driver, executive secretary of the Congo Inland Mission.)

Since my last word to headquarters I have struggled up and down eight huge canyons, made two precarious river crossings in native built dugout canoes, ridden bicycle many miles in blazing hot sun over baked and seemingly endless plains, walked, pushed, and carried it over rugged steep paths where it was impossible to ride, slept in everything from roomy, airy, grass sombolos to dingy, damp, black, stuffy mud huts, and through all the ticks, flies, and sweat, viewed native life in perhaps its most uncivilized form.

Yes, our venture into one of the most remote sections of Congo began the first of May, lasted twelve days, and as you have already surmised was the Loange crossing which found me accompanying John B. Jantzen, our head missionary here. To write you of the many exciting experiences and adventures we had there would rightly fill a book, and besides I have other things to tell you, so I will sum this up by saying it was a very successful trip evangelistic-wise. The other events I will leave open for a possible story some time.

You might think that after such an adventure as mentioned above, I would be content to leave bicycling alone for a while. Not so! John and I were possessed with an oversized brain storm to take a bicycle trip to a station we had not yet visited, Panzi (Mennonite Brethren mission).

At the time we planned this voyage we were feeling exceptionally strong, and the 400 kilometers required to make the round trip didn't seem to faze us. At 4:30 one morning we clambered on our trusty *velos* (bikes), now looking for all the world like junk wagons, and creaked off down the road. The sun grew uncomfortably warm, the canteens (your gracious donation—our most beloved possession) became dangerously low, the roads proved to be agonizingly sandy (can you imagine, we had to push our bikes downhill!), and we found ourselves unbelievably weary. Being too proud to turn back we struggled on, and five fatiguing days later we completed our journey, both in mutual agreement to the fact that we will never try such a thing again. (Pax life? Never a dull moment!)

You are probably saying now, "Okay, fellow, you've told me all about your adventures, but what about the work?" Well, surprisingly enough, we have completed the girls' dorm, reconstructed our sickly light plant (must confess, it's still pretty sick), *kufwaed* (wrecked) Mr. Buck's former residence (we huffed and puffed and blew the house down), began preliminary work on reconstruction of the guest house, kept the cars in relatively good running order, and took care of a few other little things that seemed to demand attention.

We are enjoying our work here immensely, and wouldn't trade these experiences for anything.

Morocco: International Peace Project

A service project is getting under way in Morocco as the first attempt to organize alternative civilian service for conscientious objectors at the international level. The project is directed by the newly organized International Christian Service for Peace, composed of representatives of historic peace churches and European peace movements.

ICSP was formed when it appeared that some western European nations would be favorable to civilian service in needy foreign countries by conscientious objector draftees in lieu of military service. W. A. Visser't Hooft, general secretary of the World Council of Churches, and members of the Council of the Evangelical Church in Germany (Lutheran) overtured peace churches to set up such a program.

Members of the ICSP administrative committee represent Mennonite Central Committee, Brethren Service Commission, German Mennonite relief and peace committee, and the International Fellowship of Reconciliation. Milton Harder of MCC is chairman.

The initial project is with the government of Morocco in its agricultural improvement station at Oulmes. The station has pilot projects in crops, soil conservation, road building, dairy farming, orchards, and sheep improvement.

The members of the team are European and American (one each from MCC and BSC) conscientious objectors. The Americans are Mennonite Mast Stoltzfus of Elverson, Pa., a Paxman, and Brethren representative Benjamin Fox of Fleetwood, Pa. Unit leader is Hans de Jonge of Middleburg, Netherlands.

Morocco, politically independent from the French only a short time, has a low economy and has recently been plagued by drought, which is resulting in hunger, discontent, and increasing move to cities. Only one in five Morocco children go to school. Western education is being introduced by Sultan Mohammed V. Trade schools and agricultural training centers have been developed since 1954.

The aboriginal Berbers constitute the majority of the population. Other ethnic groups are Arabs and Jews. The principal languages are Moorish-Arabic and the Berber dialects. French is used for official business. Religiously the country is predominantly Moslem, with Christian missions entering in recent years. Some Mennonites serve with the Gospel Missionary Union in Morocco.

From *I-W Mirror*

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PACIFISM IN PACIFIC (*continued from page* 456)

hadn't fought to wrest the land from the savages.

And yet there's the thought that perhaps if the Mennonites had come first—ahead of the money-mad buffalo hunters, the crafty merchants and soldiers of fortune — there would have been no fighting. They would be farming this day alongside the Indians, in peace. A thought to ponder.

More Pacifists Needed

Just as the hydrogen bomb has given war a new dimension, so it has given new meaning to pacifism. It was easier not to be a pacifist when war was remote and killed such a relative few, and when the grass grew over the shell holes in a season or two and the plows turned under the earth scars.

But now it is different. The grass may never grow again. There may be no more plowmen. Distinguished scientists insist that even sporadic testing of hydrogen bombs is filling the atmosphere with fallout that threatens the survival of unborn generations. It is not difficult to imagine what full scale hydrogen war will do to the human race and the earth that feeds it. This now is the alternative to not fighting. But it is an alternative which Americans, in their present state of mind and following the present policy of their government, will choose. We are determined not to start a war. We desperately don't want war. But we are prepared for war, with the tests in the Pacific and the bombers that chalk the summer sky over Hutchinson. We will fight. Because it would take so much more courage not to fight.

Used by permission of *Hutchinson News.*

MCC news and notes

TWILLINGATE UNIT CONDUCTS BIBLE SCHOOLS

NEWFOUNDLAND — Voluntary Service workers at Twillingate, Newfoundland, are conducting five separate summer Bible school programs during July. Ruth Hartzler, Susan Esh, and Erna Fast, nurses who are completing service this summer, have remained to teach classes. Lois Brenneman, Susan Friesen, Mr. and Mrs. Howard Friesen, Erma Wiebe, Agatha Klassen, Jack Neufeld, and Noreen Cressman are the organizers of this new enterprise.

Ministers in the area are especially desirous that the V. S. unit train local people to conduct classes. Many local Christian young people and parents have volunteered to teach. To train workers and to strengthen the local church is the task and purpose of Voluntary Service.

During the mornings the staff spreads out to three of the smaller outlying schools in Crow Head, Manuel's Cove, and Little Harbor, where classes number forty in each. Afternoon classes are held in Central School and Durrell's Academy, two of the largest schools on the island. Attendance is approximately one hundred in each school.

Children have greeted the school and their new teachers with enthusiasm. For many this is a new experience and one which both pupils and teachers have anticipated for months.

Noreen Cressman, in charge of the D.V.B.S. program, writes, "We are glad to be able to use the Herald Press Series since many of us have used it in the past. We feel that daily vacation Bible school is a real opportunity to develop local interest, concern, and experience in this work of the church. It is here if we can draw it out and help to mold it."

The daily vacation Bible school is an outgrowth of the continuing contribution of unit members as regular Sunday school teachers and midweek Bible study leaders.

NEW MEDICAL DIRECTOR

REEDLEY, CALIFORNIA — On July 2 Charles A. Davis, M.D., became medical director of Kings View Hospital, succeeding Ross Hendricks, M.D., who had been interim director.

Dr. Davis received his undergraduate training at Washington Missionary College, Takoma Park, Maryland, and his medical training in the College of Medical Evangelists, Los Angeles, California. His psychiatric residency was in the Los Angeles County General Hospital and the U. S. Public Health Hospital in Fort Worth, Texas. For the past two years Dr. Davis has been chief of the Addict Service at this hospital.

With the Board of Directors of Kings View Hospital, Dr. Davis is planning for the use of the new ten-bed ward and outpatient clinic which will be completed this year. The facilities will make many new services available to the surrounding communities.

FIRST FRUITS OF LITERATURE PROGRAM

PATI, JAVA—Dr. Jan Matthijssen, editor of the Indonesia Mennonite Publishing Agency, announces the publishing of *Menno Simons,* a booklet in the Indonesian language. This book is the first fruit of a literature program in the Javanese and Chinese Mennonite churches.

Other booklets on Zurich, Muenster, baptism, the essence of Anabaptist theology, and the history of the Javanese Mennonite churches are ready for publication. The first manuscript in a series of booklets on the general theme of biblical foundations of Christian ethics in this society has been completed.

Within five weeks 700 of the 1000 copies of *Menno Simons* had been bought by a constituency of 5000 adult members. This heartening response has given impetus to new efforts in the literature program, which is partially subsidized by MCC and the Mennonite Publishing House.

MCC SEWING CENTER

JERICHO—In Jericho MCC has undertaken a new project of sewing classes for refugee girls. MCC used to have a girls' class which was essentially a vocational training project in sewing and related homemaking skills. Workers felt it to be a very worthwhile venture but discontinued the class when UNRWA (United Nations Relief and Works Agency for Palestine Refugees) launched its Fundamental Education program in 1953, which provided opportunity for many girls to participate in various kinds of training.

Since the first of this year, however, UNRWA has been operating on a reduced budget. Their vocational program was the first to suffer, and rather than see a number of projects close down, they asked voluntary agencies to take over.

Paul Shenk, director of material aid distribution in Jericho, comments as follows: "In observing the total MCC program here I have often felt that it would be better if the large concern with material aid disbursements were better balanced by other projects contributing more definitely to the educational and vocational development of these people. I think that the new sewing class project is a fine thing and represents expansion of the work in the right direction."

our schools

FACULTY STUDIES

Professor Carl Smucker is representing Bluffton College at the North Central Association workshop held at Michigan State University from July 21 to August 16. Since he will serve as Dean of Students on our campus next school year, his studies at the workshop will be in the area particularly related to his position.

Dr. Richard Weaver is doing a research project for the University of Michigan Research Institute during the summer months. The project is the measurement of electric dipole moments on a group of compounds of boron.

into the beyond

Peter M. Ratzlaff of Henderson, Nebraska, and member of the Bethesda Mennonite Church of Henderson, was born near Bradshaw, Nebraska, on March 2, 1890, and departed this life June 25, 1958.

Homer Gerhard Ruth, of Newton, Kansas, and member of Lorraine Avenue Mennonite Church, was born near Halstead, Kansas, September 6, 1886, and passed on June 29, 1958.

Quentin C. Lehman, a member of Bethel Mennonite Church at Mountain Lake, Minnesota, was born July 14, 1904, and met accidental death July 9, 1958.

jottings

PEWS GO TO MISSION

Gospel Church, Mountain Lake, Minn.: "Walking in the Spirit" was our pastor's message the first Sun. in June. Besides the special numbers by our men's chorus, Alse and Alex Head of Seattle, Wash., played a harp and violin duet. That evening, Elroy Pankratz, now working under the Marine Medical Mission, presented a film, *God's Navy in Action*, as a part of the Lightbearers program. Brother Herman Friesen of Pitt, Minn., will use our old church pews at the mission in the northern part of the state. Elmer Dick spoke and showed pictures on the life and customs of the African people at C. E. Sun. eve., June 11. The mission societies of our church had a picnic and program at Heppner's Point with Delft Immanuel Society as their guests. The D.V.B.S. program was held June 20 after two weeks of school with about eighty attending. H. E. Wiens was the guest speaker June 22 while our pastor attended the Northern District Conference. Our pastor brought the morning message at the Bethesda Church and that evening our Men's Chorus sang at the final session of the conference. Our annual Children's Day program was given June 29. Miss Kathryn Neufeld brought the message. A fellowship meal was served at noon. That evening the Mission Festival service was held, with Glendon and Reitha Klaassen giving their testimonies, and our former pastor, August Ewert, bringing the message. — Mrs. Waldo Stoesz, corr.

PAX PICTURES

Salem Church, Dalton, Ohio: We completed a successful summer Bible school with an average of 76 children attending. Pastor Reusser served as superintendent, with twenty teachers and helpers. Marlin Gerber of the Sugarcreek Church brought an illustrated report of his Pax work in Europe on June 29. After the service he was guest at the young people's social at the Donald Miller home. Our Women's Missionary Society prepared 47 Christmas bundles for dedication at the Sun. morning worship service. Pastor Reusser was dean of Junior Retreat; three others from our church served at Camp Friedenswald for a week. Arthur Keiser, missionary to Colombia, S. A., spoke and showed slides of his work Sun. eve., July 5. Dwight Wiebe of MCC spoke and showed his Pax movie in our church July 13. The annual fish fry, which the Men's Brotherhood plans for all families of the church, will be held Aug. 13 at the Orrville Sportmen's Cabin. We look forward to an enjoyable evening in God's out-of-doors.—Corr.

UNION SERVICES

First Church, Hillsboro, Kan.: Summer union services of the Lehigh, Johannestal, Brudertal, and our church will be held on our church lawn through July and August. Four members were received into our church fellowship by baptism and ten by letters of transfer since Jan. 1. Four of our members have transferred their membership to Mennonite churches in the localities where they are residing. Ten children were consecrated on Mother's Day. The following have united in marriage since Jan. 1: Norma Jane Unruh to Levi Schrock, May 31; Jo Ann Hiebert to Paul Pankratz, June 1; Nancy Jantz to Leslie Nickel, June 22; Lester Fleming to Neoma Peters, June 23; Don Krause to Barbara Jean Jones, June 24. Recent births are: a son, Thomas Henry, to Mr. and Mrs. Henry W. Claassen, March 23; a son, Ray Allen to Mr. and Mrs. Walter Kliewer, June 26. We had two weeks of vacation Bible school with 96 enrolled. Mrs. Herman F. Janzen was superintendent. A group of our members helped with the clean-up in El Dorado after the tornado disaster. Sixty Christmas bundles were prepared and dedicated June 15, then taken to Newton.—Corr.

EVANGELISTIC MEETINGS

Burrton Church, Burrton, Kan.: Our evangelistic meetings were held April 27 through May 2 with E. M. Yost, Dist. Supt. of the (Old) Mennonite churches in Colorado, as speaker. The Hesston Varsity Chorale gave us a program of sacred music on Sun. evening, May 11. Our church sponsored two weeks of Bible school in June. The teachers were Mrs. David Dick, Mrs. Harold Martens, and Harold Regier. The four churches in Burrton are cooperating in the union service held each Sun. evening during the summer months. On pulpit exchange Sun., June 29, Clayton Goertzen preached in our church, and Pastor Yoder served the Garden Township Church. Eighteen Christmas bundles were taken to the MCC center in North Newton. We are participating in the annual CROP drive in co-operation with the MCC.—Corr.

FAREWELL AND ANNIVERSARIES

Woodland Church, Warroad, Minn.: On Ascension Day a film, *Proclaimed Liberty*, was shown by the American S. S. Union. June 1 a farewell was given the Ed. Unruhs, who have moved away, and a 35th wedding anniversary for Fred Vytlacial; there was a combined program and a fellowship lunch. D.V. B.S. was held June 2-3. Closing program was given June 13. On June 11 the Ben Nickel family presented us with a program. June 15 Pastor and Mrs. Ortmann celebrated their 25th wedding anniversary. July 4 a missionary program was given with John Esau as speaker. In the evening films were shown.—Mrs. Pete Thiessen, corr.

FILMSTRIPS SHOWN

Friedensfeld Church, Turpin, Okla.: June 22 Mrs. Alma Lee Hartman of Hooker, Okla., showed pictures of the Hawaiian Islands, and the next Sun. evening our pastor, Levi Koehn, showed two filmstrips, *The Healing of the Paralytic*, and *The Visit to Mary and Martha*. We had our C. E. program July 6. Loren Plett, small son of Mr. and Mrs. Leo Plett, was in the Amarillo, Texas, hospital several days having his eye removed after injuring it in a fall. July 7 six of our intermediates left for Hydro for the Okla. Retreat. —Mrs. Paul Ediger, corr.

ANNIVERSARY CELEBRATED

First Church of Christian, Moundridge, Kan.: Our congregation celebrated its eightieth anniversary April 20 with special services morning, afternoon, and evening, and a fellowship meal at noon. Guest speakers for the morning were P. A. Wedel and Roland Goering; afternoon speakers included J. E. Entz, J. H. Langenwalter, and P. P. Wedel. Evening services consisted of the rendition of *The Holy City* by the combined choirs of the West Zion Church and our church. The annual Men's Fellowship banquet in honor of the ladies was held May 5 with J. W. Fretz as guest speaker. On May 4 the young people from the Halstead Church presented a challenging drama, *The Light Within*. The following young people were baptized and received into the church fellowship: Mrs. Amparo Goering, Steven Goering, Wayne Goering, Roger Goebel, Clark Graber, Vaughn Graber, Marilyn Kaufman, Steven Kaufman, Nancy Niehage, Larry Voth, Thomas Voth, and Dan Stucky. Our congregation held a grocery shower for our summer assistant pastor and wife, Mr. and Mrs. Leonard Wiebe. Children's Day was observed July 8 with a program presented by the children during our regular S. S. period, a sermon entitled "Our Children's Heritage" by Pastor Miller, and a basket dinner at noon in the city park. A son, Blair Jay, was born to Dr. and Mrs. Varden Loganbill June 27. We are again participating in the Sun. evening services held jointly with the various churches in and around Moundridge.—Corr.

EIGHT JOIN CHURCH

Herold Church, Bessie, Okla.: Our churchyard and the main road to the north is being hardsurfaced. The evening of May 11 our pastor went to Oklahoma City to bring the message at our new Mennonite Fellowship there. While our pastor and family visited with their parents in Kan. and Neb., ElRoy Ratzlaff brought us a timely message June 8, and June 15 we were blessed with a message by A. F. Wiebe. June 29 eight young people gave testimonies of their faith in Christ and the following Sun. morning they were baptized. Sun. evening, June 29, the Youth Fellowship showed the film *The Red River of Life* by the Moody Institute of Science. The marriage of Elenore Nickel, daughter of Mr. and Mrs. Edwin Nickel, and Melvin Voth of Inola, Okla., was announced for Aug. 1. The marriage of Betty Ann Schmidt, daughter of Mr. and Mrs. J. B. Schmidt, with Forney Sclip took place in the home of the bride's parents July 4. Retreats for three different age groups are being held at Camp Hydro this month.—Mrs. Margaret Horn, corr.

PARSONAGE TO BE DEDICATED

Grace Church, Dallas, Oregon: In observance of twenty years in the ministry Pastor Burkholder's morning message on July 6 was similar to the message he gave at his first charge in the East Swamp Church in Quakertown, Pa. The Burkholders also sang the duet that they had sung at that time. We are very happy that the Burkholders will serve us with the Lord's ministry for another three years. The remodeling of the house on the site of our planned church is nearing completion and it will soon be dedicated as the parsonage. A farewell dinner and fellowship hour was held in honor of the Bob Wiens family on June 1. They sailed from New York on June 25 to return to the mission field in French West Africa. Eleven children were dedicated to the Lord on Children's Day. Lawrence Lambert, one of our young men, has left for the Marine Medical Mission, Thetis Island, B. C. Dorothy Fast and Richard Bishop were married June 5. Jeann Waltner and Lee Raibley were married July 5 in Munich, N. D.—Mrs. E. A. Flaming, corr.

audio visual library

The Long Stride, 16mm. documentary sound film in black and white, running time 28½ minutes, dramatically portrays how millions of persons today are homeless, sick, and destitute as the result of fighting, natural disasters, flight, and exile. The film shows American Christians bringing emergency food, clothing, shelter, and medical care in the name of Christ, thus preparing the way for the Word of life.

The Long Stride was filmed in Korea, Hong Kong, the Near East, and Austria. While specific projects may differ slightly, the Mennonite Central Committee brings its ministry of Christian love and compassion to the very same needs and countries shown in the film. You will want the film to show in connection with the annual CROP drive, for relief programs, and other types of meetings. Write to the Audio Visual Library, Mennonite Publication Office; 720 Main Street, Newton, Kansas, giving three choices of dates. Rental is freewill offering or contribution for relief. (Send offering or contribution in care of the Audio Visual Library.)

Home Front, the 16mm. sound film in color covering the scope and challenge of home missions in the United States and Canada, will be in the Eastern District during the months of September and October. Rental is freewill offering or contribution for missions. Write the Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas, giving three choices of dates (not available: Sept. 11, Sept. 18, Oct. 12, Oct. 26).

mutual aid placement

PERSONNEL WANTED

Registered Nurse Supervisor — Immediate opening for Mennonite registered nurse in supervisory position in general hospital located in Mennonite community. Position offers good pay; near excellent educational and social facilities. Hospital will pay expenses of persons interested to come for a visit. Contact: C. D. Boese, Walton, Kansas, or phone Walton No. 69-J. (No. P 239)

lessons for five year olds

Living Faith Kindergarten II Lessons guide the five-year-old child through interesting work and study activities. Designed for use in all Sunday schools large or small, these lessons provide for work centers for creative individual and group activities as well as for an interesting class session of singing, Bible stories, and understandable discussions of the child's love gift, the theme of the lesson, and the lesson's meaning to the kindergarten child.

materials

Lesson Leaflets. Each week the child receives a colorful lesson leaflet which contains the story in words on the child's level, a special home activity or story for parent and child, and a four-color illustration of the Bible story. Illustrations for this set of lessons have been selected from the Providence Lithograph Company's library of biblical illustrations, one of the largest collections of its kind in the world.

Teacher's Manual. This manual is the teacher's step-by-step guide for teaching the lesson and provides abundant information for the understanding of children and the teaching process. Material for the full year's course is all under one cover.

Teaching Pictures. A set of thirty-six (36) large color pictures are an important visual aid in making the Bible experience real.

Songs We Sing. This song book is a necessary part of the teacher's equipment and will be useful for parents too. All the songs in the course are from this book.

German Leaflets. The materials for the pupils (lesson leaflets) are also available in a German edition.

where to order

These materials may be ordered from the Mennonite Bookstore, 720 Main Street, Newton, Kansas. Prices are as follows: Kindergarten II Bible Lesson Leaflets, 27c per quarter (German edition, 32c per quarter); Kindergarten II Teacher's Manual, $2.50; Kindergarten II Teaching Pictures, $3.75; Songs We Sing, $1.50.

other preschool courses

Living Faith Kindergarten II Lessons were carefully selected and edited to fit the curriculum needs of General Conference Mennonite Sunday schools. Also available in this series is the Living Faith Nursery Course for three-year-olds. For classes of four-year-olds we recommend the Herald Kindergarten I Lessons available through the Mennonite Bookstore, Newton, Kan.

There is still time to order for your October classes.

4614 Woodlawn Avenue
Chicago 15 Illinois

"Give Ye Them To Eat": Jesus' Call To Share

"The Spirit of the Lord is upon me, because he has appointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19, RSV).

This challenging text Jesus chose as the keynote of His inaugural message to His home congregation in Nazareth. Here is a clear call to respond to the cry of the needy and brokenhearted and to proclaim to them that God cares with a boundless love for the homeless peoples of the world. Jesus' call is also His call to us. By the grace of God we have heard this call and, constrained by His love, have been able to do much. Do decreased contributions to relief services indicate that we are getting accustomed to human misery and calloused to the cry of human need? God forbid! Much rather let us pray that He may make us ever more sensitive to the hurts and needs of men everywhere. "'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord" (Psalm 12:5, RSV).

Starvation, suffering, and hopelessness are today the accepted way of life for millions of exiles. Cut adrift from their homes and from God because man hates his neighbors and because we forget, misery rules their lives. In the Near East, where violent war lurks ominously, thousands of refugees still face a hopeless and futile future unless we provide compassionate help. In Hong Kong and Korea, even though the echoes of war have become silent, untold misery abounds in overcrowded slums of shacks. We can help if we will. "Give ye them to eat," our Lord said to His followers. That will help make understandable and convincing our motive of service "in the name of Christ."

Increased support with direct cash gifts for our foreign relief and service work has become an urgent need this summer. Unless more gifts of money are received this summer and fall, curtailment of this ministry to the poor and uprooted peoples of the world will be necessary. In a time when our witness of love in the name of Christ is more important than ever, we should feel especially called to participate generously.

CASH FUNDS URGENTLY NEEDED:

- To support relief and service workers in twenty-three countries around the world;
- To process material aid contributions and to cover necessary ocean freight;
- To handle U. S. government surplus foods. One dollar provides three hundred pounds of life saving food valued at least at twenty-five dollars.

Gifts of cash may be given through the regular offerings for relief in your congregation or through special gifts sent at this time. *Gifts and offerings should be marked "for relief work" and sent to the BOARD OF CHRISTIAN SERVICE, 722 Main, Newton, Kan.*

Pray that together we may be found faithful in our day of opportunity in supporting this ministry which the Lord has so wonderfully blessed, and that the money which is urgently needed for the crying needs around the world may soon be on its way "so that the Lord may be glorified."

conference notes

CHANGE OF ADDRESS

Pastor and Mrs. Arthur Keiser and family will be visiting relatives and friends in California during the latter part of July and August. The Keisers have spent two terms on our mission field in Colombia. Churches will want to invite them for reports on our mission program in a difficult but very rewarding work. Correspondence to the Keisers may be sent to Box 722, Modesto, California.

1-W TO MEXICO

Roderick Huebert of North Lima, Ohio, is beginning his 1-W service in Mexico as Voluntary Service worker under the Board of Christian Service. His work will be related to the agriculture and hospital work there. Last summer Rod took part in the Mexico work camp, was challenged by the work, and will now spend two years in Mexico.

TEACHERS FOR GULFPORT

Eldeen Stucky of Moundridge and Glendon and Reitha Klaassen of Peabody, Kansas, are beginning Voluntary Service under the Board of Christian Service at Gulfport, Mississippi, this month. They are taking the places of Lila Penner, Mountain Lake, Minnesota, and Harold and Ellen Schrag, Moundridge, Kansas, who were carrying on the recreational and teaching work in Gulfport.

FRIENDSHIP CAMP

About forty-five youngsters between the ages of twelve and fifteen will be invited to be the guests of the Western District Youth Fellowship at Camp Mennoscah for one week this summer. For this program, which has been called Fresh-Air Friendship Camp, "underprivileged" boys and girls from cities are being chosen.

Fresh-Air Friendship Camp will be held August 4-9, 1958. It will be an outreach program of the W. D. Youth Fellowship. The expenses of these youngsters for this week of camping will be paid by the Youth Fellowship. It is hoped that local youth fellowships, perhaps Sunday school classes, or other organizations of your churches, will help us with the transportation costs. Local youth fellowships can help in this program by contributing to the W. D. Youth Fellowship treasury.

AUGUST 5, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

David H. Suderman—MUSIC AS A MEANS TO WORSHIP

Kiyoshi Tanimoto—HIROSHIMA—THIRTEEN YEARS AFTER

in this issue

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Photo by Luoma from Monkmeyer

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of things to come

Friedenswald Retreats:

July 28-Aug. 3—Senior
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen Indiana
August 29-31—Central District Peace Retreat, Camp Friedenswald
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
November 9—Conference-wide Peace Sunday

Aug 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 29

editorials

NOT HIROSHIMA AGAIN! Thirteen years after Hiroshima the world holds its breath for fear of what may happen in the Near East. The threat is made that the United States is again ready to drop bombs "if necessary." This in spite of the fervent Japanese plea that never again should such a catastrophe be inflicted upon the human race.

With the terrifying developments that have been made in the field of nuclear power, there has not been a corresponding development in the moral life of the nation. The scientific has run ahead of the spiritual. How terribly dangerous to develop new ways of destroying men if there is not a corresponding improvement in the moral and spiritual realm to control these new powers.

But what can the ordinary individual do? Much: he can pray mightily to God that the leaders of the nations may be guided and restrained, and that their minds may be turned to listen to God's solution. If thousands of prayers were beamed toward world leaders, if they were covered with a mantle of prayers, something miraculous would take place in their thinking and planning. "The effectual, fervent prayer of a righteous man availeth much."

Instead of merely shaking our heads sadly and muttering "Too bad," may we make proper use of this power of prayer, more powerful by far than any bomb, in helping solve the world's present crisis. For "more things are wrought by prayer than this world dreams of."

The military-minded are improving and developing new-found power; are we keeping pace in likewise developing our skill in the use of the power of prayer?

"MAKE IT PLAIN" "Write the vision, and make it plain," says the prophet Habakkuk. We have long delayed in making the great truths of God plain enough for little children to grasp. It is encouraging to note that the new Living Faith Graded Sunday School Series is attempting to do just that—make the truths of God clear to the child. This fall the series for children of five years is ready.

What a wondrous opportunity parents and Sunday school teachers have in planting divine seeds in the receptive minds of little children. The Living Word planted in the fertile soil of the child's soul can produce wonderful fruit. But the truth must be made plain and clear, and expressed on the level of the child's understanding. God's truths are plain, but so often we encrust them with strange words and terms which the child does not grasp. To make these truths plain and keep them so unencumbered that they take root in the child's heart and mind is to co-operate with God and be a fellow-laborer with Him.

Fortunate the child who can truthfully sing:

"We are taught to love the Lord,
We are taught to read His Word;
We are taught the way to heaven:
Praise for all to God be given."

Music as a Means to Worship

*David H. Suderman**

LAST WEEK we talked about the low standards of music in some of our churches. Our high schools and colleges are working hard, spending considerable time and money to develop the talent of our young people. All too often the church does not provide challenging opportunities for this talent to be used for kingdom ends. Our young people are surprisingly loyal, but they often feel apologetic for the poor music—be it the use of hymns, hymn singing, or the singing of the choir. It seems the church is much too satisfied with poor work.

Our public schools are organized to give students the necessary tools for thinking and understanding, and for appreciation of the arts, including music. What our public schools do not and cannot do, is to give students an experience in worship in which music is an integral part.

There is a real difference between a concert of sacred music and a worship service where music contributes to worship. There is a real difference between experiencing the impact of a hymn which speaks of deep religious experiences or of a choir anthem which sets the tone for the morning message, and the use of these same selections in a concert where people cheer the good performance when it has been given. There is a difference between a choir singing a choral benediction at the close of a worship service, and the choir singing this same selection as the closing number in a concert.

Concerts are not worship services —they are not given in that kind of setting. Concerts are wonderful, but they are not and cannot be the same as a worship service where appropriate music contributes to the worship atmosphere.

This difference, I fear, we have lost partly because we have left the entire music training of our young people to our public schools. The public school must seek to avoid worship simply because the church and state are separated in our country.

The church must assume responsibility in giving our young people real experiences in worship, with the help of music as a contributing medium. This deep appreciation for the hymn our fathers had earlier, partly because all music study for the congregation happened right in the church. The old singing school (singstunde), as it will be recalled by some of our older people, was a means of teaching the elements of music, music reading, and learning the hymns. But it was also an opportunity to give the youth and entire congregation a feel for the hymn as a worship experience. Today too much of our hymn singing has become a kind of recreational, physical therapy activity rather than worship.

Praise the Lord!
For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly . . . .
Sing to the Lord a new song, his praise in the assembly of the faithful! . . .
Praise God in his sanctuary; praise him in his mighty firmament!
Praise him for his mighty deeds; praise him according to his exceeding greatness! . . .
Let everything that breathes praise the Lord!
—from Psalms 147, 149, 150

We are living in a time when the church has become increasingly secularized. There was a time when the church spoke to all areas of life and learning, when all that happened was in the context of the church, when the finest musicians and painters composed and painted for church people and others the message of the church. They literally used biblical themes.

Today the voice and influence of the church is often not central. But it must again become the center of life, the center of the community, and challenge its people to give of their best talent. Unless the music of the church can be such that people will come to hear the finest music in the church rather than in the concert hall, because the finest music is being written for the church to be sung in the church; unless the church can gain its rightful place as the hub and center of all of life at its highest and best, it becomes doubtful whether its influences will be more than that of another competitive institution bidding for the talent of people.

My major interest in this discussion is music in the church. Surely the finest choirs, singing worthy music, and singing it well, should not be too high a goal. We spend time and money on *things* until our life becomes one of producing things, only to consume them. Let us spend a bit more time and money, if need be, on things of the spirit. We will be happier and the world will beat a path to the door of the church.

The message of the church is not dead. It is as alive today as it was when Jesus commissioned the disciples. As messengers we have become tired and fatigued. That which Jesus taught, that which He became for us on the cross, that which He can become in the lives of each one of us, is a priceless treasure. Of this we must sing more with our best talent—not for our own sakes, but for the sake of His kingdom. It is finally not art for art's sake, but for God's sake.

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The gospel reaches many through the written Word

Rendezvous

WESTERNERS think of Japan as a nation of teeming cities, bright colors and sharp-pointed mountains. It is also a nation that instilled fierce loyalties in its citizens. One of them is Sakae Kobayashi, who had the proud mission of dying for his country.

Educated to Die

From boyhood he was instilled with the ethics of death. It was good to live, to love father and mother, to taste the crimson sunset and hear the chatter of birds in the trees. But to die honorably for Japan was the supreme good. At fourteen he left home in Wakayama to be trained. First it was military school, then years of army training, then air force training. On the anvil of nationalism he was tempered into a strong, proud young officer who hated his enemies and wished the glory of dying for his native land.

During this time a rugged Japanese fighter plane called the Zero was put into production as Americans planned a deadly, high-flying bomber called the B-29. And one of thousands of Japanese New Testaments with colorful covers, published by the American Bible Society, rolled off the presses. The fighter and bomber were both several tons of ingenious engineering keyed to the purpose of killing; the Testament weighed a few ounces.

Kamikaze Fighter

World War Two continued to unfold. Mr. Kobayashi was trained as a flier and stationed at an air field outside Tokyo. The American bombers with their youthful crews — blond lads from the farm states and wiry boys from the slums—came more and more often to demolish parts of the land Mr. Kobayashi loved so well. He flew against them in his fighter, shot and was shot at, and hated them. To kill them was his routine mission, but his real and final mission was to crash his fighter into the tail of a B-29. For he was a *kamikaze,* which means "wind of God."

Each day before the fighters took off, those who would fly the suicide mission were chosen. They would take off with the tearing roar of a fast engine and not return. Sakae Kobayashi's turn came on August 14, 1945. It was late morning, quiet and cloudless, when the sirens sounded a raid. His destiny—a rendezvous with suicide—awaited him in the crisp, final blue of the sky.

Saved from Suicide

He climbed into his Zero and started it, propeller-blast flattening the still green grass on the runway. He was calm and did not feel any particular emotion except the poignant realization that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came running across the field from headquarters, running and shouting. Japan had surrendered—the commander had just picked up the news by listening to the American radio. It wasn't until two hours later that the Japanese radio broadcast the surrender.

Wearily, Mr. Kobayashi went home. There he found his house burned. His mother was dead, and so were his brother and grandmother. As a former officer he was ostracized, could not get a job, and was filled with bitterness.

Power of the Word

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely young lady reading a book with a colorful cover. He was lonely, and the book looked interesting. He thought it was a novel and began to question her about it. Yes, she said, the book did tell a story, but not the kind he thought, for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

"Love your enemies"—this was the theme of the sermon. It seemed utterly foreign, almost absurd to Mr. Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity battered aside his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953, he married the girl, and is pastor of a little church outside Tokyo.

The colorful paper cover on the Bible is faded and worn, but he still carries it with him. He says, "This Bible was the missionary to me from the church in America through the American Bible Society. I have incurred a debt that I can never repay to you."

Pastor Sakae Kobayashi had kept his rendezvous — not with suicide, but with the Word of God.

by Stanley Rowland Jr.

Hiroshima -- thirteen years after

by Kiyoshi Tanimoto, minister of the Nagaregwa United Church of Christ, Hiroshima

THE thirteenth anniversary of the Hiroshima disaster is now approaching. It is the anniversary of an unprecedented experience in the history of mankind, in which an entirely new and intensely powerful weapon was used for the first time.

It took us completely by surprise. The damage to us was immense—170,000 of our people were killed instantly, and another 80,000 died of wounds within two months. If we had foreseen such an attack, we might have had fewer casualties. But the attack of a nuclear weapon is like a thunderbolt out of the clear sky.

In the past ten years the weapons that inundated Hiroshima and Nagasaki have become quite old-fashioned. Yet even today, thirteen years after, a number of the survivors are still suffering from that instant of tragedy, and others from the terror it struck into their hearts. A few suffer from skin tumors (keloids), and many more from leukemia. Still others fall victim to other forms of the "atom bomb sickness." Such was the diagnosis of Dr. Kawaishi in the case of Hideko Hirata, one of the "Hiroshima maidens" who went to the United States a few years ago for plastic surgery, when she died last April from a stomach cancer. Many others have died of various illnesses which were exacerbated over a period of time by the effects of the 1945 bombing. These facts are known to everyone in Hiroshima, and we are vigorously supporting the movement to prohibit atomic and hydrogen bombs.

The people of Hiroshima have a basis in experience for their keen concern for the possible damage caused by fallout from nuclear weapons tests. They know what it is like, as no one who has never experienced it can know. To them the tests foretell a dreadful holocaust of destruction for all mankind, even before any war is begun, if the tests continue.

This is why the Japan Council Against A- and H-Bombs is getting such wide support among people throughout Japan.

Never Again

Among our most basic beliefs, our deepest faith, is that a peace based on massive quantities of nuclear weapons is not peace in the true sense of the word. There is something stronger than all the unprecedented killing power of the bombs. We witnessed that, too, in Hiroshima. The lesson we learned was that the greatest power on earth is the power of God's transcendent love. We learned the invincibility of this love in the heart of man. Against the rock of this faith, the worst conceivable weapon is powerless Only through this love can there be true peace. Not even the atomic bomb can conquer it. In the midst of our city, the survivors of Hiroshima erected a simple stone monument bearing these humble words: "Rest in Peace. We shall never again repeat our mistakes." This is a poor translation, for the Japanese word which I have given in English as "mistakes" also means "sin" in the Christian sense.

The people of Hiroshima repent of their past sins. They acknowledge their complicity in the war that brought the disaster upon them, and they harbor no malice. Out of their deep sense of repentance, they stretch out their hands for reconciliation with God and with all mankind. It is in this spirit that their protest is uttered, as a prayer to God and an appeal to the world: "No more Hiroshimas!"

—Reprinted by permission from *Fellowship,* Nyack, N. Y.

the new Living Faith Nursery Series

Here is material to fit the needs of preschool children, their parents and teachers

LAST OCTOBER for the first time our Mennonite churches brought to our homes and Sunday schools materials planned specifically for nursery-class children, their parents, and teachers. Because these children spend only one hour a week with their Sunday school teachers, and 167 hours with their parents, these materials are planned for both parents and teachers to use in both home and nursery Sunday school class.

The materials are unique also because they are planned to teach the Word to children who have just learned to talk, who cannot yet read, and who will not go to first grade for three more years. A nursery superintendent wrote: "I know of no other nursery course which explains as much of the Bible in a way young children can understand and use in daily living." A teacher wrote: "There are more Bible stories and verses in the Living Faith Nursery Series than in any other nursery course I have examined. Yet they are carefully selected with the spiritual needs of the little child in mind."

It is easy to be so grown-up in our thinking, as were the disciples of old, that we stand in the way of little children's coming to Jesus. He knew they could not understand theological discussions or even many words. But He knew they could understand His love in action; so He took them up in His arms, put His hand on their heads, and blessed them. To little children, as to His grown-up disciples, Jesus ministered in terms of their ability to receive His help and in terms of their spiritual need. He said even to His grown disciples, "I have yet many things to say unto you, but ye cannot bear them now."

The new nursery materials have twenty-five verses and twenty-seven Bible stories—not many, perhaps, as measured by how many an adult can understand and remember, but enough to help little children find great joy in hearing about Jesus, coming to Sunday school and church, "reading" from their little Bibles where verses and stories are marked with tiny pictures, helping at home, and thinking about God's love in the everyday experiences as well as in the special days like Christmas, Easter, Thanksgiving.

In our zeal to instruct children in the Word we sometimes teach too much and too fast with the result of confused thinking, lack of love for God and fellow man, and inability to understand. Jesus said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." It is true that little children receive a great deal through fellowship experiences in which they often learn by memory hymns, prayers, and Scripture portions which they do not understand. They love them, however, because of the association with happy family worship times, or joyous congregational fellowship. There is an important place for such learnings. But a nursery child learning adult hymns in nursery class is not nurtured any more than an adult would be nurtured by studying a primary quarterly every Sunday when he should be feeding on stronger spiritual food.

Or, to use another illustration, a grownup is greatly edified when he, as a visitor, fellowships with believers who speak another language in a service. Although he cannot understand their words, he can join in familiar hymn tunes, he can bow his head and pray, and he can lift his thoughts to God in personal contemplation during the sermon. He would not be nurtured in the Word, however, if Sunday after Sunday, this and only this were his opportunity to be ministered to in the Word. In addition to fellowship learnings, little children too need times when they can share in verbal meanings. As Paul says, "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"

If children early learn of Jesus through the simple, conversational stories which introduce them to Him as the kind Friend who was once a baby too, then a little child as old as they are, then a growing boy with brothers and sisters, and then a big kind man who loved little children, who talked about birds and flowers and sun and rain, who helped a little sick boy and loved little Zacchaeus, who fed hungry people, and told beautiful stories by the seashore, they will later be ready to trust themselves to Him as their Saviour without fear and without reservation.

Explaining Bible truth to tiny children is a translation task similar to translating the Word into another tongue. In this case it is translating it into the few words of little people whose experience in this world is bounded by three short years and whose abilities to learn, however normal or exceptional, are limited by God's wise laws of physical, mental, social, and spiritual growth.

When small denominations such as ours undertake four-color printing, the product is expensive because the circulation is restricted to relatively few thousands. If each nursery child in your Sunday school receives his three home books (a Bible story book, a song book, and everyday experience story book all in full color), his parents or his Sunday school must pay $2.25. For his take-home pictures they pay $1.75. His parents should have access to the parent-teacher guide which explains how the home books and take-home pictures can be used

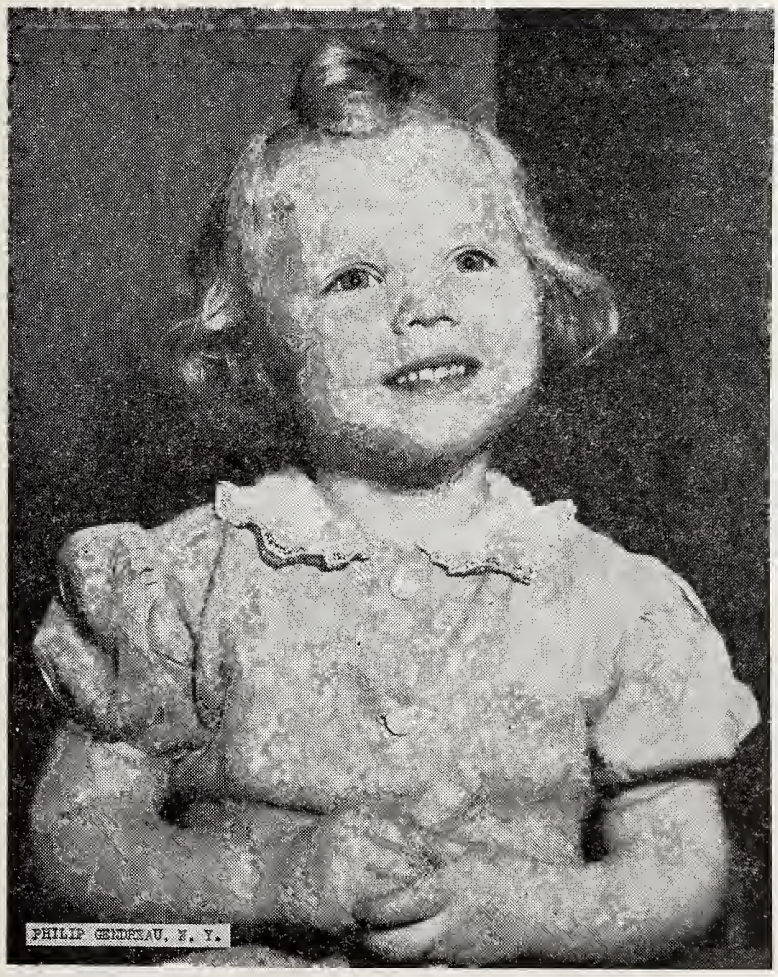
by Mary Royer
faculty, Goshen College
Goshen, Indiana

day by day in spiritually nurturing the little child, and for this either they or the Sunday school pays an additional $1.25. This totals $5.25 for the year. $5.25 seems high in comparison with what we are used to spending for Sunday school materials. Yet it is only ten cents a week.

How much a week, and a year, do we pay for food for the child's physical nurture? For clothes? For medical services? For books and toys? For travel? And how much time do many children spend looking at books and listening to broadcasts that do not nurture them spiritually? Can we afford not to spend $5.25 for materials which will attract them to the Word of life and which will put into their impressionable minds thoughts of Jesus in beautiful, reverent Bible stories, verses, and pictures, replacing secular singing commercials and nonsense rhymes, to say nothing of the vicious sights and sounds which bombard eyes and ears from billboards, books, and screens on every side? $5.25 a year does not seem much to put into their hands books and cutouts which will help them hum happy tunes, "read" stories, look at pictures, and play with materials which give them genuine three- and four-year-old joy and at the same time teach them God's love.

When nursery children love Sunday school, they often are the means of bringing to church unchurched parents. A city pastor reported: "Since October when we began using the new nursery materials, our nursery class has grown from twenty to forty. Through it, mothers who came at first to bring their children are now enrolled in an adult class."

A rural pastor said, "I know of no better missionary opportunity in our community than through contacting homes with the new nursery materials." Can we afford not to equip our Sunday schools and homes with materials which open many homes to the ministry of the church?


PHILIP GENDREAU, N. Y.

Is the spiritual nurture of our children as important to us as provision of food, clothing, and shelter for them?

Parents have long been asking for a truly nursery Bible story book. "I am so glad the nursery artist did not exaggerate Jesus' hair style as so many artists do," said one mother. "In other pictures of Jesus my little girl always insisted He was a lady."

Said a father, "Give us happy pictures of Jesus. So few pictures show Him smiling." A teacher said, "I'm so glad the robe is brown instead of white as so many artists portray it. The children try to figure out why Jesus is outside with a white nightgown on."

Pictures can keep little children from Jesus or bring them to Him. Research by author and illustrator of the nursery series led to the conclusion that Jesus' costume in all probability was a tannish brown rather than white. Yet some adults have questioned the nursery artist's portrayal of Jesus, saying, "The children won't know which Jesus is." A father said, "I wondered if my children would know which He was. I thought they wouldn't. But I didn't say anything. I just watched. And they picked Him out without any question."

However, some children respond as did one little boy who pointed to Jesus and said, "That's a nice daddy." The artist could not have had a better commendation. For that is the relation she wanted a little child to think of when he looks at the picture of Jesus and the children: "a big man who loves little children like your daddy does." Jesus came to reveal the Father to us. And it is easy to explain to the child who says, "That's a daddy," by responding, "That is Jesus! And He loves you just like your daddy does."

No one knows what Jesus' physical features were. If you had seen Him in a crowd, how would you have known which was Jesus? By His kind deeds and words—would you not? The artist must create with line and color the situation which helps a little child to catch the heart meaning of a story of Jesus, so that he focuses his attention and feeling on what Jesus was doing and not on how He may have looked.

Flashes of Thought: *Spiritual Discernment*

For the longest time I could not understand the little fellow; he seemed so wasteful. Time and again he dropped the seeds to the earth and went back for more. Why should he do that?

It was a little downy woodpecker that was causing my confusion. Sitting beside the window as we chatted, we watched the birds flitting about the feeder hanging from the limb. By this time they were so accustomed to having someone watch through the window that they hardly glanced at us. They were interested in the head of sunflower seeds tied to the limb of the tree. Back and forth they flitted, chattering in their birdlike manner as they dislodged seed after seed.

The downy woodpecker attracted most of our attention as, completely oblivious to our presence, he came back for more. Perched on the limb next to the sunflower head, he held the seed in his claws and cracked it open; it was the kernel that he was after. But why should he be so wasteful? He was continually dropping seeds, then pecking away for another. Why was he wasting seeds in that manner?

It was the lady of the house who supplied the answer. This feathered creature is another demonstration of the infinite wisdom of our Father's creation. Not only is the woodpecker equipped with a bill especially adapted for his purpose, but he seemingly has the ability to know whether a seed is full of choice meaty kernel or is empty. That he can tell the moment he picks it up in his bill. He was not being wastful; he was merely discerning good and bad seeds.

My thoughts went back to the prayer of Solomon: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad" (1 Kings 3:9a).

What a prayer! Is not this the great need in the lives of all of us? These days of tension and confusion call for discerning judgment on the part of those who would be true followers of our Lord and Saviour. We need the ability to discern between good and evil. As we come to Him who is indeed the Way, the Truth, and the Light, we shall not walk in darkness.

Lord, give me a discerning heart.

—Walter Gering

The Call of the Drums

When I think of the thousands of people who have gone to church today all over America and there worshiped the loving God in song and word, it would almost seem that our village must be located on another continent — heathen continent, that is.

For two days the steady thump—thump of an Indian drum set the pace for a team of Indian dancers and heated the blood of many, many Hopis from all over the reservation. Not that we didn't know that the big ceremony was being held in Bacabi this weekend. If the children of our daily vacation Bible school classes failed to tell us this in word, we knew it by their restive nature last Friday.

One had only to look into the village itself to know that everyone was getting primed for the big occasion. Sheep were being slaughtered, corn ground to provide meals for those who would crowd the village on those two days.

At 2:30 a.m. Saturday morning we awoke hearing the drums from the village kava, their steady beat reverberating clearly through the night air. This carried on until 5:30 in the morning. During the two days following we watched trucks and cars stream in and out of the village, bringing the Hopi spectators (worshipers), who sat or stood on the rooftops of the houses surrounding the kavas.

Finally on June 8 it all came to a close. The dancers filed through the village and followed a road leading out of the village and past our compound. Their colorful costumes and jingling rattles proved no less exciting to Herb Peter's boy and ours. The occasional bark coming from the group reminded us of their belief that their ancestry is found among the creatures that crawl, creep, or stand on four legs.

It is all very sad. Again our church attendance was cut down to a scattered few. The drawing attraction of these ceremonies is undeniable. We have no idea what it costs some of our Hopi Christians to heed the first Commandment. We praise God for the strength He gives them to withstand the "old way" and to follow the "Jesus way." This native witness for the Lord is a beacon of hope for us out here. Pray much for them.

Isaac Froese
Hotevilla, Arizona

A PERSONAL TESTIMONY

He gave me a life to live
Half a lifetime ago.
Its path? My prerogative—
But He called and hoped I'd
know.

I walked on my unlistening way
Knowing that He was there,
Not wanting to disobey
But never fully aware.

Until He would have it no longer;
I fell ill — and then I heard;
As I listened, His voice grew
stronger,
And listening, my heart was
stirred.

This half a lifetime I've yet,
In His service I will live,
But oh, I will never forget
The years that I didn't give.

—Catherine Dobler

Christian youth face challenges in the coming age of the electronic "brain"

Automation: Man vs. the Machine

by Robert Schrag

MAN TODAY depends upon machines to serve him in many phases of daily life. An increasing number of these mechanical servants, from washing machines to automobile transmissions, are automatic. But true automation means more than that. It can be compared with such basic concepts as mass production itself, an idea that revolutionized whole economies and made sweeping changes in society.

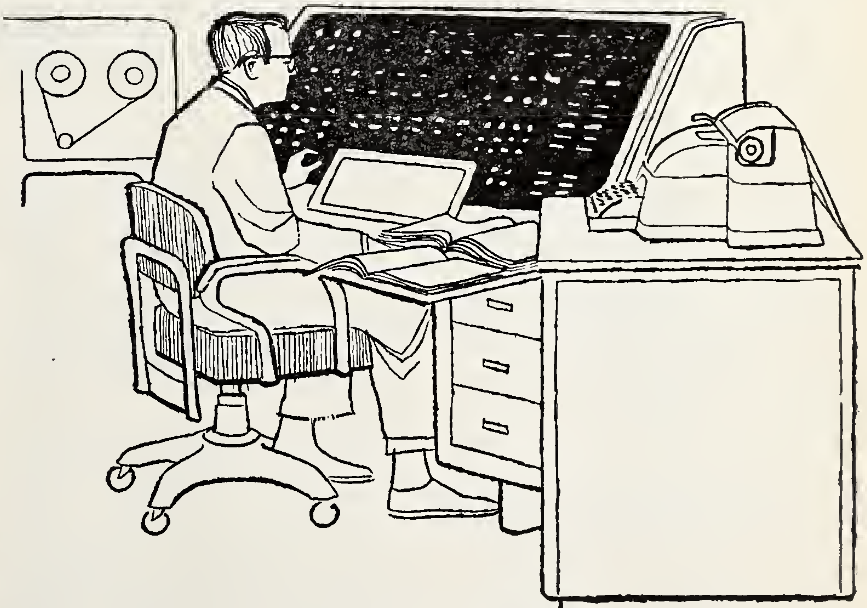
In fact, automation promises to usher in the Second Industrial Revolution. Where the First Industrial Revolution substituted machines for man's muscles, the Second can replace the more elementary functions of his brain.

The heart of automation is feedback, a technique for self-correction. In automated equipment, an electronic brain constantly compares variables in the work being done (temperature, speed, thickness, etc.) with given specifications and continuously feeds back corrections to the machinery until exactly the right conditions are met. This fundamental principle makes it possible for twelve skilled workers to operate a refinery that formerly would have required the services of eight hundred.

Even more awesome are the workings of the electronic computer, which can do a year's astronomical computations in a few minutes. The only relation a human being has to this artificial brain is in building it and feeding it cards or tape on which are punched the basic problem and the theoretical steps for solving it.

Recently Remington Rand's Univac computer was used in preparing a complete concordance of the Revised Standard Version of the Bible. The computer first made punched cards, recording letter by letter the whole text of the Bible. From these cards the machine produced eighty miles of tape that arranged the concordance in final form. Univac spent only 400 hours on the massive job, while the King James Version Concordance of 1894 required thirty years to compile.

But will the consequences of automation be entirely good? Like all the other man-made marvels before it, it will undoubtedly prove to be a mixed blessing—a great power for good or evil, depending upon how it is used. This is the question with which young people should be concerned, for they will determine the answer.



At any rate, the new technology is certain to raise problems in the economic, social, and religious realms. Labor leaders, for example, fear that automation may put many workers out of jobs and cause technological unemployment on a much greater scale than ever before. Since automation costs are tremendous, small business will likely not enjoy its benefits; thus they will be unable to compete with great corporations, and greater concentration of control in industry may result. The tremendous capacity for production resulting from automation would lead to even more psychological manipulation of the consumer to create a sense of need for the great volume of products.

Relief from the dull, uncreative, routine tasks of office and factory can be a happy consequence of automation. It might mean a drastic reduction in the work week—perhaps the six-hour day or the four-day week. But what shall we do with this new leisure? Do we want to develop a society that does not depend so much upon work to give meaning to life? Will education be able to increase man's capacity for leisure, as distinguished from idleness?

As automation develops man will become more and more dependent upon it. And the most important concern is the effect this new way of life will have on man's soul. An article in the *Christian Century* entitled "Automation: Substitute for God?" said:

". . . Like the sorcerer's apprentice who used his master's magic to empower the broom to do his menial tasks but was unable to stop it once it had begun, we may find ourselves enslaved to the machines, trying desperately to sell, distribute, and consume their products in order that the whole mechanical process may not stop to our ruin. We may find the automatic production lines we create becoming the masters of our destiny and the deity of our day."

We all have more faith than we realize in the processes and techniques of the age of automation. We have too great a faith in material. Such a faith can and often does supplant our faith in God. For many, God can become merely a helpful supplement to the real dynamics of life—the productive system. In this sense, the new technology can indeed become a god of our mechanical culture.

Within itself, automation has no values. It is a means, not an end. It leads to concern with questions of technique, the "how," but does not consider the "why" or the ultimate purpose of the thing. In this technical culture, it is increasingly difficult for man to feel the reality of the spiritual aspect of life. Obviously then, it is up to the church, and especially the youth, to provide the standards and values which will give purpose and direction to the new industrial revolution.

Leisure and the Church

Automation, especially in the area of leisure, is a unique opportunity for the church. For true leisure has a spiritual dimension. We must get a new positive concept of leisure, as contrasted with the negative idea of it as mere idleness. The church must help men to get a new understanding of leisure as freedom for a new dimension of growth—as time to relate oneself to God. This will, of course, call for greater self-discipline and more initiative than daily work. The church should take the lead in providing the right kind of opportunities for leisure.

Whether we think its impact will be good or bad, automation is here to stay. Considering the fantastic capabilities of the electronic computer, it seems reassuring to reflect that although the new technology can solve certain problems, only man can state them. And man in turn must look to his Creator to find any real satisfaction for his deepest needs. Meeting the challenges of our materialistic, technological age requires consecrated young people who seek God's guidance.

International Geophysical Year

by Ronald Rich

The IGY (International Geophysical Year) is not just an ordinary year. It is a year and a half which began July 1, 1957, and will end December 31, 1958. About fifty and a hundred years ago there were international polar years in which scientists from many countries cooperated in studying the polar regions.

Now, through this international co-operation, physical characteristics of the whole earth are being studied, including the outer atmosphere and beyond. This period is chosen because the sun is especially active in producing sunspots and other disturbances. Some of the sun's radiations now cause magnetic storms, radio interference, aurora or "northern lights," and other special effects. Observers in several locations at the same time are required, for example, to pin down the exact place where some of these originate.

Some of our young people are already active in these observations and in satellite tracking. By following changes in the path of a satellite we can measure the density of the earth's upper atmosphere and the exact size and shape of the earth. The instruments in a satellite send back information on meteorites, temperatures, cosmic rays, and other phenomena. Eastern Mennonite College, Harrisonburg, Va., has a moonwatch team which has already made valuable observations on artificial satellites.

You may wonder whether Russia participates. Yes, Russian scientists also co-operate to a considerable extent. What do the results obtained mean for our future? Of course we cannot say exactly, but young people can look forward to many surprises and to many opportunities to direct new discoveries for accomplishing good.

VS Testimonies: Why We're Here

Jonah is the man who so painstakingly learned the lesson that only God's will was right for his life. Many Christians today are experiencing God's will in their lives, and I for one feel it produces unequalled joy and peace.

Last summer I attended the high school age VS work camp in South Dakota. This served as the beginning inspiration for VS this summer. When the matter came up again this spring, I was not sure where I should go. After much prayer, encouragement from my parents, and a talk with my minister, Gulfport seemed to be the answer.

Then one Sunday evening God made it very plain to me that Gulfport was where I should spend my summer. A talk with the VS director and the acceptance of my application really started my plans rolling. And the greatest blessing is the knowledge of doing God's will for me. Lois Heidebrecht

I first decided to go into Voluntary Service about ten months ago. It did not materialize right away, so I decided to go to college and into VS during the summer.

In December I talked to the minister of our church about going into service during the summer months. He encouraged me to go and asked me where I wanted to serve. At that time I could not give him a definite answer.

I went home and prayed about it and talked it over with my parents, who also encouraged me to go. I wanted to go where God wanted me. I had a cousin who had been here in Gulfport and had enjoyed it. Several friends of mine are working here at present. I had heard about the race problem down South, and I wanted to see it first hand.

Everything seemed to be pointing to Gulfport. I signed up to go and am glad I came.

Marlys Harder

Serving in a Psychiatric Hospital

From the summer service unit at North Battleford, serving in the Saskatchewan Government Hospital (psychiatric), come these letters:

Unit Life

The unit, which this year consists of seven girls and one boy, arrived about April 30 and received a warm welcome from Pastor Retzlaff. The young people of the church sponsored a welcoming wiener roast and ball game. . . .

Our living quarters are a cozy suite, downstairs and upstairs. Here there is always some cleaning to do, or cooking, which is enjoyed by all, even though it seems essential that chocolate pudding be added to the tea to make it tasty or that the one who bakes a cake after work becomes sleepy and wakes to find a cloud of smoke coming out of the oven! The refrigerator is missed, especially when we find the milk on our nice dish of cereal is sour. . . .

The unit fellowship is wonderful, but this is not the only purpose of our stay here. Christ said, "Be ye doers of the Word." This is a wonderful opportunity to be doing, witnessing for Christ in word and in deed to the many in the hospital without Christ.

Anne Peters

First Impressions

I must admit that my first impressions of the provincial hospital were certainly different from what I had anticipated. I was floored that there wasn't a huge high wall surrounding the premises of the hospital. Then again I had expected the patients to be dangerous and ugly. . . . But to my surprise these patients are very sweet and loving. The majority of them are ready to greet you with a big smile and a cheery "Good morning, nurse," when you go on duty. I must admit they have their bad days, but who doesn't?

In the beginning I was very much afraid to take patients through the tunnel to 11A Ward, or to go through it myself. . . . Now I truly enjoy these walks with the patients, as it is during these times that one gets to know and understand them better.

I was shocked when I found that on three different wards the patients could come and go as they pleased, and that some were even allowed to go shopping uptown. I now realize that a lot of the stories we hear about such places as this really haven't any basis. It is just that we don't understand the people and therefore think the worst. . . . We must realize that these patients are sick and must be nursed back to health with t.l.c. (tender loving care). This can be done by us as workers and as members of the home communities.

Liela Depeel

An Example

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12b).

There are many areas in which we as Christian young people may serve our Master. I am always thrilled when I hear a young person say as Isaiah said, "Here am I, send me." It is because we have heard the call for service and were willing to follow that a summer service unit has once again formed at North Battleford. God has called us from different communities, different churches and homes to be one in His service.

Our work at the mental hospital offers many opportunities to portray the love and mercy of Christ. Personal work is not encouraged by the hospital, but we can be a witness in our daily lives. . . .

The Bible studies and prayer meetings within the unit and also at the local church prove a real blessing and strengthen us in presenting the Saviour. . . . This knowledge of Christ should actually be given before the patient comes to a state of mental confusion. . . . It is quite evident that the patients are hungry and thirsty for the peace that only Christ can give.

My prayer and desire is that through our short stay here this summer we as a unit and fellow Christians will be challenged to reach the needy souls about us with the true gospel and thus lower the number of mentally ill in our communities.

Mary Dyck

—from the North Battleford unit paper

Christians -- Alive or Dead

Charles W. Schmidt

If I am a Christian I am here for the building of God's Kingdom. It is how I act which determines whether I go back to God when I die. That is the question which confronts every Christian no matter how good his works are.

The best way is to belong to the church of Jesus Christ that Jesus built on Peter, the rock. What does it mean to belong to the church of Jesus Christ? It means that no matter to what denomination you belong you must believe in the atoning power of the blood of Jesus Christ. You must be separate from the world and let your light so shine that your actions show clearly that you are saved—a reborn man. This does not mean merely to have your name on the church roll and go to church. It means working for Christ at all times as long as God lends you breath.

The saved man's indispensable equipment is the Holy Spirit. In order to be something you have to believe something; believe in Jesus and be reborn. Believe the Bible from cover to cover and believe the cover, too. The Bible is the self-revelation of God. Don't wait too long to become saved because pay day has to come some time—maybe sooner than you think.

Don't just pretend to be saved. It is so easy to pretend to do something and not do it. A saved man is not merely a baptized man with his name on the church roll, but a living witness for Christ; winning others to Christ being his main job, anything else being secondary.

Come out from among them and be separated, for the day of the Lord is at hand, the night is far spent—tomorrow may be too late. It is high time to put off the deeds of darkness and put on the armor of light. Why are we not accomplishing anything for God? Is it because we do not spend enough time in prayer? Show me a praying church and I will show you a going church. Let us use the Holy Spirit and become wide-awake, victorious Christians. We must use the equipment God has given us for the building of His Kingdom. The church that goes forward goes forward on its knees. If you do not produce fruit on your farm, you soon become bankrupt, and the same thing can happen in the church. Are we producing any results or will God pour out His wrath upon us in the Day of Judgment?

Why are churches formed or started? In order to go into all the world and spread the gospel. How many missionaries is your own church sending out? Let us take an account of ourselves. Aren't we living our lives like Christ taught us? The cry is for more helpers in the mission fields. The devil is at work all the time, all over the world but we have the power to overcome that evil by letting Jesus live in our hearts. If we have the love of Jesus in our hearts, we will be living Christians.

Here are some pertinent truths to think about: Don't wait any more years to serve God. Serve God seven days a week—not only one hour on Sunday morning. A family that prays together stays together. The best beauty treatment is to be like Jesus. Is my daily work what the Lord wants me to do? Is it the Lord's will? To keep God's wrath from us, men of God want to be in the house of God. A true Christian no longer goes with the ungodly. A man without Christ is dead and doesn't know it. Church vows made before God at baptism should not be taken lightly and should not be broken. We can keep all this if we have God on our side.

Television and Beer

Do television stations need beer advertising to stay in business? KRNT-TV in Des Moines, Iowa, answers, "No!" and explains its position in this sales letter written by the vice president of the company. (The emphasis in the letter is the editor's.)

Dear Friend:

"We are considered by many businessmen as aggressive television and radio station operators. We sell a lot of time on both media. We work hard at selling and keeping it sold. But still we turn down large sums of money offered to us to advertise certain services and products because we feel we should not promote them.

"For example, we *have a policy against advertising beer and other alcoholic beverages.* We have at our command, in our television and radio stations two very effective means of selling. *We simply do not think we should use these powerful, persuasive forces to sell beer.* We are invited into the homes of our area by people of all ages.

"Many people agree with us, others disagree. Some point out that the sale of beer is legal and thus should be acceptable advertising. This point is understandable, perhaps. However, legality in this case cannot change an honest conviction.

"As you know, all beer advertising is not done with spot announcements. Some beer advertisers present excellent programs. As a result of our policy, we turn down some programs we would like to have. During the past year there was a particularly good half-hour show that we refused. We do not accept the Saturday Baseball Game-of-the-Week because it is sponsored by beer. And we have had to turn down the Sunday Pro-Football games . . . because of beer sponsorship.

"We look at it this way. *Many people are interested in sports and most boys idolize athletes.* Athletic contests point up clearly the thinking back of our policy. *Boys follow the broadcasts and telecasts closely and the implied recommendation of athletes to the advertised beer is, we believe, pretty strong selling for a boy to resist.*

"I suppose we turn down close to $100,000 in beer advertising each year. That is a lot of money. Our listeners are aware of the policies which govern our operations. Not all of them agree with us. Most of them respect us, however, because it is obvious to all that our principles are not for sale."

KRNT RADIO AND KRNT-TV
Bob Dillon
Vice President

MCC news and notes

REASSURANCE FROM JERUSALEM

JORDAN—"I suppose you are deeply concerned with our well-being here. All has been quiet in Jerusalem until now," writes Ernest W. Lehman, area director in Jordan.

In line with this reassuring note, the July 17 letter reports that all MCC members are presently in Jerusalem, forming a kind of American colony. A number of workers are attending a series of lectures, held from July 8 to 28 on the subject "Christian Relations Towards Islam," so that work in Jericho has been recessed for two weeks.

The group is keeping in touch with the U. S. consulate, as well as with other Americans. Except for instructions to stay in their houses when the situation gets a little more tense occasionally, workers know of no other local reasons for alarm. MCC personnel in the Middle East at the moment comprises a group of fourteen members.

OFFICIAL VISITS MCC

PARAGUAY—"I am very well impressed with the helpfulness and friendliness of Mennonites, both here in America and back in Paraguay," said General Mario T. Coscia, Minister of Public Works in Paraguay, to executive secretary William T. Snyder and other MCC department heads on the occasion of his visit to Akron headquarters on July 22. Because the Trans-Chaco roadway project is directly under the jurisdiction of General Coscia's ministry, his visit and favorable comments on the Mennonites are particularly gratifying.

At an informal luncheon with Akron staff members, General Coscia reported that sixty kilometers of the Trans-Chaco road have been completed. He feels that Mennonite settlers in Paraguay are a stabilizing factor in the country, and that the road, when completed, will contribute directly to their economic welfare, in giving them an outlet for their farm and market produce.

BISHOP ORDASS OUSTED

HUNGARY—Bishop Lajos Ordass has been ousted as head of the Southern District of the Lutheran Church of Hungary, the second time in a decade that he has been removed from episcopal office because of his staunch opposition to communism, reports the National Lutheran Council from New York.

Just two months previous to Bishop Ordass' dismissal, Irene Bishop (Perkasie, Pa.) MCC director in Vienna, Austria, and André Wenger (Switzerland) were able to visit Bishop Ordass and interview him personally in his small apartment in Budapest. At that time he expressed gratitude to MCC for its relief assistance, and particularly impressed his visitors with his serenity and absolute trust in God in the face of impending arrest and persecution.

Lutheran World Federation officers deplored the fact that Bishop Ordass had been deposed, but added that "the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished; indeed our admiration for the constancy of his spirit grows and grows."

A PAXER'S REPORT

GREECE—From Panayitsa, Greece, new unit leader Alvin Rempel writes a comprehensive report on how the villagers live, and what Paxmen are doing there at the moment.

During the winter months the villager finds himself with much idle time on his hands, so where does he go? To one of the numerous coffee shops, where he smokes, plays cards, and broods over his poverty and backwardness. However when spring comes, the picture brightens. Then you will find him out in his fields plowing the soil and preparing it for crops like beans, alfalfa, corn, potatoes, beets, and the like. He might also be pruning or spraying his fruit trees, at least if he lives in the Tsakones fruit valley. Peaches, apples, grapes, and pears are the main fruits raised here.

The women, on the other hand, take care of the silk worms. One room of the house is set aside for these worms, which consume huge quantities of mulberry leaves while they produce the silk.

Most of the time the villager is not too busy, because his way of life is very simple.

Pax projects under way at the present include soil testing, hot beds, chick hatching, canning, hog breeding, and dairying. The poultry project is really booming, with the villagers making good profit on broilers as well as eggs. The dairy project has evoked such high praise as "the best dairy project we have seen carried out in Greece," according to several high officials from farm and mission offices in Athens.

Future plans include possibility of an irrigation project at Panayitsa, increased dairying, and an extended Christmas bundle distribution scheme.

Panayitsa unit has had an extensive change of personnel this spring. Those leaving include: Johnny Hiebert (Hillsboro, Kan.), former unit leader; Herbert Roth (Stryker, Ohio); Charles Ensz (Beatrice, Neb.); and Harold Hamm (DeWitt, Neb.).

Replacements are Alvin Rempel (Rosthern, Sask.), Kenneth Davis (Clarence Center, N. Y.), Mark Headings (Halsey, Ore.), and Ernest Jantzen (Plymouth, Neb.). A brand new addition to the unit is Tina Warkentin (Superb, Sask.), first matron at Panayitsa, and a very welcome member indeed.

into the beyond

Mrs. Barbara Bixler Loganbill was born August 26, 1870, and passed to her reward at Geary, Oklahoma, May 3, 1958. She was a member of the First Mennonite Church of Geary.

Fred Klopfenstein, of Wayland, Iowa, and member of the Wayland Mennonite Church, was born June 10, 1877, and died July 8, 1958. He had served the church as Sunday school superintendent, trustee, and treasurer over nearly forty years.

Pastor Elmer Basinger was born June 14, 1882, near Pandora, Ohio, and died at the Henry County Memorial Hospital, Mt. Pleasant, Iowa, July 13, 1958, after long and fruitful labors as school instructor and minister of the gospel. His pastorates included the following: Bethany Mennonite Church, Freeman, South Dakota; Zion Mennonite Church, Donnellson, Iowa; Wayland Mennonite Church, Wayland, Iowa; First Mennonite Church, Summerfield, Illinois; and a supply pastorate at Bethel Mennonite Church, Winton, California.

jottings

HOST TO N. D. CONFERENCE

BETHESDA CHURCH, MARION, S. D.: The Ladies' Mission Society program was given Sunday, April 20. Speakers were missionaries Pastor and Mrs. Elmer Dick from the Belgian Congo Inland Mission in Africa. They also showed pictures. On Mother's Day, May 18, a consecration service for children was held; seven children were dedicated to the Lord. The Lord has blessed two homes with babies: Mr. and Mrs. Arvel Wiens, a boy, March 29; and Mr. and Mrs. Arnold Tiahrt, a girl, May 14. Three boxes of school supplies were sent along with missionary Elmer Dicks, who left in July for the Belgian Congo. June 5 the Ladies' Mission Society packed and shipped Christmas bundles. Our church was host to the Northern District conference held June 19-22. Guest speaker for the conference was C. N. Hostetter Jr. Approximately 375 delegates and guests attended. June 22 A. H. Schultz, pastor of the Gospel Mennonite Church, Mountain Lake, Minn., brought the morning message on "The Lordship of Christ."—Corr.

CHURCH CAMPS

SWISS CHURCH, AISEN, N. D.: Communion services were held during the morning service of July 6; Youth Fellowship met in the evening. The Ladies' Mission Society was held with Mrs. D. L. Goertzen as hostess. Pastor and Mrs. Harder, Wayne and Edith, attended the Mennonite Brethren Camp at Crystal Springs, N. D., June 16-20. Mrs. Harder was counselor for a girls' cabin and Pastor Harder taught two classes on O. T. heroes. June 22 Pastor Harder and seven of our young people left for the S. S. Union Camp south of Devil's Lake, N. D. A class was taught by Pastor Harder, who also was the evangelist for the evening services. Fifteen souls found the Lord Jesus as their Saviour, and others dedicated their lives unto the Lord. May we uphold these young people in prayer so that they may continue to stand steadfast in their faith.—Mrs. F. Feil, corr.

TRAINEES SHARE INSIGHTS

CARLOCK CHURCH, CARLOCK, ILL.: A reception was held for Mr. and Mrs. Ernest Straub at their home Sun., July 6. The couple were married June 14. The Women's Christian Service held an all-day meeting at the church July 9. Mattress covers and pillows were made for Camp Friedenswald and aprons for Bluffton College. Eighty-one children were enrolled in DVBS with an average attendance of 72. An offering of $48.47 was received and sent to the Ill. Council of Churches for migrant work. The children of the cradle roll and elementary depts. held their annual picnic at the grade school grounds Wed., July 16. We enjoyed having three European young people, who are participating in the MCC trainee program, share their experiences with us at an evening service. Pastor and Mrs. Roth will spend two weeks vacation with relatives in Oregon the first part of Aug. Ernest Hostetler of Hopedale, Ill., will be guest speaker during our pastor's absence.—Corr.

GUEST SPEAKERS

UNITED CHURCH, WOLF POINT, MONT.: Mr. and Mrs. Aron J. Wall celebrated their golden wedding anniversary June 4. All of the children were present. June 2-13 DVBS was held with fifty-five pupils enrolled. A program was given the last evening. June 19 the pastor and his family left for the Northern District conference at Marion, S. D. From there they left for a two weeks vacation. Meanwhile John Kliewer and Dave Unrau, from the Lustre Community, filled the pulpit. July 7 Evelyn Hoch and Othel Knight were married in our church, with Frank Ewert, former pastor, officiating. July 8-10 our first Adult Bible Camp was held at the Beacon Bible Camp near Frazer, Mont. Brother Foresberg of Billings, Mont., was the evangelist. Funeral services for Mrs. H. H. Unrau were held in the E. M. B. church July 7, with Johnny Reimer and Frank Huebert officiating. Senior camp was held at the Beacon Bible Camp July 14-20 with Harry Spenst and Mrs. Clair Greiner, Caronport, and Frank Huebert, Wolf Point, as instructors and Homer Edwards as evangelist. Junior camp was July 20-25 with Ed. Vanderbaaren and Mrs. Clair Greiner and Frank Huebert as instructors and Clair Greiner as evangelist.—Mrs. Frank Huebert, corr.

DVBS FIELD TRIPS

JOHANNESTAL CHURCH, HILLSBORO, KAN.: The Y. M. M. Society honored their mothers with a mother-daughter tea in May. The youngest mother, youngest grandmother, and the grandmother with the most grandchildren present that evening, were honored with corsages. Mrs. Floyd Bartel of Topeka spoke on "I Was Sick and Ye Visited Me." Four infants were consecrated during the worship hour on Mother's Day. Fifty-one Christmas bundles were dedicated after the S. S. hour May 18. On Pentecost Sun. a service of baptism was held for six candidates. Our S. S. picnic was held June 8 on the church grounds, with a basket dinner and recreation in the afternoon. The vacation Bible school went to Newton June 10 to the MCC clothing center to see the packing of relief clothing and Christmas bundles. The kindergarten through the third grade visited the Petter memorial collection in the college library; the upper grades visited the Conference offices. At noon a picnic was held in Kidron Park. At the C. E. program in June Raymond Brandt showed slides and told of experiences while serving in Evanston, Ill. Sun., June 15, the Youth Fellowship and their sponsor attended S. S. and worship services at the colored Baptist church in Newton and ate a picnic lunch in Athletic Park. H. A. Fast of Newton was in charge of the worship service in the absence of the pastor. The wedding of Gladys Flaming and Willis Nickel took place May 25 at the Alexanderwohl Church; the wedding of Nancy Jantz and Wesley Nickel took place at the First Church in Hillsboro June 22. The Nickels are the twin sons of Mrs. Olga Nickel. Summer union services are being held on the church lawn of the First Mennonite Church in Hillsboro.—Corr.

'HOME FRONT' SHOWN

NORMAL CHURCH, NORMAL, ILL.: On June 22 the film *Home Front* was shown, a story of home missions in the United States and Canada. The Rural Missionary Society met June 25 at the home of Mrs. Chester Miller. Frieda Guengerich, missionary to the Belgian Congo, was the guest speaker. A discussion on the book of Daniel was most interesting. The YPU conducted services at the Meadows Home on June 22. A Children's Day program was given June 8. The children from the elementary department gave musical numbers, recitations, and exercises in an evening program. In the morning the boys and girls helped in the dedication of 25 Christmas bundles from our church. A daily vacation Bible school was held June 9-20. Myrtella Lehman, a Mennonite Hospital student nurse, conducted the music hour. Brother Isaac S. Corn of Normal conducted the two morning services of July 6 and 13 while Pastor and Mrs. Harder spent their vacation in Canada and Kansas. Ann Sommer attended Camp Friedenswald.—Corr.

EVANGELISM STUDY CONFERENCE PROGRAM

August 19-21, 1958, at the Eighth Street Mennonite Church, Goshen, Ind.

Each session will open with devotions on the theme "Jesus at Work Seeking the Lost" led by J. M. Pauls.

Tuesday

8:30 a.m.: "Statement of Purpose and Procedure" by Henry Poettcker; "Man's Need and the Gospel" by William Klassen; response to Klassen's paper by J. J. Enz; discussion.

1:30 p.m.: "What the Church Meant by Evangelism in Practice" by Robert Kreider; "What Is the Nature of a Saving Experience in the Light of the Insights of the Social Sciences" by D. D. Eitzen; response to Eitzen's paper by J. W. Fretz; discussion.

7:30 p.m.: "What Is the Nature of a Saving Experience in the Light of Our Theological and Experiential Insights" by Orlando Waltner; discussion.

Wednesday

8:30 a.m.: "The Relationship Between Christian Nurture and Evangelism" by Paul R. Shelly; response to Shelly's paper by Richard Tschetter; discussion.

1:30 p.m.: "Evangelism and Children" by Gideon Yoder; response to Yoder's paper by John P. Suderman; "Evangelism and Youth" by Harris Waltner; discussion.

7:30 p.m.: "The Pastor's Role in Evangelism" by Harold D. Burkholder; "Winning the Unchurched" by Don Smucker; discussion.

Thursday

8:30 a.m.: Panel discussion, "The Future Program for Evangelism in the General Conference" (members of the panel: Leland Harder, Olin Krehbiel, Eldon Graber, and Nicolai Friesen); discussion; "A Vision of Our Ambassadorship" by Willard Wiebe.

1:30 p.m.: Report of the Findings Committee (Jacob T. Friesen, Frank H. Epp, Wilfred Ulrich, S. F. Pannabecker); Bringing the values of this study conference to the local church.

SOCIAL CONCERNS RESOURCE MATERIALS

RACE PACKET Board of Christian Service, 1958, 25 pamphlets, $2.00. Helpful to pastors, students, families, young people for programs, sermons, good reading. Articles from some of the most noted writers in the field.

CHRISTIAN IN BUSINESS CONFERENCE Western District Education Committee and Board of Christian Service, 1955, 86 pages, $.50. Reports on human relations, management policies, profit sharing, business opportunities, Christian ethics in business. Resolutions and conclusions.

GOODWILL TOUR TO THE SOUTH Board of Christian Service, 1958, 37 pages, free. Five men representing three Mennonite branches and three Mennonite colleges report on our witness to race and the church's responsibility in Koinonia, Gulfport, Montgomery, Tuskegee, Tougaloo, Atlanta, and Little Rock.

TEMPERANCE PACKET Board of Christian Service, 1958, 35 pamphlets, $2.00. What do the Bible, doctors, athletes, pastors, drunkards say? Inspiring sermons, university studies, testimonies, bibliographies, programs on drinking and smoking.

FARM STUDY CONFERENCE Western District Education and Social Concerns Committees, 1958, 67 pages, $.50. Soil conservation, farm trends, ethical problems, supplemental employment, the future rural church, spiritual values of rural life.

Order from the Board of Christian Service, 722 Main, Newton, Kansas

CONFERENCE NOTES

(*continued from page* 480)

copy of an outstanding book on peace or some related theme to the pastor or church worker from the Central District whose work is picked as most outstanding. The winner will have his pick from a number of good outstanding books, or may request a special book of his choice as the prize.

Full details may be secured by writing to Pastor Loris Habegger, Wayland, Iowa. If you have heard your pastor preach a good sermon on peace during the last year, encourage him to send the manuscript or the notes to the Board of Christian Service.

TO AND FROM CONGO

Missionaries returning to the field are Mr. and Mrs. Elmer Dick and four children of Mountain Lake, Minn., who begin a third term at Mutena; Larry Unruh, Hillsboro, Kan., and Larry Bartel, Wolf Point, Mont., for two years of 1-W service; Selma Unruh, Hillsboro, Kan., and Frieda Guengerich, Deer Creek, Ill., who begin a third term of service; and Mr. and Mrs. Peter Falk and two children of Morden, Man., beginning a second term at the Kandale station. Dr. and Mrs. Merle Schwartz and family are on their way home for their furlough via Europe and expect to arrive here the middle of August.

mutual aid placement

PERSONNEL WANTED

HOUSEKEEPING — Family of two needs responsible person; could arrange to live in. Would do cooking and housework. Write % 4222 East English, Wichita, Kansas. (No. P-240)

DIETITIAN—Modern Mennonite home for the aged offers position to qualified person beginning early fall. Interested persons should write to: E. E. Flickner, Moundridge, Kansas. (No. P-241)

NURSE—Opening in early fall for nurse to supervise care of residents in new home for the aged. Would consider inquiries from practical nurses and persons able to serve on part time basis only. Contact: E. E. Flickner, Moundridge, Kansas. (No. P-242)

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-31

Typhoon Hits Hospital

EMERGENCY HELP NEEDED FOR DISASTER AREA

Typhoon Winnie struck Hualien (location of General Conference Mennonite Hospital on Taiwan, or Formosa), on Saturday, July 19. Missionary Hugh Sprunger writes:

"Typhoon Winnie slammed into Hualien full force, doing indescribable damage in the area and taking a total of sixteen lives. . . . Hundreds are homeless and thousands more have suffered heavily. . . .

"The five hours during the height of the storm were a nightmare for the hospital staff. A good part of the roof over the operating room and X-ray room was taken off. It was literally blown off from the inside after the storm had torn off the outside door. On the other wing, where the patients are kept, five nurse aides courageously held onto the outside doors there to keep them from being torn off. Many of the staff houses were also badly damaged, and in Hualien the church was also flooded.

"Immediately following the cessation of the storm, mountain people under the direction of one of the pastors came down to help clear up the mess. Twenty to thirty men at one time would be up on the hospital roof helping to get a temporary covering on to prevent further damage from rain. The hospital staff were busy getting things out to dry, since all the supplies of bedding, clothing, etc., were completely soaked. The hospital has been without power since the storm, and it may be several days before emergency repairs can be completed to bring power into the area.

"It is still difficult to evaluate exactly the total damage done to our properties, but the figure is high. We are going ahead with the immediately needed repairs with whatever funds are on hand. If damages run as high as estimated, we will be badly pinched for even minimum operating expenses. . . ."

"We will be most happy for any help that can be made available at this time. Above all, we covet your prayers both in thanksgiving to God for protecting our personnel and then that God will supply all our needs according to His riches in glory by Jesus Christ."

From Mrs. Peter Pankratz:

"This is now five days since the heavy typhoon swished us from all directions but worst from the north—how thankful we are that the winds changed — another thirty minutes of such ferocity would have taken the whole hospital. We are working from morning to night . . . trying to salvage the things that can still be useful. Over and over again we are reminded that . . . though literally heaven and earth can pass away, if we hold on to God He will lead again. . . .

"We had checked at the hospital, and though things were moved about, Helen Willms and Roy Habecker had been there all night and had kept everyone sheltered. There was one patient who had been operated on just before the storm—came through fine, too—also a Caesarean mother and her newborn; others, too . . . but morale stayed high. Thanks be for His great love. . . . It is a most amazing thing that no more lives were lost. . . .

"With remarkable spirit people keep right on; they have smiled through the centuries so this is just another time of having to do it again. People like us can learn from them; they, who have never felt the importance of an electric light bulb, can teach us much. How helpless and unnecessary now are our electric fans, our toasters, our clothes irons, our refrigerators. How wonderful to have the sun after the rain to dry things and cheer us again!

"As I write, the plaster and paint flakes drying on the ceiling are falling all around. I have learned now not to pick them up until the snowfall is over, otherwise it will be like the first drops that came through—the pie pans looked ridiculous in the midst of the flood! . . .

"Our gatekeeper lost his home and also the gatehouse so recently built, but he is a wonderful witness. . . . His family was miraculously saved; they piled tatamis (floor mats) on chairs and hovered under them during the storm. . . .

"Keep on praying!"

Rice and flour were distributed to typhoon victims at Hualien, and subsidies were granted to provincial schools for repair. Reports are that the east-west cross-island highway was seriously damaged by typhoon Winnie and that it would take a minimum of two to three months to get it back into original shape.

Recent estimates say that money allocated so far will not begin to cover all the damage in the area. Will readers kindly send emergency contributions to the Board of Missions, 722 Main Street, Newton, Kansas, for repairs and replacements in the stricken area?

conference notes

DO YOU HAVE A BELL?

Missionaries at Friendly Corners, near Eloy, Arizona, would like to build a bell tower for the chapel which was built just a few years ago with volunteer labor. Money to build the bell tower would come from memorial gifts in memory of the father of Mrs. Glen Habegger. However before a bell tower can be built there must be a bell, for a tower cannot be planned before the size of the bell is known. Who has a bell in good condition—perhaps a school bell? Write to the Board of Missions, 722 Main, Newton, Kan.

PEACE CONTEST FOR PASTORS

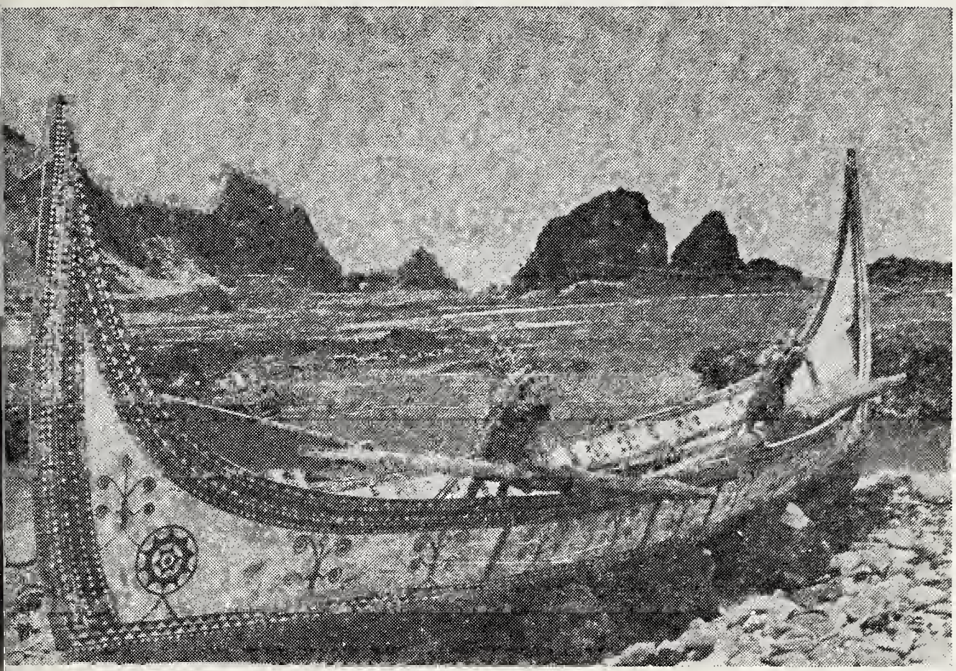
Original peace sermons and poetry on peace are the objectives of a contest sponsored by the Central District Peace and Service Committee. To stimulate pastors of their district to prepare a message on the topic of peace and our witness as Mennonite Christians in a world of hatred and violence and to encourage creative composition of poetry dealing with the peace theme, the Central District and Service Committee is offering to present a free

(*continued on page* 479)

AUGUST 12, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Fishing boat and inhabitants of Orchid Island, near Taiwan (see article on page 485)

in this issue

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Photos courtesy Roy Habecker and Mrs. Peter P. Pankratz
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Correction: the August 5 issue is issue number 30.

of things to come

Friedenswald Retreats:
Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen Indiana
August 29-31—Central District Peace Retreat, Camp Friedenswald
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan
October 19-20—Western District Youth Fellowship conference
November 9—Conference-wide Peace Sunday

Aug 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald Mich.
Aug 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 31**

editorials

SOMETHING TO PRAY FOR The Christian religion has been compared to a wheel. The hub is Christ. The spokes represent our faith in Christ. The rim, or tire, is the point where our faith comes in contact with the everyday practical affairs of life.

Like so many battered or broken-down wheels, our Christianity often lacks wholeness. Frequently one or the other part is missing. In such case the tracks left by the wheel are crooked and the going is bumpy and rough.

If our Christianity has only the spokes and rim, without a saving relationship with Christ at the center, you have the so-called social gospel. We then develop a reform religion, vibrant with idealism but devoid of power; seeking a worthy end without the means to achieve it. If, on the other hand, we have a hub and spokes without any rim, we lapse into a Pharisaic emotionalism which makes no contact with actual human condition, either spiritual or social.

If at times the going in our churches or Conference is marked by too many jars and jolts, is it perhaps that the wheel has gotten too badly worn, with some parts possibly even broken? Are some of us placing too much emphasis upon social service, while others take the opposite position that personal conversion is really all that matters? Could it be that the spokes are working loose—in the hub or rim, or in both?

Sure and steady progress for Christ through the difficult road and weather that lie ahead for the world will require that we put our vehicle of faith and life in as good shape as possible. It must be rigid and strong in all parts, both in doctrine and in practice. We dare not overlook the necessity for a personal salvation experience but must remain sensitive to the world's physical and social needs as well.

It is something we all should pray for!

NOT WITHIN HEARING DISTANCE As youths, the writer and brother once went wading in a creek some distance from our farm home. When we came back after an hour or two mother asked where we had been; she had been calling us. But we hadn't heard her call. Besides being engrossed in our pleasant pastime, we were too far away to hear.

With the Lord's children it is often the same way. Preoccupied with making a living, lax in prayer and only snatchily reading the Bible now and then, we miss what the Lord has to say to us. We keep Him at the periphery of our lives, consequently are not within hearing distance.

To fully know the Lord's will and enjoy close fellowship with Him day by day we must stay within easy sound of His voice. If we don't, He may at some time have to speak in louder and harsher tones to call us back.

—Menno Schrag

Should church members be subject to discipline?
Can a church practice discipline and still have a loving fellowship?

Standards with Love

*A. E. Kreider**

DISCIPLINE is needed in every area of life. When Jesus said, "Strait is the gate and narrow is the way, which leadeth unto life" (Matt 7:14), He clearly implied that disciplined living is required of everyone that would follow Him. In a well-ordered home there is discipline. Children who have not learned obedience in the home have been denied that which is essential to their development. The process of education goes forward in the schoolroom where there is discipline. Every organized group of importance in our society exercises discipline of some form over its membership. Discipline is not something new.

It is not strange then that we should be concerned about discipline in the local church. There was discipline in the church in the days of the apostles. Our New Testament teaches and urges discipline (Matt. 18:15-17; 1 Cor. 5). Throughout the history of the church there has been discipline, sometimes rigid and sometimes lax. The church to be the church of Christ requires discipline.

Basic to our thought regarding discipline in the local church is our understanding of the nature of the church. The church is always people, many or few, united by an unseen bond. They are people who have entered into newness of life through Jesus Christ and because of that have been drawn together into a common fellowship. The head of this brotherhood is Jesus Christ. A local gathering of believers is the church of God in that place. The local church, your church, my church, perhaps unworthy of the name, is nevertheless the church of God.

The Nature of the Church

What is the distinctive mark or characteristic of this fellowship of men and women called the church? They share a common faith and it is a glorious faith. Their souls are undergirded by the hope of eternal life. No other fellowship shares a faith and hope like theirs. What is the distinct mark of the church? It is the love which Christ begets in the hearts of those who know Him. Such love is patient and understanding. It is never harsh in its judgments. Love bears and forbears. It seeks to restore the brother overtaken in a fault in the spirit of meekness (Gal. 6:1). It stands ready to suffer with and bear the shame with a brother who has fallen into sin. Such love is the love of the forgiven and the forgiving. Such a church can and will exercise a discipline that heals and restores.

If this is the church which God has set here in the midst of these troubled times, we ask with searching of hearts, what manner of people ought we be? What is the place of discipline then in the local church?

What Is Discipline?

The word discipline has the same root as the word disciple. A disciple, as we use it here, is a person who gives his love and allegiance to Jesus Christ as his Saviour and Lord. Discipline then is any practice or procedure which aims to strengthen and perfect this love and allegiance. It seeks to correct faults and shortcomings. It aims to help us wherein we are weak. It is discipline to observe regular periods of prayer, to take time for daily devotions, to attend regularly the service of worship in the house of God, to bring an offering every Sunday for the work of the Lord, and to make it a regular practice to visit the sick. These are but a few illustrations of discipline in Christian living. The Christian life is a disciplined life. Discipline makes for strength. It makes a high level of spiritual life possible This approach emphasizes the positive benefits of discipline.

Such discipline is not burdensome to the person who has yielded his life to Jesus Christ. It is willingly accepted for it is a part of the Chris-

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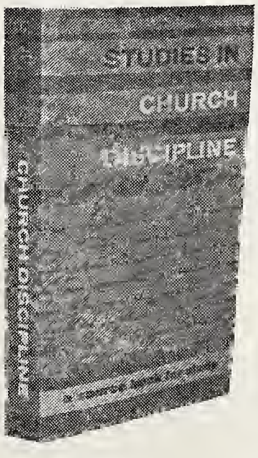
*Retired pastor and teacher, Goshen, Ind.



Midweek meetings are an opportunity to study and discuss just what church discipline really is. The article above is a condensation of a chapter in STUDIES IN CHURCH DISCIPLINE. Other chapters contribute thinking on divorce and remarriage, race prejudice, ministerial conduct, business ethics, lodges, liquor, leisure, Sunday work. STUDIES IN CHURCH DISCIPLINE does not give ready-made rules; it does give perspective for your own study, thinking, and discussion, based on the brotherhood of the redeemed under the fatherhood of God in Christ.

tian life. Just as every game has its rules and every player knows that the game must be played within the limitations set by the rules if all who participate would find enjoyment in the game, likewise the Christian life is lived within the bounds set by Christ. There are certain standards of life to which the Christian strives to attain. Discipline helps to that end.

The church must possess a distinctive Christian quality. It must manifest Christ to men and radiate His Spirit. For the sake of Christ and His church we as Christians must bring our lives under discipline, so that our lives may more fully agree with what we profess.

Effective Discipline

Discipline in the local church is effective under certain conditions. In the Mennonite Church, believing as we do in adult baptism, membership is voluntary. Adult baptism presupposes the conversion experience. Conversion involves a definite commitment to Jesus Christ. "If any man be in Christ he is a new creature: old things are passed away" (2 Cor. 5:17). Certainly there should be evidence of a genuine experience with Christ before a candidate for baptism is baptized and is received into the membership of the church.

A member of the church, if true to his vocation, is a follower of Jesus Christ. The question however arises: What is involved in following Christ in daily life? What are the obligations assumed in being received into the membership of the church? Specifically what does it entail to live a Christian life in one's vocation? What is right and what is wrong for a follower of Christ? What is Christian marriage? Why is divorce wrong? What are the basic convictions upon which a Christian life is built? To answer questions like these points up the importance of teaching. A Christian needs to know his Bible. What does the Word of God teach? Discipline in the local church presupposes much teaching and **continuous teaching.**

The Acts of the Apostles portrays vividly for us the fact that the life of the early church was pervaded by the Holy Spirit. The working of the Holy Spirit is an important factor in discipline. Discipline is so largely an inner work.

The motive of all discipline is love. The purpose of discipline is never to punish. Its purpose is to heal and to win and to restore. This requires love. There is untold power in love. There is faith, there is hope, there is love in the church. The greatest of these is love. We must discover anew the power of love working in and through the fellowship of believers. It is only love that can win and restore. There is no other way.

It is accepted in our churches that the pastor and the deacons are the spiritual overseers of the local church. This however is not to say that the lay-brother and the lay-sister are excused of responsibility for the spiritual welfare of fellow-members. We are bidden to bear one another's burdens, for we are a brotherhood. Effective discipline in the local church must have back of it the support of fellow believers that are of one mind and of one accord.

The Practice of Discipline

There are a few considerations that need to be kept clearly in mind in dealing with an erring brother:

The brother may be a brother overtaken in a fault; he may be a "weak" brother but he is still a brother for whom Christ died. The welfare of a human soul is at stake. Persons are precious in the sight of God. Consequently, discipline must be sympathetic and understanding.

Each instance of a brother "falling into sin" must be dealt with as an individual case. No two cases are alike in every respect. The circumstances differ. There is then no one plan of procedure that fits every case. In every instance it is a person or persons that are involved and no two persons are alike.

Discipline is not merely enforcing a rule of the church, even though it is good and right. The goal of discipline is that we may "grow up" in Christ. The Christian experience is not found in the keeping of a set of rules. True discipline goes deeper. It must work a change in the heart of the brother who has sinned.

Speaking of the brother who is "overtaken in a fault" Paul says that we should "restore such an one in the spirit of meekness." If a brother has fallen into sin there is a possibility that the brotherhood has failed him at some point. The brotherhood then shares the guilt. The local church needs to exercise much humility and great love.

Discipline makes heavy demands upon the membership of the local church. It must be undertaken in earnest prayer and humble trust in the power of the Holy Spirit. Discipline to be effective must be kept on a spiritual level. It is not legalistic.

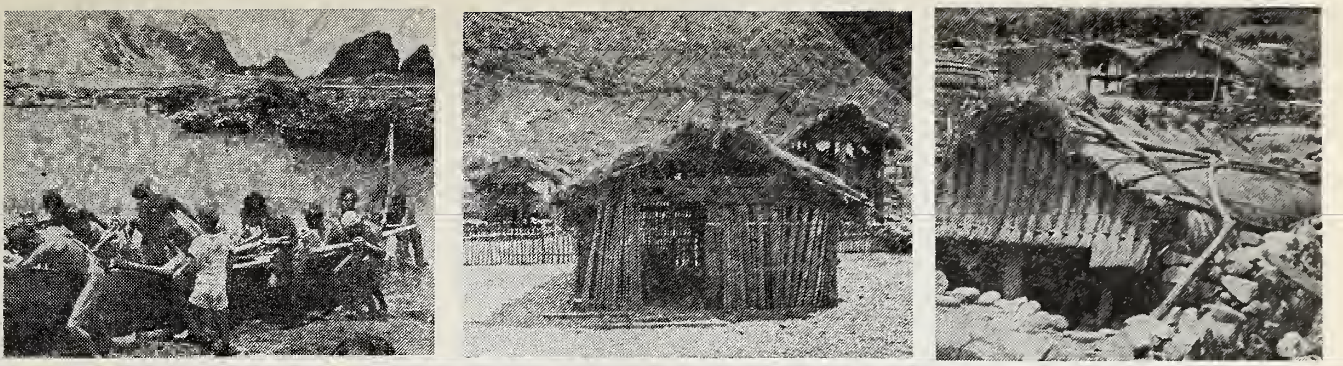
The passage in the Gospel of Matthew (18:15-17) gives guidance in dealing with an erring brother.

This paper has attempted to stress three points: Discipline is needed in maintaining a strong, vital, pure church. A true church has standards of life, faith, and conduct based on the Bible. The spirit back of all discipline is love.

"We have passed from death unto life, because we love the brethren" (1 John 3:14).

FORMOSA
Taitung
ORCHID ISLAND

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**



Left: men and boys of Orchid Island team together to beach a fishing boat. Center: a Christian house of worship, with homes on long poles in the background. Right: homes partially dug out of the hillside offer protection from typhoons.

Visit to Orchid Island

*Mrs. Peter J. Pankratz**

THE trip to Orchid Island had been a lure for quite some time, and even though the treasury for the Mobile Clinic was exhausted, it could be done if everyone paid his own expenses. The medicines were available.

There was room on the boat for all the group except two, reported Roy Habecker (MCC 1-W relief worker). "Well," Dr. Pankratz said, "that puts it up to Marcy (Dr. Marcy Ditmanson, on loan from the Lutheran mission) and me—one of us should really stay with the hospital. There's a patient that's been scheduled for surgery."

The Pankratzes volunteered to stay, and the personnel from the Mennonite Christian Hospital on the trip to Orchid Island included Martha Boschman, R.N., Dr. Marcy Ditmanson, Roy Habecker, Owi (Taiyal dental boy at the hospital), two pastors, Weldon Culver and Hans Wilhelm, of the Orient Crusades and five of their national workers, and four Amis tribes preachers from Taitung Hsien.

Early in the morning the group left by train for Taitung, the port of exit from where they would take a boat over the choppy ocean. (This same ocean is the ever-ready bathtub for a quick dip, as was witnessed by Martha when she visited at the school. With one motion, up or down, the single and perhaps only garment, given through relief, too little or too big, worn upside down or inside out, came off, and each child, boy and girl, was in the cooling water during the brief recess time!)

After the departure of the group, work at the hospital went on as usual, with patients coming in by families . . . Helen Willms scurrying here and there . . . surgery . . . everybody comes when only one or no doctor is available! But everybody waits patiently.

Roy Habecker wrote of the group's departure:

"We left Hualien on the morning of May 15. On May 16 the 55-ton diesel-powered fishing boat arrived at the Taitung beach at about ten o'clock. At about the same time a strong north wind began blowing and the ocean started to get very rough. By the time the small rowboat which took us from the beach out to the fishing boat had all the people and our things loaded, it was almost twelve o'clock noon and the waves on the ocean were very high."

Martha, too, was impressed by the rough trip: "They do not have any docks in Taitung so the big boat came in as far as it could, and then we had to take little sampans from the shore to the bigger boat. The sea was quite rough and it was quite an ordeal to get first into the sampan and then off the shore. As we bounced over the surf we almost shot somersaults; when we were alongside the bigger boat we waited for the waves to lift us up and then we scrambled on board. There were about fifty or more passengers; the only cabin held about ten and the rest of us were on the deck. It was really crowded, and when people got seasick they were lying all over the place and vomiting everywhere. It was little wonder I got sick too, and especially when they started vomiting up worms. The waves were really high, some about forty feet, and many times they splashed over the deck. I had just got on the boat when a big wave splashed over and I was soaking wet. Then I moved to a better place but still got drenched several more times."

Roy observed boat and crew: "Our fishing boat had a Japanese-made diesel engine; the boat itself was a Taiwan-made wooden boat. It had a compass in a little box in front of the man tending the rudder. The crew of eight men were not all needed to run the boat but if they suddenly saw some large fish, they would swing the boat around, give chase, and then all the men had something to do. The boat had a long pointed nose on which one or two men would stand with spears, which they threw at the fish when they got close enough. When they were chasing the fish they seemed to forget they were on the ocean and that the waves were very high. I thought the way the boat rocked and rolled that it would roll over into the ocean and that would be the end of all of us. The crew did not get any fish going over but caught two coming back!"

---

*Missionary to Taiwan

"We arrived at Orchid Island," wrote Martha, "about 10 p.m. and had to wait in the harbor (a sheltered cove) for awhile before a small boat came to get us. By the time we were all ashore it was 1 a.m. They did not unload our things so we just took our blankets and went to the schoolhouse to sleep."

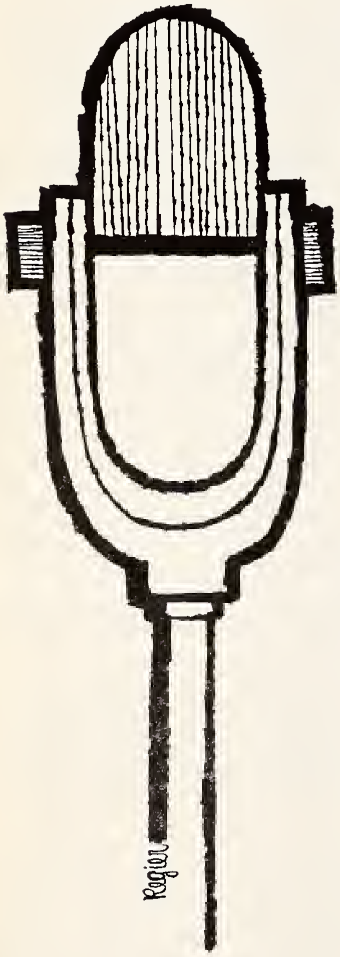
Roy made a new friend: "We were met by one of the policemen. He is a man from the Amis tribe, a very fine Christian, who helped us very much. His name is Chun Wu Lung and he said that his home is at Kuang-fu, near Hualien."

"In the morning," says, Martha "they brought our baggage, and I was surely glad I could put on some clean clothes. By 7 a.m. there were already children at the doors and windows to see who came last night!

"The people on the island are of the Yami tribe, which is the most primitive of all the mountain tribes. There are about 1600-1700 of them and they all live on this island in six villages. Most of the men wear only a G string and the women do not wear much more. The children are beautiful, and with a little better clothing and more cleanliness they could be lovely. On the whole the people look very healthy and well nourished, but most of them, we found, have some kind of intestinal worms."

Roy adds: "The people are quite small and stocky; they live in small houses which are partly built underground to protect them from the typhoon winds, but they live there only when the weather is rainy and cool; at other times these houses are too hot and then they sleep on small raised platforms about seven by seven feet, with no side enclosures but with a straw-covered roof. Because these tribes peoples' homes are very small, we could not eat or sleep there as we do when we work with the people around Hualien or on Taiwan. We stayed in the school both at the north and the south harbor. We had our own food, cooking utensils, bedding, and mosquito nets along, and did our own cooking. Straw mats were laid on the floor

(*continued on page* 492)



Broadcast for Faith and Life

THE day was cool and humid—not usual Kansas weather. Inside an acoustic-tiled basement room in the Science Hall of Bethel College, a stocky man with crew cut and glasses sat at an old classroom table with a microphone suspended before him. His back to the room, he faced a long glass window opening onto a narrow control room. To his left stood semicircular choir risers covered by faded carpet and discarded classroom chairs; to his right, a piano; behind him, an organ and enough one-arm student chairs for a class session. In one of these sat the radio speaker of the week, James Waltner, pastor of the Tabor Mennonite Church, Newton, Kansas. Another series of Faith and Life radio programs was in the making.

Inside the control room, seated before a panel of thirty-three dials and switches, college student Arlan Kaufman placed a wheel of tape on the machine to his right and set a blank tape on the adjoining recorder. The opening measures of *O Word of God Incarnate* filled both rooms, followed by the voice of Waldo Kaufman, the man at the table:

"This is a broadcast for Faith and Life. Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' This transcribed program is presented by the General Conference Mennonite Church, with central offices at Newton, Kansas."

The righthand tape was replaced with one containing the opening anthem, and as a choir sang to the revolving program tape, Pastor Kaufman jotted down opening remarks which would introduce the speaker. The chorale drew to a close; he inserted a final phrase, adjusted his glasses and cleared his throat, exchanged glances with Arlan in the control room, and began: "This week Faith and Life presents as speaker a recent graduate of Mennonite Biblical Seminary. . . ." At the end Waldo Kaufman got up and James Waltner took his place at the microphone. The speaker arranged his manuscripts before him, listened to a trial run of the first two paragraphs, and then the messages began: talks on a series of conversations that Jesus had with people in need.

For a time all that was heard was the careful voice of the speaker against a background of bird calls through the open windows. Then a break, the tape was reversed to erase an error, and the recording continued. Later there was a pause as hammering and drilling vibrated from another part of the Science Hall. The noises stopped and the message was completed.

"How much time is left?" asked Waldo.

"About three minutes," Arlan said.

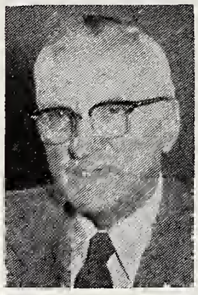
"Let's use *Holy God, We Praise Thy Name* for this message," suggested Waldo, checking time length in a notebook of recorded hymns. Arlan set the tape on the machine at right and the hymn played for half a minute. There was a break for closing remarks and the music continued to the end of the time limit. A brief discussion on background noise followed; then the same recording procedure was repeated for each of the speaker's messages for the week. Three hours later six fifteen-minute radio programs were filed on six tapes, ready for use the week of July 28.

First Broadcast

The Faith and Life radio program is now in its sixth year of broadcasting. The program originated in an executive committee meeting December 8, 1952, with a resolution authorizing Andrew Shelly to "gather facts about existing Mennonite radio use, practice, and possibilities" and to report to the committee.

When G. Basil Anderson located station KJRG in Newton the following spring the Conference decided to support a fifteen-minute radio program on this station if time were available. A May meeting appointed Peter J. Dyck, William Keeney, and Andrew Shelly to the first radio committee.

Not long after, on May 25, 1953, the first official Faith and Life program was broadcast. While not yet known by that name, the worship service opened with the words, "This is a broadcast of faith and life." Speaker was Edmund J. Miller, pastor of the First Mennonite Church of Christian, Moundridge, Kansas, who gave a message based on Psalm 146. His congregation supported the first two weeks of broadcasts.



Upper left: Waldo Kaufman, present director of the Faith and Life radio program. Lower left: A. J. Richert, first director. Above right: recorder Arlan Kaufman in the control room.

A. J. Richert, connected with the promotion and negotiations for the program from the start, became the first director. During the second year program time was changed from 8:30 a.m. to 6:45 a.m. for the convenience of listeners; later it was decided to repeat the program at 12:15 p.m. for the same reason. The broadcast is heard six days a week.

When A. J. Richert stepped out of the work in 1956 he was succeeded by Waldo Kaufman, pastor of the Zion Mennonite Church, Elbing, Kansas. Pastor Kaufman serves as full time director and announces all broadcasts. Present recorder is Arlan Kaufman. There is no full time director of music; instead, a number of musicians help to produce music for the broadcasts (two numbers of music are heard on each program, one preceding the message and one at the close), and many musical groups have recorded: church and college choirs, quartets, ensembles. Financial support comes from donations, gifts, memorials, and church offerings. Many churches also support the broadcast during the week their pastor speaks.

The fifth anniversary of the program was celebrated the week of May 22 with Vincent Harding, associate pastor of the Woodlawn Mennonite Church, Chicago, as anniversary speaker. In this sixth year of broadcasting Edmund J. Miller, Andrew Shelly, August Epp, David Suderman, and J. Winfield Fretz serve on the Conference radio committee.

Looking to the future, the radio committee at its July 1958 meeting asked Maynard Shelly to prepare a study on Conference philosophy of mass communication and possible approaches for a future ministry. The study will deal with such questions as: Should we operate a station? Should we promote a radio program? Should we seek to influence the industry? Should we tie in a radio program with a larger educational program? Should we participate in the support of interdenominational radio ministry?

However the Faith and Life broadcasts may develop in the future, its aim will be the same as when adopted in 1953: "to help our listening audience to know Christ and the life He gives." To this end the broadcast strives to help its listeners "meet the needs of the soul, such as peace of heart, forgiveness of sins, assurance of salvation, guidance in life. . . ; meet the challenge of our day by a Christ-controlled life; and awaken an active concern for the needs of all mankind."*

*Points of Policy

Stop This Fatal Race!

A plea from the American Friends Service Committee:

WE SAID, "In God we trust," but we put our faith in H-bombs and missiles. Now we know that Russia too has H-bombs, missiles, and satellites.

We assumed that the way to peace is through superior military strength . . . to deter our "enemy" and back up our negotiators. The Russians have acted on the same assumption. So the frantic competition proceeds. The balance of fear swings between nation and nation. This is no climate for negotiation.

Every man knows in his heart and from experience that peace is not made by terror, nor security by might. Fear builds no homes, and panic plows no fields.

The race for military superiority is futile. The finish line is mutual extermination, and there is no other end.

Let us stop this fatal race. Let us have faith in the strength of freedom and the power of righteousness. This new approach would involve enormous risks. But they are not as great as those involved in continuing to balance on the knife edge of terror. Recognizing man's capacity for evil, we must seek to reinforce his God-given capacity for good.

We could:

- Cancel our nuclear weapons tests, because they are hurting men now and may warp the bodies of our grandchildren, and *because our souls are betrayed when we use our minds to plan the destruction of God's creatures.*
- Start disarmament—by steps we can take, because there will be no real peace without world disarmament, and no disarmament unless some nation starts, and *because it is wrong to prepare to kill other men.*
- Share our resources more fully, because helping people help themselves is a genuine answer to the appeal of communism, and *because it is wrong to keep so much when two-thirds of the world is sick and hungry.*
- Consider the problems of men more important than the promotion of alliances, because a solution in Algeria is more important than NATO, settling refugees in the Middle East is more important than sending arms, and *because we are men and we know that men should live in peace and love one another.*
- Strengthen the United Nations as an inclusive and responsible agency for peace, because nations in conflict need a common meeting ground and *because mankind is indivisible.*
- Seek ways to bring men together across iron and bamboo curtains, because everyone would gain from commercial, scientific, cultural, and religious contacts, and *because the major foes of understanding are ignorance and bigotry.*

We could. Will we?

Two Miracles

A little egg is laid on a leaf and a worm is born. Being a worm, it has all the appearances, habits, and appetites of a worm. It crawls, wiggles, and chews, having no desire or ability to fly, and cares nothing for the nectar in the flowers above.

A little later a cocoon, like a little silent tomb, hangs motionless from a branch. It is from this tomb that the worm has its second birth. Being born again, it is a new creature with new beauty, new desires, and new abilities to fulfill those new desires. Beautiful wings will then take to the air and the butterfly tastes the sweetness of the flowers above the worms below which continue to crawl and chew.

When man is born, his physical birth equips him with five senses that place him in contact with the material world, but he finds himself quite limited as far as spiritual things are concerned. He is in need of the birth of a new man, a new life within, with higher desires and the ability to realize those desires.

No one exactly understands the miracle of a butterfly-birth which changes a worm's appetite and habits and makes it able to fly, but none can doubt its reality. The same God that works this miracle does it on a higher plane with a man when he turns from his sins to accept Christ as his Saviour and receives, as consequence, the Holy Spirit who waits to give this new birth and resulting new life. Jesus says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born again.'"

J. W. Mellick

As Others See Us

Melvin Gingerich gives suggestions on conduct for American Christians both at home and abroad

A FEW WEEKS ago I was asked to write a list of suggestions for American Christians traveling in foreign countries. Very likely only a few readers of this article will be traveling abroad in the near future, but it seems to me that some of the advice one would give to those visiting a foreign country could be applied in the American scene as well.

Many of the adjustments required of those traveling to foreign areas are related to problems of food, shelter, and clothing. Although one must respect the laws of health, such as avoiding unboiled water and being careful to wash uncooked foods properly, the advice of Jesus to the seventy must be taken seriously, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you."

We can take two attitudes toward unfamiliar foods offered to us. We can do like the little child often does—develop a mind-set against the new foods with strange odors and flavors and decide at once that we shall not enjoy them. We can act "snoopy," turn up our noses, and embarrass our hostesses, or we can regard the new experience as a pleasant adventure and determine whether we will offend our new friends, who will offer us the best they have, or whether they will recognize us as guests who are truly appreciative of their efforts to please us.

Nor dare we forget that few other peoples of the world can afford the luxuries enjoyed in rich America. We can not expect foam rubber and inner-spring mattresses but must be willing to accept the accommodations of their culture even when this means sleeping on comforters spread on the floors, as is the case in Japan, for instance. If chairs are not common in a certain culture, we must not object to sitting on cushions placed on the floor but should regard this as a new adventure. Nor should we expect the great luxury of hot, running water. There are only a few places in the world rich enough to provide separate washrooms and toilet facilities in hotels and public places for men and women. It is sometimes helpful to remind ourselves of the kind of facilities and travel accommodations that Jesus and His disciples must have had to keep us truly humble and to stop us from complaining.

Although there is a trend toward the adoption of Western clothing in many countries of the world, there are still millions of people who have not been convinced that our standards are desirable in their environment, nor could they afford the elaborate wardrobes and expensive fabrics we possess. So it is an act of elementary courtesy not to show undue curiosity about the costumes which are so different from the ones we wear. If we remember that often we appear just as strangely and fantastically dressed to these people as they do to us, it will keep us from developing attitudes of superiority.

Perhaps most offensive to foreigners is the American's attitude of superiority and his constant boasting. Americans seem to take it for granted that their culture is the most advanced, largely because they have more gadgets and "things" than others have. They are constantly tempted to compare the advantages of American life with the disadvantages of life in other countries and then to call these to the attention of their foreign friends. These boastings, because they so often deal with the material side of American culture, surely create the impression in the foreigner's mind that the people of the United States are very materialistic in their outlook on life.

Recently a Japanese Christian

Dr. Gingerich, a member of the Goshen College faculty, wrote this article while recently serving with the MCC in Japan.

told me that one of the great obstacles in the way of the acceptance of the gospel in her land is the impression that Christianity is a religion for rich people "and not for poor people like the Japanese." In spite of the fact that Chrisitan missionaries remember how Paul came "unto the Jews . . . as a Jew" so that he might gain the Jews and how he "was made all things to all men" so that he "might by all means save some," they often do live on so high a standard of living that great social barriers are set up between them and the common people they wish to reach. This is a problem with which our missionaries are struggling, and I should add, perhaps more successfully than are some other groups.

I have been told that many Japanese parents do not want their daughters to work in the homes of Americans because they do not want them to learn the ways of rich people and thus become dissatisfied with Japanese life. For the same reason our missionaries are very reluctant to send young people to our colleges in America, for they fear that after the students have observed luxurious, comfort-minded American life, they will find it very difficult to readjust themselves to Oriental life.

At the present time I am giving a series of lectures in Tokyo on the basic teachings of our church in America. I have postponed giving the one on "The Christian Ideal of Simplicity." Knowing how richly our people live in the States, what can I say with a clear conscience? I do hope that if I can bring myself to give this lecture, I will avoid the double sin of boasting about our Mennonite "simplicity" and of bearing false witness by creating wrong impressions about our achievements in this Christian virtue.

The above statements do not argue that we should adopt the living standards of primitive man, for as stewards of God's gifts we are responsible to make use of those inventions and discoveries which increase our health, vitality, and effectiveness and enable us to use our talents most efficiently. But it will be our constant concern that those with whom we work may also share in these good gifts. We will give much serious thought to how the standard of living of the poverty-stricken masses can be improved. Nevertheless we must face honestly the problem of how in our own lives we can differentiate between the "necessary" and the "luxurious" and how we can most effectively use in a spirit of humility those material possessions that have come into our hands.

What has all of this to do with our original problem of how to conduct one's self in a foreign country? The main burden of this article is that pride is a very subtle sin. It can manifest itself as national, social, economic, cultural, racial, or even religious pride. But in whichever form it shows itself it is always a great impediment to Christian witnessing, both at home and abroad.

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A 1-W Meets Dr. Schweitzer

Garth Hershberger of Wellman, Iowa, whose 1-W *service is administrative work with Mennonite Voluntary Service in Europe, visited the missionary-philosopher-doctor-musician Dr. Albert Schweitzer at his home in Günsbach, Alsace* (*France*). *Here is his account*:

It was while MVS director Erwin C. Goering and I were in the Alsace region of France making MVS contacts that we learned that the famous Dr. Albert Schweitzer was vacationing from his work in Africa at his childhood home in Günsbach.

We decided to see if we could talk to him or at least see his house. After the six-mile drive through the beautiful valley we arrived in front of an old and quaint house. We pulled the chain doorbell and were greeted by an elderly gray-haired lady, his housekeeper, and shown into the house.

We were asked to wait in his study for the doctor to come. On the wall was a large painting of him at the organ. Below the picture was an organ. The shelves were filled with books of three languages—French, English, and German.

Soon the eighty-three-year-old doctor appeared at the door with a very friendly smile. He immediately made us feel at home by taking a comfortable position in a chair and asked questions about our work even before we had time to ask questions of him.

We talked about refugees and their problems. He related a few of his many interesting experiences with refugees after World War Two. He expressed much concern that this (war) should never happen again and that people should live in peace and not be forced into these unfortunate situations.

I was very impressed with his friendliness, humility, and ease with which we conversed. His warm smile attracts one like a magnet.

As we talked some questions came to my mind: What makes him different from other great men of our day? What would the world be like if there were several million persons like him? What if there were a half dozen like him? The world would certainly be different, would it not?

His philosophy and ideals are doubly important today in this atomic and space age, when tensions and suspicions confront us daily in the international realm. He challenges the youth of all countries today to change this and bring about understanding between nations, peoples, and cultures.

—*The* 1-W *Mirror*

If there is a need in America today, it is for a Schweitzer among us. . . . We can't save the nation by acting as though only the nation is in jeopardy, or by acting as though the highest value is the nation. The highest value is the human being and the human potential. In order to safeguard this potential we have to do more than to surround ourselves with high explosives. We have to make the supreme identification with other people, including those who are different from us or who have less than we.

—Norman Cousins, in *The Saturday Review.*

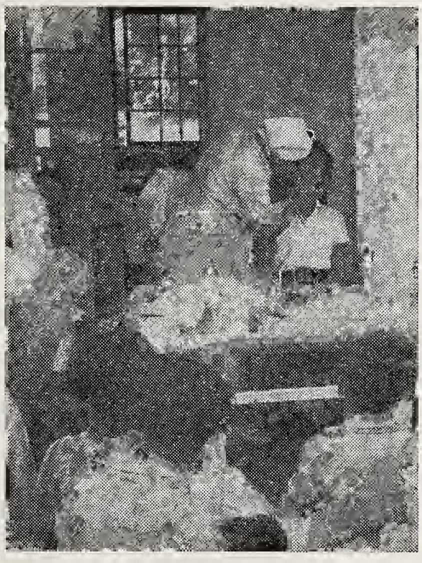
Missions Pax: Positive Emphasis

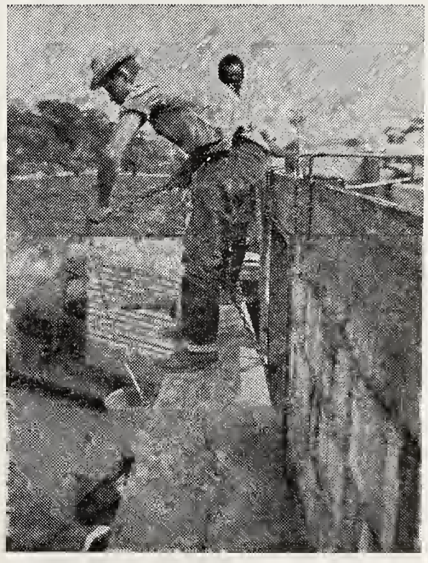
To say that you are serving a term of service for your country on a mission field sounds somewhat remote. Usually we think of soldiers going overseas to wage war and occupy foreign lands. Missionaries, on the other hand, are to spread the gospel. What do people think when from the same land come two groups — one carrying guns and the other speaking of love?

By the end of this fall there will be nine General Conference Mennonites in the Congo, one in India, one in Formosa, and one in Japan, doing maintenance work, building, mechanical work, and numerous other jobs which missionaries have to get done somehow. These are Missions Pax men.

Many of these men are 1-Ws who serve their two years of alternative service on the mission field instead of in the army. These men are not only against something (war), they are for something (the gospel). They are not leaving the task only to those who can preach, but they are working with their own hands doing what they can. Many churches stand behind them.

The MCC has had Pax men overseas for a number of years. But the Missions Pax program was started only four years ago when men like Fremont Regier and Larry Kaufman first went out under the General Conference Mennonite program. Since this venture includes both the peace and missions witness, both the Board of Christian Service and the Mission Board co-operate in this program. This is a very vital relationship, for as the gospel message was brought by the Prince of Peace we can truly speak to people of God's great love to us.





The Congo school that you see is one which Missions Pax boys helped to build. The man working on a scaffold indicates that one must dirty his hands and work hard. Two Missions Pax men, Larry Bartel of Montana and Larry Unruh of Kansas, are just now on their way to the Congo, taking a pick-up truck with them. Four men are already in the Congo and another three, one from Manitoba and two from Saskatchewan, are waiting to go.

The missionaries say that the men have some of the finest opportunities to associate with the nationals, not only by working with them, but also by chatting, joking, praying, and worshiping with them. Very often close ties of friendship and trust are created. Here is the gospel in action. This is what discipleship is made of; the men are for something and not only against something.

Going to Formosa this fall is Palmer Becker from South Dakota, who with his wife Ardys will be working with a medical doctor, nurses, and Bible women to form a medical mobile clinic touring the villages of Formosa. The doctor and nurses heal the sick and the others sing, teach, preach, and do spiritual work with the people. Missions Pax will take care of the itinerary, medical supplies, transportation, and keep the truck in working order. Christ worked on the same principle—healing the sick and helpless was so closely bound up with preaching and teaching the good news that it became one.

John Pauls of Manitoba is preparing to go as a Missions Pax man to India to do mechanical work. We are now looking for a teacher to go to Japan on the same basis. Many families and the churches of these men are sacrificing to send the men out. We wish to challenge you to pray and give.

Our governments are giving us the opportunity to prove that our peace talk is more than just talk. In essence they say to us, "You are against war; we give you the alternative to show us what you stand for." —*Leo Driedger*

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VISIT TO ORCHID ISLAND (continued from page 486)

of the school to sleep on.

"From here we went out to visit the villages. There is a primary school in each of the two harbor villages and each has a branch school, so that there are four primary schools. Each village has a protestant and a Roman Catholic church made of rattan and straw or stone or, more recently, the newest one of cement. Most of the old ones are in bad shape. A Christian in each of the villages takes the responsibility of leading the services, but these men have no Bible training, so the churches are very weak spiritually and do need much help and encouragement.

"Since these people are almost entirely fishermen, very little farming is done. It seems that the little that is planted is eaten or destroyed by the many rats. The fish caught at night by net are a flying fish and are most common. A bigger fish is the swordfish. Fish, sometimes with sweet potatoes, is a steady diet. The canoes used for fishing look somewhat like pictures of the American Indian canoe but are longer. They are beautifully painted and have designs carved on the sides. People trade things because there is nothing to buy although there is one little shop at the south harbor village which is mostly for the Chinese and Taiwanese officials and for the schoolteachers.

"One could walk around the island to all six villages in one day, but it would be very tiring. The shore is coral reef; there are many rocks, and it is dangerous walking.

"While on Orchid Island we visited all six villages, saw and treated patients, and preached. We examined and treated more than 800 people for medical and dental needs. We held twenty-six preaching meetings, together with representatives of Orient Crusade. The meetings and clinics were all pretty well attended except in the village where the Roman Catholics have their new church. They have a young Swiss father living there at the church. He speaks Chinese and Japanese and is now learning the Yami language. Miss Wakelin, the protestant woman who had been living on the island, has not yet returned from her furlough; her house has been washed away by a typhoon.

"A few short years ago the Amis tribes preacher with us had brought the gospel of Christ to these people; his first convert became his interpreter and the message was translated from Amis to Yami through Japanese, which both could use. This Amis preacher went back to work among his own people on Taiwan but he is nevertheless much concerned for the Yami. Soon after he left, the Roman Catholics came there and along with their preaching gave relief supplies of milk, flour, cornmeal, and clothing. On the day of our preaching in this particular village it seemed that clothing and food was being distributed, so our attendance was low. The protestant church has never given any help along these lines; it leaves the feeling that we have forgotten the people's physical needs. But two or three times in the past five or six years a medical team has gone out from our Mennonite Christian Hospital to help medically and to preach the Bible.

"I would like to go there again with a program for teaching sanitation and would like to help in getting rid of the rats which are now destroying the food crops that are planted, so that the people could raise vegetables and fruit to eat with their daily fish, all of which is eaten almost entirely raw (the eyes and insides are considered the most choice). I would like to take more food relief and clothing. The Christian church needs much encouragement and help."

Martha writes: "It really was a wonderful experience to worship together with these people in their simple little church—it was good to hear them all pray together and to see them bring the offering of fish and mushrooms, etc., since very few have money here. The Christians were very happy that we had come and now they can tell others that what they had heard is untrue—there is still a church on Taiwan! Pastor Yen, the Amis preacher who had started this work on Orchid Island about six years ago, now back for a visit, was a reminder of Paul, admonishing and encouraging each church that had been established on his missionary journeys."

From Dr. Ditmanson's report: "Each of the six villages was visited, and two or three clinics were held daily. Considering the meager health facilities available and the infrequency of visits by medical teams from Taiwan, the health of the islanders was found to be surprisingly good. "Favorable factors no doubt include relative isolation of the community, out-of-doors living, a simple but fairly nutritious diet (deficient in milk and fruit), stability of family life, and paucity of vices.

"The public health station at the principal harbor is not much used, reportedly because of the poor qualifications of the staff, high charges levied, and poor accessibility to the sick of more distant villages. There are no facilities for surgical care on the island and no trained midwives. Infant mortality is high. Few persons over sixty are seen. There is a predominance of males over females, perhaps due to high maternal mortality.

"The brevity of our visit to Orchid Island precluded an exhaustive study of the disease spectrum. Nearly half of the population went through the clinic, most individuals representing minor complaints. . . . Our dental technician found teeth to be generally in better condition than in Taiwan.

"The need for either a qualified resident physician or regular frequent visits by a medical team from Taiwan is apparent. Facilities to make possible at least emergency surgical care are needed. Public health measures to broaden the diet, provide midwifery and home delivery instruction, eradicate helminthiasis and tuberculosis, institute rodent and insect control, and arrange a sanitary water supply, would do much to elevate health standards on Orchid Island."

The Wait at Home

The group was expected home Sunday morning. Helen Willms set the table, but they did not arrive. Monday came—not a word. Joyce (Marcy's wife) called the boat company. "Yes, they had left . . . they should be arriving—no reason why not, the sea is calm now."

Another walk to the hospital, another telephone call. Of course something could have happened this time, but how dared we harbor such thoughts? This old fishing boat has been seaworthy many times over and on rougher seas. How many times haven't we said to someone else, "Put your trust in the Lord," "Wait and pray," "All things work together," "Not my will—Thy will."

What a joyful noise when suddenly it was as though even our shortcomings were rewarded: Wednesday morning found Dr. Marcy and Martha and Owie home again. We did not catch a glimpse of Owie—he went right on to his village near Toroko—but Marcy, bearded, looked like a second Captain Bly of Mutiny Bounty fame, and Martha like "red sails in the sunset," and happy to be back.

But where was Roy? He would come in the afternoon, we were told, with the packs and the medical supplies which could not be taken off the boat last night, and we should not be too surprised to see him, darkly bearded, in the native male attire of Orchid Island (he had bartered some of his clothing in exchange for a native costume)! Also we should not be surprised to see him approach pulling a fancily decorated long-snouted fishing boat and telling how he rode it into the waves and home again. He will want to visit his Yami friends again and for him next April will not come too soon.

". . . ambassadors by the sea, even in vessels of papyrus upon the waters, saying, Go, ye swift messengers—see ye—hear ye!" (Isa. 18:2).

The greatest gift we can bring to these people is the story of Jesus, the Great Fisher of men who walks over the rough places on land and on sea and with all people. That is the message that was carried there by those who went to Orchid Island, who came safely home and are ready to go again. Perhaps come April they may have talked me into going too!

MCC news and notes

RELIEF PROJECT IN BEIRUT

LEBANON—MCC is organizing a special emergency relief project in Beirut, Lebanon, in view of the urgent relief need that is developing.

Orie Miller, on an MCC commissioner visit to the Far East and Middle East, arrived in Lebanon and met with MCC relief director Ernest Lehman and MCC/MTS representative Arnold Dietzel in Beirut. He reported on the urgent relief need in Lebanon and strongly recommended that MCC get an active relief program under way immediately.

Tentative plans call for an emergency team consisting of Arnold Dietzel and some Jordan personnel to begin material aid distributions at once. Relief supplies are immediately on hand. Three hundred clothing bales, ten tons surplus flour, and forty boxes of soap destined for Jordan have been delayed in Beirut and can probably be diverted for distribution in Lebanon.

The proposed emergency relief budget for the next three months is estimated to cost approximately $10,000 cash in addition to the material aid.

Disaster stricken people throughout the world look to those who are more fortunate for help. Your contributions make it possible for your relief agency to render assistance to people in need through the Mennonite Central Committee. Give generously through your regular congregational offerings for relief or through special gifts. Contributions should be sent to the Board of Christian Service, 722 Main, Newton, Kansas.

INTERNATIONAL CHRISTIAN SERVICE FOR PEACE

MOROCCO — On the northeastern tip of Africa, washed by the waves of the Atlantic, lies the tiny country of Morocco. It was this country that the International Christian Service for Peace chose for its first project, a co-operative venture at the international level for conscientious objectors. Historic peace churches, notably Mennonites and Church of the Brethren, as well as European peace movements are sponsoring the project.

In May, 1958, Eirene Administrative Committee members M. R. Zigler (European director of Brethren Service Commission), André Trocmé (French leader of the Fellowship of Reconciliation), and executive secretary Milton Harder (staff member of MCC Europe) visited Morocco to evaluate the work and progress of the four-man team and to consider the future course of the project.

The following are excerpts from Milton Harder's report.

The Team

We found the team of four members—Hans de Jonge (Holland; unit leader), Paul André (France), Ben Fox (Brethren Service Commission), and Mast Stoltzfus (Pax) in a cheerful mood and optimistic about the value of their work. The men do their own cooking. They feel that their intention to help and serve the common man will be better understood if they do their own housework rather than hire cheap native help for such tasks, as other foreigners generally do. Once every three weeks the team drives about seventy kilometers to attend Christian worship services with other Christians. The men have made a beginning in learning the Arabic language.

The Work Project

The first work the men undertook to do was to help in the building of a series of simple cattle shelters for Moroccan farmers. By the time of our visit, one shelter had been completed and a second one started. The plan was to have a native worker or two help in the construction so that they could learn the process. However native help has proved somewhat unreliable, and delay in receiving materials has further taxed the patience of the men. But they are learning to keep cheerful even under trying conditions.

Future of the Project

The director of the Oulmes Agricultural Improvement Station, Mr. Guisson, with whom our team is working directly, explained that he is inaugurating a four point program: (1) build cattle shelters, necessary before better cattle can be introduced; (2) improve pastures and hay production; (3) provide farmers with improved cattle; (4) organize a co-operative among farmers for buying and marketing.

He indicated that our men are performing a valuable long-range service in helping to get this program started.

Committee's Evaluation

Our team has done a good job in opening the project and laying the groundwork for an expanding program. Hans de Jonge has done an excellent job in making the proper contacts in government, business, and religious circles for the men. Our two men with agricultural background, Mast Stoltzfus and Ben Fox, have supplied the necessary technical skill for the project and are surveying the agricultural needs of the community in order to make recommendations for expansion of agricultural services. Paul André, being a Frenchman, is best able to evaluate French-Moroccan developments in the country. His French language and household skills are also a valuable asset to the team. His present encounter with his government as a conscientious objector with the daily possibility of arrest keeps the real issue and significance of the team as a peace witness before team members.

PERSONNEL

Banmethout, Vietnam

On July 25 Lois Cressman of Mount Forrest, Ontario, and member of the Geiger Congregation of the (Old) Mennonite Church in Ontario, left Philadelphia for Saigon, to take over her assignment as matron of the MCC unit at Banmethout, Vietnam. After several months she will be transferred to the vicinity of Saigon, where MCC is exploring possibilities of extending its service. Her term of service will be three years.

Calcutta, India

William and Elizabeth Voth of Chilliwack, B. C., members of the Mennonite Brethren Church, with their two little girls, Janet and Shirley, left Akron on August 1 to sail from New York for India. They will be assisting the Edward Benedicts (MCC director in India) in developing relief services for refugees and other needy groups in Calcutta.

Asuncion, Paraguay

After an intensive orientation at Akron headquarters, Anton Braun (Altona, Man.) Richard Hershberger (North Judson, Ind.), Daniel Keith Yoder (Wellman, Iowa), and James Plummer (Waterloo, Ont.) left for Paraguay from Philadelphia, to begin their two-year Pax assignments. All of them will be working on the Trans-Chaco road project.

bookmarks

SELECTIVE SERVICE by Alf Evers. 181 *pp. J. B. Lippincott Co.,* $2.95.

The author of this book has gone to much trouble to gather information on how our Selective Service System operates. He has done a good job of explaining the draft and all that is involved in such a way that a young man who is affected and parents who are concerned will have most if not all of their questions answered.

The draft is a subject on which very few books are written, and for that reason this book is especially valuable for library or home. Much confusion, many heartaches, and misunderstanding could be avoided if more people would take time to study the things that pertain to Selective Service. —H. B. Schmidt

THE RECOVERY OF THE ANABAPTIST VISION, edited by Guy F. Hershberger. 360 *pp., Herald Press,* $4.50.

Dean H. S. Bender of Goshen College Seminary to whom this volume is dedicated, is known to Mennonite circles and beyond as an administrator, historian, a great churchman, and a warm Christian. The revived interest in Anabaptist-Mennonite research may to a large extent be traced to the stimulus which Dr. Bender has given, not only within our own circles, but to the field of scholarship at large.

In a series of twenty-four essays (the cover jacket says twenty-five—did one fail to get in?) various contributors, contemporary scholars from the Anabaptist tradition and beyond, have sought to set forth "the more significant findings of recent scholarship concerning the rise of Anabaptism, its theological concepts, and its course in history." Among those contributing are such names as Correll, Blanke, Littell, Bainton, Friedmann, and of our own scholars, Hershberger (the editor of this volume), Van der Zijpp, Krahn, Fretz, Wenger, Crous, and Gingerich, besides a goodly number of our younger scholars. Dr. Bender's own essay, "The Anabaptist Vision," has also been included.

The reader will find discussions of many of the crucial issues that relate to Anabaptism historically and those that confront our Mennonite witness today. Questions as they relate to the church, to culture, to missions, to the state, to discipleship, to biblical interpretation, to rationalism, to pietism, to mention only a few, are carefully considered.

In the nature of the case, not all contributors are fully agreed in their conclusions. In part this is due to emphasis, in part to a different approach, in part possibly to a different theological orientation. Let us see two examples, picked at random.

Littell in his essay on the church raises the question whether the emphasis on the centrality of the "church" as seen by so many scholars (himself included) stands in contrast to "discipleship," which Bender sees as central in the Anabaptist movement. (You will certainly want to read the essay to note Littell's conclusion.)

Another example: in the discussion of the Word of God such designations as "inner Word," "outer Word," "living Word," "written Word" are common. Wenger, speaking of Menno's view of Scripture says: "The text of Scripture is identical with the Word of God. Menno everywhere takes this for granted." Paul Peachey makes the statement: ". . . the Swiss Brethren as well as Menno Simons are never quite the literalists they are today often made out to be. Menno for example repeatedly refers to the living Word of God to which the Scriptures testify, though there are also times when he identifies the Bible with the Word of God." Here is a challenge for many of us to read Menno and the others at first hand and to seek to draw our own conclusions.

Here is a book that should be studied carefully. It will not give us all the answers, but it will cause us to rethink our Anabaptist heritage—its origin, its dynamic witness, its vision, and its relevance for our day. —Henry Poettcker

PROGRESS AGAINST PREJUDICE by Robert Root. Friendship Press, $1.25 *and* $2.50.

There is much that is discouraging and ugly in American race relations. It is usually the ugly that makes the headlines. Mr. Robert Root, associate professor of journalism at Syracuse University, in this book has collected incidents giving evidence of progress. Mr. Root has limited himself to the church and the race problem, his purpose being "to 'evangelize' the church member by informing him about how the churches are advancing—and lagging—in the race field."

The book is divided into nine chapters. The chapter "The Churches Meet the Critics" includes a posed conversation between an optimist and a pessimist. In the conversation both the lag and opposition of the church to integration is voiced as well as incidents giving evidence of progress. This chapter includes the best collection of materials picturing the position of the church that I've seen anywhere.

As a protestant I was humbled by the chapter, "The Challenge from Roman Catholicism." Professor Root quotes a portion of a letter written by a Catholic girl from a northern city. She wrote, "I'm the only Catholic in the place and was amazed at first that the colored children who come in know a Catholic if there's any outward indication—and expect from a Catholic an understanding and acceptance they don't even look for in persons of other religious backgrounds." Unfortunately Catholics often also are prejudiced; however it must be admitted that the Catholic Church has a better record in this area than protestant churches.

In the following chapters, some of which are entitled, "Can the Races Be Integrated" "Integration: No Longer an Experiment" and "A Typical City-Case Study," Mr. Root progressively shows that churches can be integrated and that they are being integrated, not in large numbers, and mostly in the North or states bordering on the deep South.

The churches which have begun integration found that Negroes do not flock to them; they must be won like any person. The churches in nearly all cases found new spiritual vigor as they faced the challenge instead of running from it. It was also found that Negroes join these churches because the churches meet spiritual needs not met where they attended before.

The book leaves one with the impression that progress has been made in the churches and that much progress will be evident in the years ahead. This is a commendable work and all churches facing the problem should purchase the book for the church library. It is an excellent, readable book to give to those who feel that the churches are not doing anything or who feel that integration is impossible. —Orlo Kaufman

THE FACE OF JUSTICE bY Caryl Chessman. 271 *pp. Prentice-Hall Inc.,* $3.95.

" 'We assume that the existence of capital punishment will make our homicidal neighbors think twice before they pull the trigger or plunge the knife into their victim. But interviews with thousands of convicted killers have uncovered the fact that a man who is about to kill is in no frame of mind to give thought to the consequences. "I wasn't thinking at all when I did it, I was just acting," a first-degree murderer recently told me. . . .

" 'Six American states and 24 countries have abolished the death penalty. In no case has there been a marked increase in homicide. In many cases the abolition areas have maintained a lower homicide rate than neighboring territories.' "

Thus Caryl Chessman quotes Paul Coates from the Confidential File, a column in the January 18, 1957 Los Angeles *Mirror-News*. Coates had witnessed an execution and was sickened by it. He had begun to question the validity of his own strongly held pro-death penalty views.

Chessman says that Coates and persons like him are at a disadvantage because they stick to the facts. Their opponents, the kill-'em-off advocates have no such limitations, and appeal to prejudices, fears, and hates. This has made the contest one sided so far.

Caryl Chessman has been in Cell 2455 on Death Row in California State Prison at San Quentin since July 3, 1948. He has been under a death sentence longer than any other prisoner in the history of the United States. During his imprisonment sixty-nine men and one woman have been executed in the Green Room below.

He has written two earlier books; in *The Face of Justice* he continues his campaign against capital punishment and tells about the legal action in his case since 1955.

mutual aid placement

PERSONNEL WANTED

HOUSEKEEPING — Family of two needs responsible person; could arrange to live in. Would do cooking and housework. Write % 4222 East English, Wichita, Kan. (No. P 240)

DIETITIAN—Modern Mennonite home for the aged offers position to qualified person beginning early fall. Interested persons should write to: E. E. Flickner, Moundridge, Kansas. (No. P-241)

NURSE—Opening in early fall for nurse to supervise care of residents in new home for the aged. Would consider inquiries from practical nurses and persons able to serve on part time basis only. Contact: E. E. Flickner, Moundridge, Kansas. (No. P-242)

HOUSEKEEPER — Mennonite girl or woman wanted. Five day week; $25. Contact: Mrs. Oppenheimer, 6102 Jacqueline, Wichita, Kansas. Ph. MU 2-4861. (No. P 243)

into the beyond

SIDNEY SUE BARTEL, infant daughter of Mr. and Mrs. Morris Bartel, Hillsboro (members of Brudertal and First Mennonite churches respectively), was born July 9, 1958, and died July 11, 1958.

jottings

FIRST CHURCH, LIMA, OHIO: A two-week daily vacation Bible school was held in June with an average attendance of over one hundred including staff. June 23 the pastor and wife left for Hawaii to visit their son Harold and family. Brother and sister Robert Taylor are in charge of services during their absence. Nine members were added to our church June 22. A special dedication for Christmas bundles for MCC was held recently.—Corr.

Christians should find a way of reaching potential criminals before they get involved in petty thievery as Chessman was. Some of our Voluntary Service workers are doing a good work with potential law breakers, but much more could be done by Christians everywhere.

—Harold Peters

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

conference notes

BREAKING THROUGH THE LANGUAGE BARRIER

Certainly the experience related below of **Hugh Sprunger**, missionary to Taiwan, can be echoed by missionaries on our fields which require a foreign language:

"Easter Sunday evening marked the beginning, the first occasion of using Taiwanese to preach. The sermonette lasted only about twenty minutes, but it still was quite an effort for Hugh. This first attempt came after about seven months of studying the Taiwanese dialect. It does not mean that he has attained, or even nearly attained, any proficiency in the language, but it is a step of encouragement both to us and to the people with whom we work. The second effort came the last Sunday in April at the morning service. Hugh both preached the sermon and led in the baptismal service in Taiwanese. The following Sundays he led in the observance of the Lord's Supper and in the dedication of children, also in Taiwanese.

"Easter Sunday was marked by more than Hugh's first sermon. During the morning service a large cement mixer was grinding away, making it almost impossible for anyone to hear the message clearly. To top it all off, just as the offering was being taken, a bill collector from the electric company came strolling into the chapel. He first confronted the organist with the bill—to her amazement and consternation—while she was trying to play the offertory. One must be prepared for almost any kind of occasion!"

SUPPORT NEEDED

This brief note comes to you when the nations of the world are under a dark cloud: the Middle East situation. Yet we feel confident that our Lord does not say "Quit." Our Board of Missions met July 8-10 in Goshen, Indiana. The great enterprise of missions was further energetically planned for, and in faith advances were made. Our Board of Missions was encouraged by the way our entire constituency has undergirded the work. For this faithful support of our mission program we are deeply grateful to our churches and to God.

We are concerned, though we do not worry. Jesus tells us not to worry but to have faith. We are now in the third quarter of the year and should send allowances to all our missionaries and national coworkers for their needs and programs of this period.

There are projects requiring urgent support: (1) the building program of Union Biblical Seminary at Yeotmal, India; (2) the purchase of the ground area on which our hospital is located in Hualien, Taiwan; (3) the moving of the seminary in South America from Montevideo to Buenos Aires; (4) better housing and equipment facilities for the primary school in La Mesa, Colombia; (5) the opening of a new station in Nobeoka, Japan; (6) the travel expenses of missionaries and Pax men going to and returning from the Belgian Congo; (7) the program of religious education in the public schools for Negroes in the Gulfport area; (8) the payment of the expensive Immigrante visa for our workers in Mexico.

Thank you for your help in the past, and please keep on supporting our Lord's great cause—missions.

CHRISTIANITY AND LAW

How a lawyer's religion should affect his work will be thrashed out in a first-time national conference at the University of Chicago Law School Sept. 7-10.

Sponsored by the Faculty Christian Fellowship and the United Student Christian Council, the conference on Christianity and Law will seek answers to such questions as: Does the lawyer's faith make any difference in his practice? Does Christianity have any effect on the American legal system? What is a Christian's role in formulating legislation and public policy?

Literally hundreds of questions on legislation, politics, theology, jurisprudence, the basis of our laws, ethics, religious principles, and the training and practice of a lawyer both as a churchman and as civil servant, will attract scores of leading figures in these fields for the four-day discussions. Lawyers, judges, law faculty, and law students will meet with theologians and clergy in considering the relationship of the Christian faith to the practice of law.

Seminar subjects will include such topics as Christian and Professional Ethics, Trial Tactics for the Christian, Church and State in the U. S. A., The Christian Lawyer in Politics, and The Lawyer as a Churchman. Other seminars will deal with the adequacy of legal education, the role of the lawyer in evangelism, the significance of worship in daily work, moral and judicial decisions.

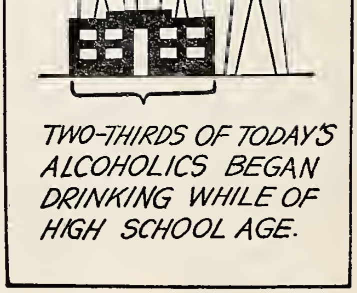
TEMPERANCE STENCILS

Three different series of cartoons dealing with the alcohol problems are now available in stencil form. Included are Series Q, "What They Say"; Series R, "It's a Fact"; and Series S, "Simple 'Rithmetic."

Each stencil has eight to twelve cartoons which are precut for clipping one at a time. These are useful in church bulletins, papers, promotional mailings, or anything mimeographed.

Some of the cartoons hit hard at various phases of the social, moral, or physical problems caused by drinking alcoholic beverages, but this is done in a humorous way. The others are factual cartoons showing comparisons and percentages in the effect of alcohol in the nation today.

Cost for one stencil is $1. Order from TEM Press, 100 Maryland Avenue, NE, Washington 2, D. C.

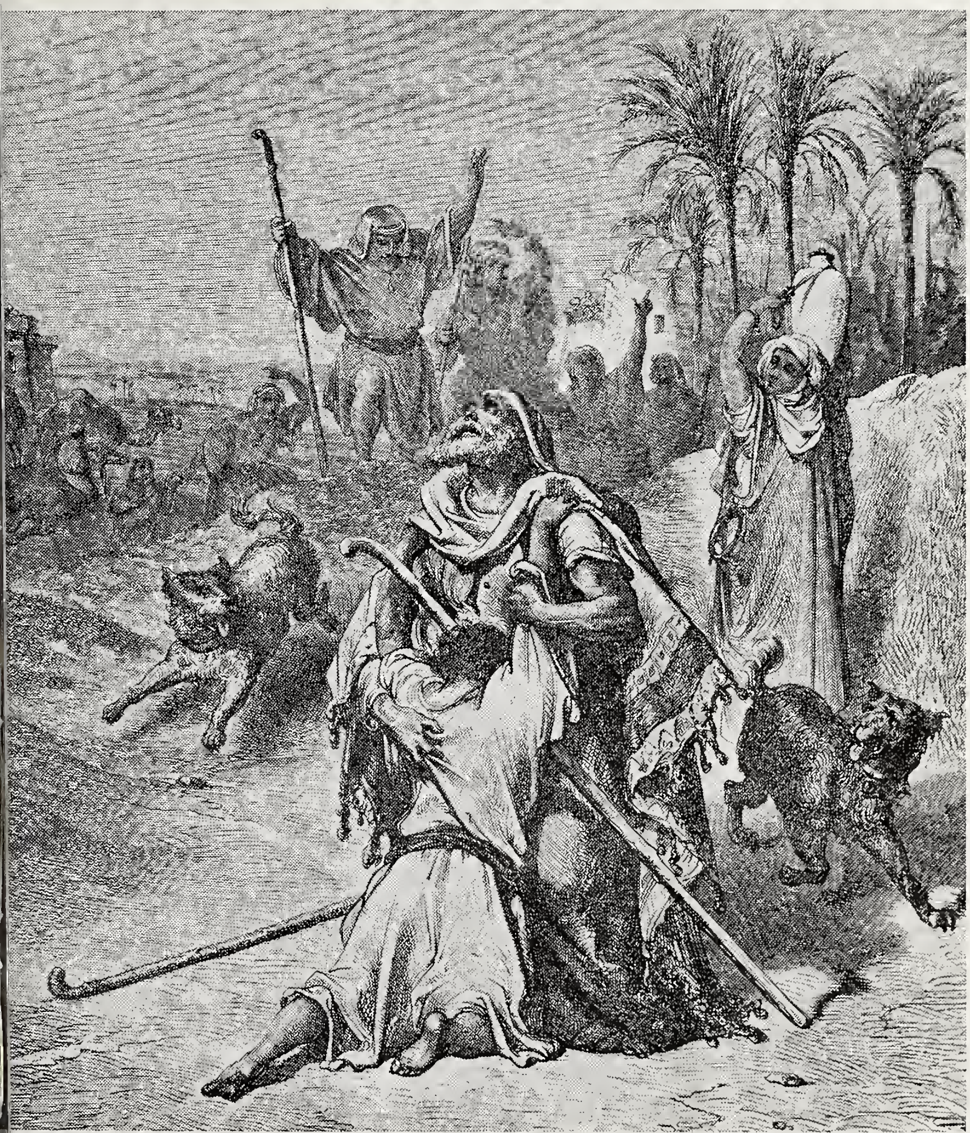

IT'S A FACT
TWO-THIRDS OF TODAY'S ALCOHOLICS BEGAN DRINKING WHILE OF HIGH SCHOOL AGE.

MENNONITE
LIBRARY
BIBLICAL SEMINARY

AUGUST 19, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



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of things to come

Friedenswald Retreats:

Aug. 18-24—Family retreat
Aug. 29-31—Peace retreat
Aug. 19-21—Study Conference on Evangelism, Eighth St. Church, Goshen, Indiana
August 29-31—Central District Peace Retreat, Camp Friedenswald
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
November 9—Conference-wide Peace Sunday

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 32**

editorials

COMING UP GETS US DOWN From the street floor to our place of work we climb twenty-four steps. Mounting one step is no chore, but doing it twenty-four times makes a mountain. For our visitors we have the deepest sympathy when they arrive out of breath. Obviously, coming up has gotten them down.

Menno Schrag, one of our fellow associate editors and more than incidentally the editor of The Mennonite Weekly Review, has observed that in publishing a church paper all of us using our native talents and our sparse skills could just for one time publish one issue equal to the best magazine in the field. But after that we would be so tuckered out that we might never be able to duplicate this achievement.

And this is true of so many other things. We can take the first step in building a church, opening a new mission field, publishing a magazine, starting a bookstore, staging a financial campaign, and teaching a class — but can we take the other twenty-three or twenty-three hundred steps? Starting is not the problem. It's the grind.

This is not an argument against new mission fields, new churches, and new publications. But it is caution for counting the cost, for knowing when to start, when to stop, and when to change pace. Perhaps the resources of our people haven't been fully developed yet, but we must surely use our reserves wisely.

HAVE CONFERENCE, MUST TRAVEL The fifty to eighty delegates who are attending the Study Conference on Evangelism in Goshen, Indiana, this week will probably travel a total of 20,000 miles to make this small but important conference possible. Next year when the General Conference meets in Bluffton, Ohio, its delegates may clock close to a half-million miles till they return home.

No estimates have ever been made on the amount of miles covered each year by missionaries, relief workers, volunteers, and Paxmen enroute to the field, at their work, or itinerating at home. Nor can we really guess how many miles are covered by pastors on their calls to homes and hospitals. Besides this, our Conference workers are on similar travel missions to attend committee meetings and visit churches.

The need for missionaries and pastors to travel is generally taken for granted, though the need for Conference workers to do the same is not always generally understood. If we are to have a living Conference, its work and activity must be carried out by groups of people who meet each other face to face. Conference activities could be guided by a few office-bound executives and our life and thought dictated by ministers in one locality, but this would never be democratic or Christian.

Building a living church involves the thought and activity of many people. They may read and write all they wish, but things happen only as they meet in each other's presence. There is no real Conference until we get together. Then the Holy Spirit works.

—Maynard Shelly

What Does It Mean To Be Saved?

*Orlando A. Waltner**

IT MAY BE that under the impact of the surrounding Christian environment, Mennonitism has drifted more and more toward a general protestant pattern of thought and practice not too much different from that of any other protestant denomination. There should be value in examining early Anabaptist theology to see whether our current concept of saving faith or redemption parallels the concept held by our founding fathers. Their revolutionary study and use of the Bible resulted in a concept of salvation which could well be the answer to the dynamic evangelism which the sixteenth century was privileged to see.

For those within the Catholic Church, salvation lay in faithful obedience. It depended on the observance of mass, matins, confessions, penance, holy water, pilgrimages, etc. Here was a rigid system where by works man accumulated merits and won God's favor, mercy, and salvation.

Against this heavy burden of works for salvation, Luther protested and countered with his famous statement, "Justification by faith alone." This was in complete contrast to the demands and practice of the Roman Church. This new concept was the focal point from which Luther viewed the Scriptures, formulated his doctrine, and fought his opponents.[1]

In describing the position of orthodox protestantism with reference to man's role in the experience of salvation, Robert Friedmann writes, "Man can do no good, yes, he cannot even endeavour genuine discipleship (without hypocrisy) for he is a sinful creature."[2] Luther's movement emphasized faith alone and suspected works of any and all kinds so that even the letter of James won his description as a strawy letter.

Aside from the main Reformation group were the Anabaptists, who also opposed the sacerdotal concept of the church. They also accepted the Bible as the sole guide and believed in salvation by faith. However the Anabaptists contended that in redemption a movement toward radical, distinctive, and holy Christian living is inescapable.[3]

By emphasizing the gospel spirit the Anabaptists brought into the center of concern the new birth, sanctification of life, and the preparation of God's kingdom upon earth. Obedience toward righteousness was more significant than "justification by faith alone."

In the Schleitheim Confession of Faith, which was prepared by Michael Sattler and which was adopted by a Swiss Brethren Conference on February 24, 1527, appears this sentence: "Baptism shall be given to all those who have learned repentance and amendment of life and who believe truly that their sins are taken away by Christ and to all those who walk in the resurrection of Jesus Christ and wish to be buried with Him in death."[4] Nowhere in the Confession does the term "justification by faith alone" appear.

The Dordrecht Confession of Faith which was adopted by a Dutch Mennonite Conference on April 21, 1632, is basically that which is now in circulation in many of the Mennonite churches of America. In Article VI we have this statement:

> "We believe and confess that as the imagination of man's heart is evil from his youth and consequently inclined to all unrighteousness, sin, and wickedness, that therefore the first doctrine of the precious New Testament of the Son of God is repentance and amendment of Life. Gen. 8:21; Mark 1:5. Therefore those who have ears to hear and hearts to understand must bring forth fruits meet for repentance, amend their lives, believe the gospel, depart from evil and do good, desist from wrong and cease from sinning, put off the old man with his deeds and put on the new man, after which God is created in righteousness and true holiness. Neither baptism, Supper, nor church fellowship, nor any other external ceremony can without faith, the new birth, and a change or renewal of life, help or qualify us that we may please God, or receive any consolation or promise of salvation from Him. But on the contrary we must go to God with a sincere heart in full assurance of faith and believe Jesus Christ as the Scriptures speak of Him. Through this faith we receive pardon of our sins, become sanctified, justified children of God; yea, become partakers of His mind, nature, and image as we are born again of God through His incorruptible seed from above."[5]

This Confession indicates the close relationship between repentance, faith, new birth, and discipleship. But we must let Menno Simons speak on the nature of saving faith and redemption. The church out of which Menno had fled left the impression that the grace of God was quite independent and careless of human co-operation. Menno could not understand a Christianity that made regeneration, holiness, and love primarily a matter of intellect, of doctrinal belief, or of subjective experience. He insisted that regeneration must result in transformation of life. For him saving faith begins with repentance, of which he writes:

> "If you wish to be saved, by all means and first of all, your earthly, ungodly life must be reformed. For it is naught but true repentance that the Scriptures teach and enjoin upon us . . . if you do not repent there is nothing in heaven or on earth that can help you. Without true repentance we are comforted in vain. We must be born from above, must be changed and renewed in our hearts and must be transplanted from the unrighteous and evil nature of Adam into the true and good nature of Christ, or we cannot in all eternity be saved by any means, be they human or divine. According to the testimony of the prophets, the evangelists and apostles, godly repentance is to be most earnestly observed—that without it no man can receive grace, enter into the kingdom of heaven, nor have any hope forever."[6]

Harold S. Bender suggests that it may be futile to attempt to discover the controlling idea of Anabaptist theology. However he feels that such attempt should be made.

---

*Promotion secretary, Board of Missions

He proposes that since the Anabaptists did not overlook the ultimate relationship of the individual to Christ, the concept of discipleship is the most characteristic, central, essential, and regulative concept in Anabaptist thought. Jesus Christ was to His people everything — Prophet, Saviour, and Lord. This made the believer a disciple. "To profess the new birth means a new life. To take the name of Christ meant to take His spirit and His nature. To promise obedience to Him meant actually to live out and carry through His principles and do His works."[7]

In Anabaptist theology, a saving experience is the paradoxical balance of God's gracious power and man's obedient weakness working together for the redemption of man from sin and evil, in whom God's purposes are to be realized and in whom His kingdom of truth and righteousness is established. It is the paradoxical balance of faith and works.

In a workshop on evangelism held in the Western District Conference in 1950, the Findings Committee released a report which is given in part:

> There are those of us who want to keep very clear that salvation is a gift of God and as a gift it can only be accepted. As one accepts the grace of God then one is reborn, and if one is truly reborn he will want to obey and follow Christ. After evangelism there is much teaching to be done by the church to help the individual become a mature Christian. Since salvation is a gift and is simply to be accepted, there are those of us who in a sense fear the mention of discipleship in evangelism itself, for fear that individuals may not then accept that salvation which is freely available by grace of God. Evangelism, we would emphasize, is bringing the individual to God so that he can accept the grace of God's forgiveness and His offer of adoption as a child of God.
>
> "On the other hand, there are those of us who agree wholeheartedly that salvation is a gift—that the step of acceptance is simple, yet we want to keep clear that we actually believe and accept God's grace and power only if we are clearly willing to surrender our whole life to Jesus. Therefore sinners must know Christ and His basic claim if acceptance is to be meaningful. This group would point out that biblically God's aim for salvation is not only to bring sinners to Him for forgiveness but that God might enter into their lives to realize His purposes. The aim of God's salvation is eternal fellowship and the redeemed life of discipleship in Christ Jesus. Christ was not afraid to make His call to acceptance cost everything. Christ clearly presented the price of discipleship, and some turned away sorrowing and apparently did not enter into the Kingdom. Thus the concern of this group is that we do not oversimplify acceptance and believing—that we make clear the basic claims of Christ upon our whole lives. Acceptance of the gift must include therefore, the willingness to follow, or it is not real believing."[8]

Admittedly our fellowship *is* divided into several schools of thought on the nature of a saving experience. However, broadly speaking, we may indicate the two groups noted above.

In the first group, the rescue of souls from eternal damnation and death is the overpowering burden which is laid upon people's hearts. Sinful man must be told that the natural man is a sinner and to him must be told the atoning work which Christ accomplished on the cross for all mankind. As the sinner through the ministry of the Holy Spirit recognizes his lost condition, repents of his evil, accepts God's provision for forgiveness of sins, he is made a new creature in Christ, and salvation is full and complete. To bring upon people the awareness of their need of the Saviour, all church programs must have as their objective the conversion of the individual man.

In the second group, the saving experience is thought of as a process which has its beginning in the conversion experience, which although of paramount importance, is not at the same time the culmination of the redemption experience. Here the conversion experience is the beginning of a life which, while it is saved, is nevertheless in a real sense *being saved* by the grace of God — a work made possible in behalf of man as he honors his relationship to Christ by a discipleship that is genuine and true.

The objectives of a church program may be described as being twofold: bringing individuals to a personal relationship with Jesus Christ through repentance and the new birth, and the provision of opportunities to respond ever more fully to the call of a discipleship of Christ's dimensions.

In conclusion, we shall perhaps never be able to define the saving experience and spell out its ultimate demands and possibilities. But it remains for each one of us to be able to say, "I know that I was saved at 3:00 that Friday afternoon when Christ died for my sins. And I know that even now the resurrected life of Jesus Christ is more and more perfectly formed in me."

---

[1] Cornelius Krahn, "Prolegomena to Anabaptist Theology," MENNONITE QUARTERLY REVIEW, January 1950, p. 10.

[2] Robert Friedmann, "Anabaptism and Protestantism," MENNONITE QUARTERLY REVIEW, January 1950, p. 17.

[3] Ibid.

[4] John C. Wenger, GLIMPSES OF MENNONITE HISTORY AND DOCTRINE. Scottdale: Mennonite Publishing House, p. 206.

[5] Ibid., p. 214.

[6] MENNO SIMONS' COMPLETE WRITINGS C. 1496-1561: The New Birth, Scottdale: Herald Press, 1956, p. 92.

[7] Harold S. Bender, "Anabaptist Theology of Discipleship," MENNONITE QUARTERLY REVIEW, January 1950, p. 21.

[8] Elmer Ediger, "Report on Workshop on Evangelism," THE MENNONITE, April 20, 1954, p. 248.

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The *Power* of the *Word*

Helen Kornelson, missionary to India, tells the challenging story of Mr. Chaudhury's newspaper ads and cites some surprising facts about evangelism

WHAT schools and hospitals have meant to the past, literature will mean to the future of India."

"Is it too much to set aside at least ten per cent of our budget for literature?"

"Twenty-three and one-half per cent of people in India have been converted through reading; twenty per cent have been influenced by friends; seven per cent have been led to Christ by pastors and evangelists; and only one-half per cent have been won to Christianity by missionaries."

"All of the Evangelical groups together are not reaching two per cent of the new literates."

"Twenty-five per cent of all men in India can read."

These above startling facts were presented most vividly to us in Landour this summer at the Evangelical Literature Fellowship of India conference. Not one of us left Community Center that day unaffected. We were deeply stirred. Our hearts burned within us in shame for what we have *not* done and in eager acceptance of the challenge for what we *can* do.

Neglected Area

The dearth of Christian literature in Hindi is appalling. There are more than 350 secular and less than ten Christian publications for children. For adult literates there is practically no Christian literature available. As yet there are only fifteen biographies of Christian men and women. For the Indian woman there is nothing, and for the non-christian there is very little that is suitable. Christianity has been in India for a long time. Much money has been spent over the years for institutions and other causes, but very little has been given for literature.

In the Marathi, Punjabi, Nepali, and Urdu languages the needs are similar. Children and young people's literature is needed, as well as instructional and catechetical literature for inquirers, literature for adult literates, and literature of a devotional nature. Christian magazines, too, are a crying need.

One missionary reported on how the Lord had opened her eyes to the need for Christian literature. In her early missionary career as a supervisor of a girls' school, she had one day come upon one of her girls reading a book entitled *Tales from Satan.* She promised to give the girl a better book but she found nothing. This led her to consider seriously her responsibility toward writing.

Again and again the need was stressed for personnel, funds, and time. But where in a busy missionary's life are there time or funds for writing?

Communist Literature

Because it is people that count, people must be reached and won for Christ. If the greater percentage of people are reached through reading, the challenge of writing, publication, and distribution of literature becomes tremendous. Communistic literature, heavily subsidized by and printed in Russia, is flooding India's bookstalls, streets, and markets. A colorful and beautifully illustrated children's book in Hindi or English, printed in Russia, sells for only four cents. The same type of booklet, printed in India, sells for eleven cents. Is it, therefore, too much to set aside at least ten per cent of the budget for literature?

When people have been presented with the claims of Christ, follow-up work is essential. Simply, humbly, but most impressively, Mr. Chaudhury, a young Hindi translator for the Christian Press in Delhi, shared with us what he is doing in follow-up work.

Advertising the Gospel

Mr. Chaudhury began by printing small portions of the Gospel of Mark as advertisements in some of the leading newspapers. After six days pressure was applied to stop it. In response to these advertisements fifty letters of inquiry came to his desk.

He explained to those who objected to his printing Bible portions in the advertisement section, that he wished to advertise the various translations of the Bible for public approval or criticism. Thereupon he was again permitted to continue. From January to April the whole of the Gospel of Mark had been printed in paragraph portions as advertisements in newspapers that have 8,000 readers.

This resulted in a flood of correspondence. There were 500 inquirers, which included inquiries from college students, from most of the states in India except Kerala. All asked for more literature. Mr. Chaudhury answered each of the 500 letters personally, included in each letter a tract, and advised them to subscribe to the Landour Bible Correspondence Course. He asked them to write to him again when they would receive this literature. This many of them did. He again answered each letter personally. This time he asked each what he believed about Jesus Christ.

Then the real follow-up work began. He still received forty letters daily. Those living in Delhi were invited to come and see him. Almost every evening is spent in counseling with those who come to him. Because he is an Indian, those that come to him have full confidence in him and feel free to share their troubles. Behind all these contacts, Mr. Chaudhury admitted, are thrilling stories of God's working power.

Students Come to Listen

The task became greater as time went on. He earnestly sought God's guidance as to the next step. He was led to begin an organization called "Friends of Jesus Christ." Those interested were invited to attend his lectures in the press office on alternate Sunday evenings. Twenty-six young men appeared for that first lecture, one coming from a distance of twenty miles. In his lectures Mr. Chaudhury presents God's whole plan of divine intervention. He hopes that many of the 700 students in Delhi will attend as these lectures continue.

In one place twenty young men meet together to read Mr. Chaudhury's letters. Recently one of these wrote that this had been the means of his salvation. A great spiritual hunger is in evidence. Many of these young men are being persecuted by their families, but they still come to the office for Christian literature. The lectures have and are opening up great avenues for counseling. Of the twenty-six young men who came to the first lecture, ten are now ready to go into any church. They have chosen fifteen others for regular reading and study of the Bible. These young men do not come to argue—they come to hear and believe. The plan is to develop their talents to write and serve the Lord in whatever capacity they can.

Conversion Through Literature

This report of Mr. Chaudhury's, perhaps more than anything else said or stressed, made me realize *my* responsibility toward writing and distribution of Christian literature in India today. The communists captured China by the written word. Is communism going to capture India also by the written word?

We cannot, and we dare not, forget that twenty-three and one-half per cent of India's people have been converted through reading. Only a half per cent have been won to Christ by missionary efforts. Is it, therefore, too much to set aside at least ten per cent of the budget for the writing, publication, and distribution of Christian literature?

Surplus Foods -- An Opportunity

FOR the past six years the United States government has made surplus foods available for distribution to needy areas of the world. These commodities are distributed by accredited charitable organizations which have operations in the areas served.

In recent years powdered milk, cheese and grains including corn, cornmeal, wheat, and flour have been steady surplus commodities. They have been available to any qualified agency free of charge at the point of storage, providing the agency could meet specific requirements.

The agency must show a definite need existing, the number of people served, and the amount of surplus which can be efficiently distributed in a three month period. Spoilage because of inaccurate or unwise requests can be cause for penalty to the agency. The goods must be distributed to all in need without discrimination as to race or creed. This surplus program is strictly and fairly administered by several agencies of the United States government.

The Mennonite Central Committee is a recognized agency for the use of surplus foods. Gifts from constituent groups have enabled MCC to move thousands of tons from the point of storage to ocean ports and to distribute the goods effectively on the field.

In 1957 surplus foods distributed by our workers amounted to almost three million pounds. Estimates of costs show that $1.00 will provide for the handling and distribution of 300 pounds of surplus while $200 would provide for a railroad car of dairy and grain products.

Recognizing the potential of such opportunity, the people of Zion Mennonite Church near Morgantown, Pennsylvania, organized a relief sale. Surrounding churches joined in and the Morgantown Relief Sale has become a fixture. In the last two years this auction has brought in $8000 for surplus foods and for the purchase of New Testaments to accompany MCC clothing distributions. These efforts have provided for 1200 tons or forty carloads of surplus food.

Where does our surplus go? Korea, Jordan, Vietnam, France, Germany, and Austria have been the main recipients of surplus through MCC. Recently the work in Hong Kong was reopened and relief distribution is for the time being in conjunction with Lutheran World Service.

Earlier, Church World Service (CWS) shipped surplus to Vietnam for its own program and ours. As of this date MCC is shipping directly to Vietnam for both MCC and CWS programs. In Korea both MCC and CWS ship large quantities and share in the distribution. Distribution of surplus foods is a co-operative effort.

Saigon, Vietnam

From Vietnam, Glenn Stoltzfus writes, "We initiated a new material aid program to eleven special institutions. Eight are in Saigon and three in outlying districts. They include six orphanages, one tribes school, and two leprosaria. We are helping to supply 2000 children with MCC canned meat and American government surplus commodities.

"The foods are well received. The milk and cornmeal are not liked so well because some of the people do not know how to prepare them. They mix the milk in the same unwashed bowl that holds the remains of yesterday's batch. We have mimeographed materials so that people can make better use of these foods and we make regular contacts to check on their use of the food.

"We have even been asked to initiate a bread baking project for the institutions we are serving."

Jordan

Robert Lapham, who worked in border villages outside of Hebron, wrote, "Our relief work here involves feeding centers, milk centers, a clinic, and some distributions of milk and U. S. surplus foods. The feeding centers serve one hot meal daily to a total of 1750 school age children in six villages and our four milk centers distribute milk to 1300." In addition to surplus foods, Lapham reports that much of the success of the hot meal program has been the availability of MCC meat.

From Jerusalem Ernest Lehman, director of the MCC Middle East program, reports, "Because of the drought conditions the Jordan government is requesting that we include more people in our flour distribution. The 1000 tons of flour for this summer will be given to 120,000 frontier village people and 80,000 Bedouins in the East Jordan district. The first distribution in June or July is part of a plan to distribute flour quarterly until the emergency conditions caused by the drought have improved." In these mass distributions in Jordan, MCC is responsible for ten per cent of the total or in this instance 100 tons of flour.

Korea

In early May, Joe Smucker wrote, "This current period of the year is the hardest time for the Koreans. . . . It represents a time of grain shortage which increases in severity until the barley harvests in June. We gave food and/or clothing to 7437 people . . . during this time we also sent a sizeable amount of cornmeal and flour to some country areas. . . . The area is an impoverished mountain sector where people have suffered heavy losses due to hail and snowstorms."

Europe

Surplus foods are still sent to Germany. Austria received a small amount for the first six months of this year but as of this date is not receiving shipments.

Irene Bishop states from Vienna that surplus foods were used in making up packages for distribution at Easter time. Each package contained one can of milk, one can of cheese, three cans of beef, two packages of rice, two pounds of beans, four pounds of flour, and two pieces of soap. One hundred and fifty packages were sent to needy in Vienna and in the provinces.

Germany has received large amounts of surplus in past years. Recently the total amount has been less and the surplus directed to specific areas of need. Recipients of surplus in Germany are educational and welfare institutions which use food directly for the care of their people. Individuals and organizations also receive surplus foods for distribution to private families personally or through the mail as in the case of packages sent to East Berlin.

The Challenge

Throughout the world hunger is real for millions of people. Our program of getting surplus foods to needy areas reaches relatively few people, but to those it reaches it often represents the difference between starvation and existence or sickness and health.

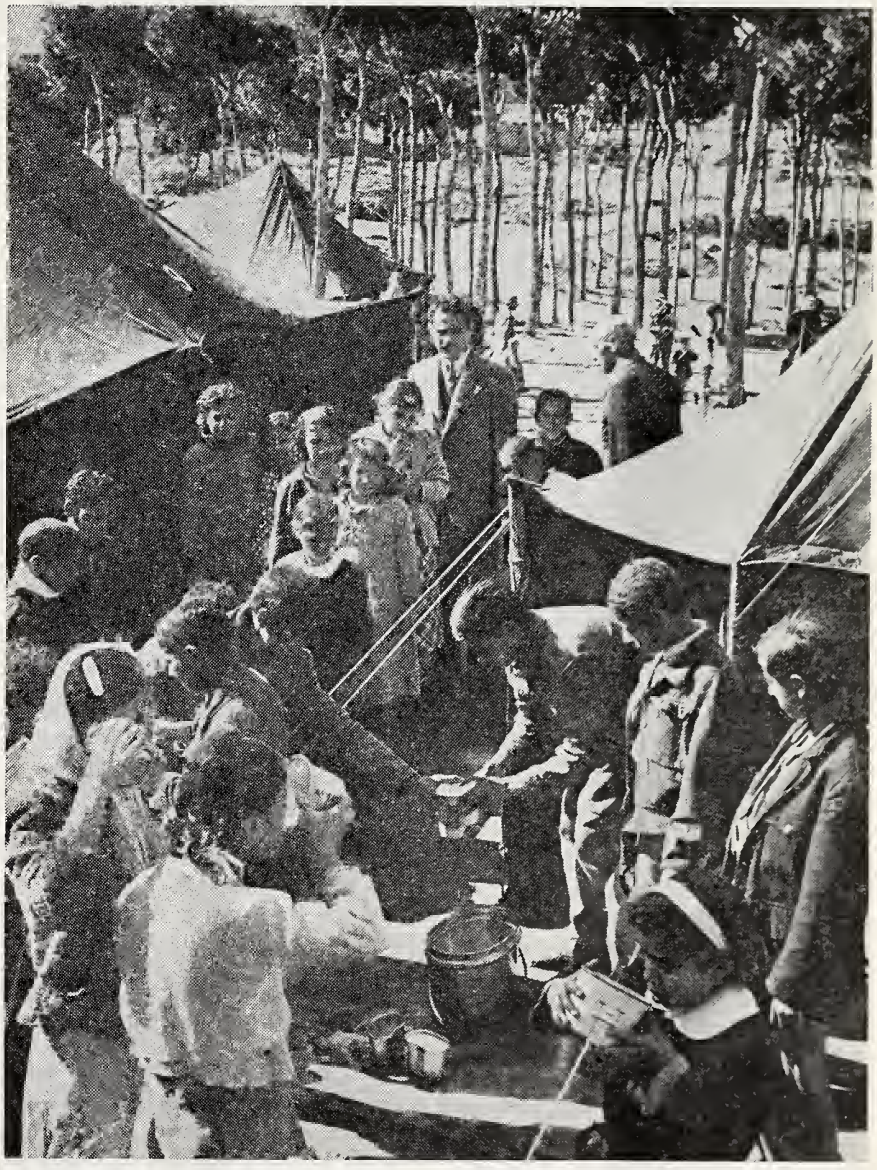
Last year MCC shipped 2,977,699 pounds of surplus. For the first six months of 1958 we have shipped and distributed 2,192,029 pounds. The program is growing rapidly. To meet needs of the proportions that exist today we will need to initiate more projects like the Morgantown Relief Sale and to respond generously.

Need for increased support with cash funds for relief work such as this is very evident, and we challenge you to share in this opportunity. Gifts of cash may be given through your regular offerings for relief or through special gifts. Gifts and offerings should be marked "for relief work" and sent to the Board of Christian Service, 722 Main St., Newton, Kansas.

Share your plenty that others may live. —MCC

Surplus Foods Shipped

Country	1957	6 *Mos.* 1958
Germany	257,000	190,040
Austria	87,075	26,858
Jordan	200,000	220,000
Korea	2,207,618	1,755,131
TOTALS	2,751,693	2,192,029



MCC workers operate four milk stations such as this in border villages near Hebron, Jordan. Milk is supplied from U. S. government surplus commodities.

Inspired and inspiring, the Bible dominates the message of all other Christian books ever written. Here are some new books about the Book of Books itself.

The Bible and Its Books

THE GOSPELS, AN EXPANDED TRANSLATION by Kenneth S. Wuest, Eerdmans, 1956, 320 *pp.* $3.50.
THE FOUR GOSPELS, translated by E. V. Rieu, Penguin Books, 1953, 250 *pp.,* $.65

Translations of the Bible and parts of the Bible continue to come from the printers. This in itself is an indication that the Bible is a living book and that no translation will ever be final. In his translation of the Gospels, Kenneth Wuest attempts a number of things. First of all he desires to convey to the reader the pulse beat, the freshness, and the exhilarating atmosphere of the original Greek. Also, this is an expanded translation; an attempt is made to bring out in more detail and color the original.

Dr. Wuest does not wish to displace the familiar and classical Authorized Version and yet it is striking how closely he follows some of the practices of the Revised Standard Version. He drops the reverential forms "thee" and "thou," because the Greek does not have these forms, and even in the modern languages, like German, which have them, they are not used in the Bible to refer to God or Christ.

One welcomes every new attempt to get at the underlying truth of the Bible, and every attempt to make its meaning more clear through a modern translation. This translation also is welcome even though it may appear to us that the author has tried too much. It is good to see the text divided into paragraphs rather than into verses because in this way thought segments can be easily distinguished. At times the translation becomes rather wordy in an attempt to bring out the full meaning. At other times the translation, as in Matthew 12:39, appears to be somewhat crude. There the Greek word *genus* is translated "breed." Nevertheless we are grateful to Dr. Wuest for giving us the results of his thorough acquaintance with Greek in this form of an expanded translation of the New Testament.

While the above Gospel translation was made by the well-known instructor at Moody Bible Institute, another translation of the Gospels has appeared in the Penguin Classics. It is called *The Four Gospels, A New Translation,* by E. V. Rieu. In the introduction to this translation of the Gospels, the translator tells us how he was drawn to the New Testament from his interest in the Greek classics. Also he gives us a very excellent introduction to the four Gospels. It is indeed thrilling to read of this translation and how a man was brought to a living faith in Jesus Christ by reading the Gospels in the original Greek and translating them.

Again it is not a perfect translation, but on the point which both Rieu and Wuest tried to accomplish, namely, to get the feel of the New Testament Gospels, it appears to this reviewer that Rieu has succeeded more fully.—W. K.

THE APOCRYPHA, Revised Standard Version, Thomas Nelson and Sons, 250 *pp.,* $2.50

The Apocrypha included in this new version are those fifteen books or portions of books which are found in the Latin Vulgate and, with the exception of 2 Esdras, in the Greek version of the Old Testament but not in the Hebrew Bible.

These books did not belong to the Old Testament canon familiar to Jesus and the apostles, but they did form part of the Bible for the Greek speaking church. Despite the rejection of these books on the part of Jerome and others, above all, the Reformers, they were nevertheless included in a special section of most post-Reformation Bibles following Luther's example, as books "not held equal to sacred Scripture, yet useful and good to read."

After centuries of discussion and controversy most protestant editions of the Bible have not included the Apocrypha within the same cover. In this movement the leading Bible societies took the lead early in the last century. The reasons were partly doctrinal and, on the part of the commercial publishers, a matter of economy.

This book, beautifully bound as a companion volume to the RSV, is a very readable translation which every Christian should cherish—not as the Word of God, yet as a book which tells us much about the world which formed the background to the ministry of Jesus and exercised a constant influence in the life and faith of the early church.

Within the covers of this small book are exciting short stories, dramatic history, practical maxims, fervent prayers, inspiring poetry, and apocalyptic visions. Not all of these books are on the same level, but no Christian should be ignorant of Judith, Tobias, Susanna, Ecclesiasticus, and 1 Maccabees. This version is the careful work of nine outstanding American biblical scholars who have combined accurate scholarship with impressive English.

If the enthusiasm of our own children for some of these Apocryphal stories is an index of their value, here is a book which should find a place on the reading shelf of every Christian home. —L. R.

AN INTRODUCTION TO THE ACOCRYPHA by Bruce M. Metzger, Oxford, 268 *pp.,* $4.00

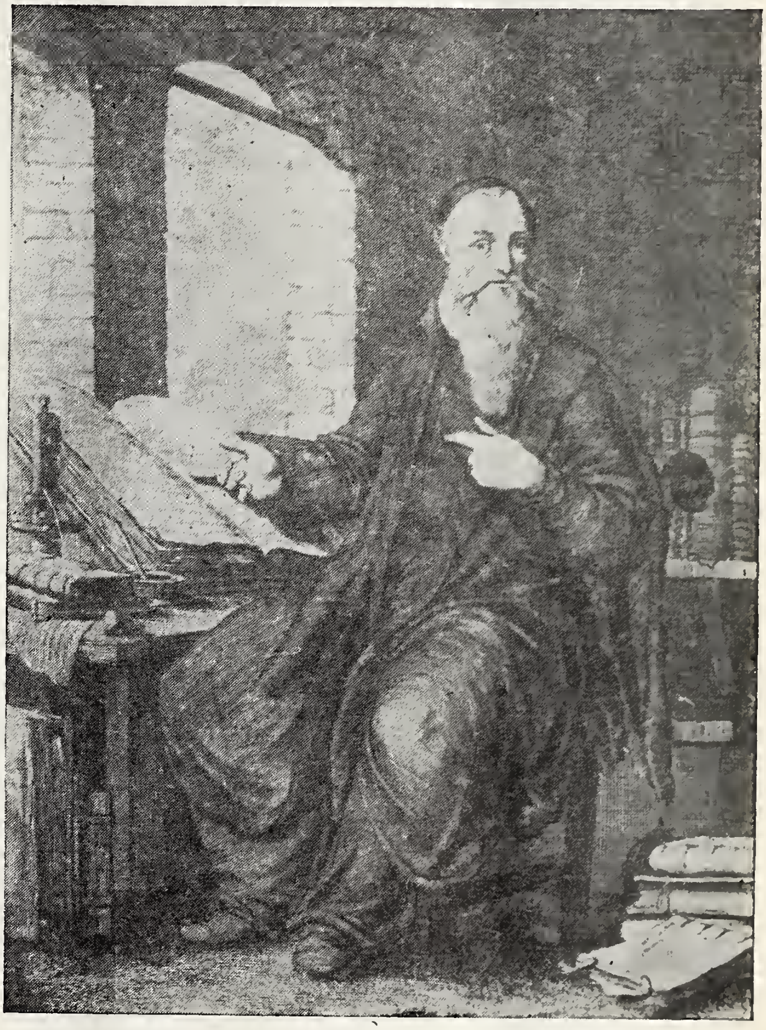
According to Professor Metzger, Jesus was familiar with the Apocrypha. Nor can we deny the influence of these books on other New Testament characters as seen indirectly in the text. A chapter entitled "The Pervasive Influence" demonstrates how our civilization has drawn heavily on the Apocrypha for its literature, music, and art. It includes the little known fact that Columbus convinced both himself and his royal sponsors of the feasibility of sailing west by studying 2 Esdras 6:42, which states that water covers only

(*continued on page* 508)

Menno Simons and the Mennonites

*Cornelius Krahn**

First of three articles on Mennonite church history



Menno Simons: etching by Mennonite artist Jan Luyken

MOST of the Mennonites of America are either of Swiss or Dutch background. They can trace their ancestors back to the days when they lived in the valleys of the Swiss Alps or in the lowlands of the Netherlands. Some lived at the head of the Rhine River and others lived at the mouth of Father Rhine. From these two regions they spread over various European countries and America.

If we encounter a person with a name such as Stucky, Yoder, Schrag, Shelly, or Graber we know quite definitely that his ancestors originally came from Switzerland. When he is a Wiebe, Klassen, Martens, or Thiessen we know that the ancestors must originally have come from the Netherlands. The latter names were originally mostly given names. Menno was a given name and so was Simons. Simon was the name of his father and "s" was the abbreviation of "son." Thus Menno was the son of Simon. Gradually Simons became the famly name "Siemens," and this was the case with many names from Holland.

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*Faculty, Bethel College; editor, MENNONITE LIFE; dir., Historical Library

Menno Simons lived in Friesland, which has been preserved very much as it was in his days. Most of the farmers are dairy farmers. The pastures are crisscrossed by canals necessary to pump the water from the lowlands to prevent flooding. Menno was born in the village of Witmarsum in 1496. This village is located a few miles from the North Sea near the dyke which has been built in order to populate the bottom of the Zuiderzee, one of the technical achievements of the modern Netherlands.

Menno must have obtained training to qualify him as a Catholic priest in one of the monasteries of Friesland. When he was twenty-eight he was ordained as priest in the city of Utrecht, where the bishop resided. He first served as an assistant to the priest in a neighboring village and later became priest in his home village.

His great problems and conflicts arose when in his worship services he began to doubt that the bread and wine in the mass (Lord's Supper) actually turn into the blood and flesh of Christ as the Catholic Church taught and teaches today. He first considered these thoughts evil whisperings of the devil. He confessed to his fellow priests but could not rid himself of these disturbing ideas. He began to read about this matter, but did not dare to consult the Bible because he was afraid that this book would get him off the "right" path like Martin Luther.

Finally, after much inner agony and struggle, he did open the Bible, which had been for him, the priest of a church, a book sealed with seven seals. Soon he found that the teaching of his church about the change of bread and wine into the actual body of Christ was not biblical. He also found that forgiveness of sin is not obtained through the mass but through Christ himself in whom the individual must personally believe and to whom he must pray directly. This was the breakdown of one of the most significant pillars in the Catholic faith of Menno Simons.

Soon Menno heard that someone had been put to death because he had been baptized as an adult upon a personal confession of faith and by doing so he had renounced the baptism he had received as a child. This was considered a crime by church and state and was punished by death. Menno wondered what it was all about. Why would a person be baptized again as an adult upon his personal faith? Why would a church consider that a crime? He found that the church taught that in infant baptism performed by the priest of the Catholic Church, original sin is removed and the infant becomes a reborn creature. Baptism automatically causes regeneration.

Menno now realized that an infant cannot be regenerated and have faith and that he cannot be condemned because of sins committed by his ancestors. He studied the Scriptures diligently and found that in his Catholic faith another pillar crumbled. He saw the validity of the basis of two Catholic sacraments, mass and baptism, disappear as he studied the Bible. Out of this prayerful study a new faith arose, the center and object of which was Jesus Christ himself. Through faith in Christ he found forgiveness of sin and came to the conviction that baptism should be aministered upon confession of faith, which is possible at an adult age only.

It took some time for Menno to find courage to preach openly what he had just discovered through the reading of the Scriptures and through his conversion. It is always challenging and interesting to read Menno's own account in his *Complete Writings* of his conversion and how God gave him grace, courage, and strength to publicly proclaim the gospel, and not only to denounce false teaching but also to give up his honored position in the community and church and flee for his life. This he did in 1536.

Menno spent some time in Bible study and in writing and was approached to become the leader of like-minded brethren and sisters in the neighboring province of Groningen. After prayerful consideration he accepted the call and became the leader of those truly seeking an evangelical and biblical way of salvation. As a true shepherd he established churches in many of the provinces of the Netherlands and in the neighboring German provinces of East Friesland and Schleswig-Holstein. He even traveled to the mouth of the Vistula River and established congregations and ministered to like-minded people in Prussia and Danzig.

He was an evangelist and shepherd of the flock, filled with great zeal and courage and risked his life many times. Many hundreds among his followers gave their lives for the cause of Christ, but his was spared. Between Hamburg and Luebeck he and some of his followers found a refuge called Wuestenfelde near the city Oldesloe. Here he passed away in 1561 and was buried in his own garden.

During the Thirty Years War this settlement was destroyed, but the house in which Menno Simons printed his books and a linden tree which he planted have remained until this day. At the place where he was buried, a simple stone with a bronze plate was erected, showing Menno with an open Bible pointing at the Scripture passage "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). This was Menno's motto. After World War Two students of the University of Kiel were helped by the American Mennonites, and as a token of appreciation they have taken it upon themselves to look after this Menno Simons monument.

From the Netherlands and the other provinces in which Menno Simons labored, his followers known as Mennonites spread to Russia and particularly to the prairie states and provinces of North America and other countries. They have tried to preach and live the faith which Menno Simons rediscovered. They have not always had the same zeal, but Menno, his coworkers, and some of the descendants at their best are examples of what Christians can do through the grace of God when they live a consecrated Christian life.

The problems of alcohol grow out of the basic nature of alcohol itself, and its affect on the individual, especially his mental processes. Alcohol by itself is no problem. In fact, it is an essential ingredient in many medicines and in many industrial processes. It is the alcohol that man drinks that creates the problems.

—Roger Burgess in *Drinking Problems*

The Choice Is Mine

"Protecting my health by total abstinence is carrying out a Christian concept of stewardship," says Ruth Ann Troutman in this essay which won first prize in the Nebraska Temperance League's annual contest.

I AM GLAD that I live in one of the few countries left in which individual thinking is still permissible. The realization comes to me that in the hands of youth lies the responsibility of molding the nation's future. I must try to exercise that responsibility with care. Alcohol will have no place toward building a wholesome community and a better America.

In making a personal choice concerning the use of alcohol, I must understand its meaning. *Webster's Dictionary* states that alcoholism is a diseased condition caused by the excessive use of alcoholic liquors: alcohol is a poison and comes from the Arabic word "al ghole" meaning evil spirit. Shakespeare knew alcohol's danger when he produced the play *Othello*. In it he states, "O God, that men should put an enemy in their mouths to steal away their brains." Since the interpretations read that stupor, comas, a lulling, or convulsion may be caused by the use of alcohol, it is necessary that I make a very good choice.

The National Safety Council made a survey and found that sixty per cent of traffic accidents are associated with alcohol; twenty-five per cent are caused directly by it. The FBI states that "approximately sixty per cent of all crimes in 1955 were related to liquor."[1] As a thoughtful young person, I must keep my eyes and ears open to these real-life situations so that I will build for myself a standard for which I shall have no regret. I shall want in my Christian home, even in days of stress and anxiety, peace of mind, courage, and steadfastness. Protecting my health by total abstinence is carrying out a Christian concept of stewardship. I like the doctrine of Paul: "Know ye not that your bodies are the temple of the Spirit of God which dwelleth in you and if any man defile the temple of God, him shall God destroy?" So abuse through the use of alcohol will only harm my temple.

A person has to make decisions himself about standards of living. He must form habits which will not only help him, but will undoubtedly be followed by others. Alcohol can't be one of those habits. Statistics show that one out of every nine social drinkers becomes a problem drinker; one out of sixteen, an alcoholic; and alcoholism ranks fourth among medical causes of death.[2] So one should listen to the wise counseling of his teachers or his parents concerning the use of alcohol, and say to himself, "The choice is mine—total abstinence." He will then be agreeing with Jackie Robinson, who set a good example when he said, "I wanted to keep my mind and body always clean and alert, and I wasn't going to let liquor or tobacco weaken me. I've never regretted that statement."[3]

The average citizen must have a goal for which to strive. If he remains morally clean, honest, and physically fit, he will succeed in reaching that objective, for it has always been true that "a man's reach should exceed his grasp." Dramatize the offenders, avoid patronizing the merchant who sells alcohol along with his other products, and live honestly so that trust in one's self, or by others, will not be destroyed. In this serious problem of youth and alcohol, death rides: hand in hand they ride the highways, walk with the pedestrian, lurk at the crossroads, sometimes kill, maim or crush, and leave only a small burning ember of life. Our choice? Squelch this team.

Think of the many, many victims of alcohol: some cry out for protection; others are youthful addicts who must be freed; and because of the unsuspecting who are only seeking a thrill, a stand must be taken in the right direction. Medical, social, legal, educational, and religious factors enter into the problem of alcoholism. A decision in the right direction, i.e., avoiding alcohol, can be a steppingstone in growth to better and happier ways of living. Accept responsibilities and make the right choices: that's the real test of one's character. One must believe in an honest moral code, then live by it. People who really count respect one's decision and will be helped by a clean personality.

One should try to develop into a dedicated, understanding, and cooperative citizen with a religious belief which will include total abstinence from alcohol. An enthusiastic, energetic boy or girl without some well-established high purpose for living is like a four-motored airplane with faulty landing gear. No one is a safe pilot until he has habits so well established that he automatically does the right thing quickly without argument. One then must keep brain, nerves, and conscience free from alcohol and be thankful one isn't being forced to indulge in that expensive habit of drinking. Walk upright and live happily by practicing "The choice is mine." It is one choice you'll never regret.

[1] WORKERS WITH YOUTH, Methodist Publishing House, Nashville, Tenn., Jan. 1958, p. 10.

[2] QUARTERLY JOURNAL OF ALCOHOL STUDIES, Yale University, New Haven, Conn., 1957, p. 10.

[3] Fort, L. M., ALCOHOL AND YOU, Pacific Press, Mt. View, California.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

one seventh of the earth. John Bunyan found spiritual victory which influenced greatly both his life and writings through an apocryphal passage. Shakespeare shows allusions to at least eleven of the Apocrypha.

The Apocrypha are a part of our heritage. Although we cannot consider them a part of our Bible, they do belong to the great religious literature of the Hebrew-Christian faith. Above all these writings help us to see the New Testament in the light of the social, cultural, and theological developments of the period between the two Testaments. In the words of our author (p. 152) ". . . it is not too much to regard these intertestamental books as an historical hyphen that serves a useful function in bridging what to most readers of the Bible is a blank of several hundred years."—L. R.

WHICH BOOKS BELONG IN THE BIBLE? By Floyd V. Filson, Westminster Press, 1957, 174 *pp.,* $3.00.

After a careful consideration the author concludes that the protestant church rightfully maintains that the New Testament canon consists of the twenty-seven books as accepted by the Councils of the fourth century. These writings are the only ones that have "sound historical and theological support."

Readers may well turn to this book for a treatment of many questions which one often hears in connection with the biblical canon: Why does our Bible contain only a certain number of books? Are there other writings that are inspired? What place do the Apocrypha have in the church today? Here is a sound study, coupled with a true historical sense and a discerning judgment.—H. P.

Books discussed may be purchased from Mennonite Bookstores in Newton (720 *Main*), *Berne, Rosthern. Our reviewer-friends are: William Klassen, Goshen, Indiana; Laverne Rutschman, Montevideo, Uruguay; and Henry Poettcker, Winnipeg, Manitoba.*

MCC news and notes

DEVOTIONS IN BRAILLE

BETHLEHEM — *The following inspirational story is told by Bessie Plant, R.N., who has assisted in several posts in Jordan as MCC worker*:

A few years ago a Christian soldier, one of many, visited the Home for the Blind in Bethlehem. The Christmas following he sent Sitt May Laadeh, matron of the home and blind herself, the devotional book *Streams in the Desert.*

Because there was often no one to read to her, Sitt May heard the daily portion only occasionally. What she heard made such a vivid impression on her, however, that a firm resolve grew in her mind. She would translate *Streams in the Desert* into braille for the benefit of blind people everywhere! The formidableness of the task was no deterrent, but the work did not progress for lack of someone who could read to her regularly.

In the fall of 1956 I came to the Orthodox Invalid's Home near Bethlehem to help out for a few months. Since the School for the Blind was within walking distance, Sitt May rented me a room. I was soon made to feel a part of the large school family. At the close of cold winter days I looked forward to the simple comforts of my room and the "Welcome home" extended by staff and students.

One of a number of privileges was reading Sitt May's letters to her. One evening when there were several from soldier boys who keep in touch with Aunt May, she told me about her long-time ambition. I immediately offered to help, provided MCC approved and if, after praying about it, we felt it to be His will. So that's how the project got started.

Now we are well under way. The more taxing the task becomes, the greater the confidence I have that it pleases Him to have us spend time and effort in this way. Do pray for us, because it is quite an undertaking.

Some days are particularly trying. Interruptions from callers, importunate staff members, the telephone, the clatter of children, or a poor night's rest slow the work down perceptibly.

Two all-important factors help us throughout our labor. One is our deep friendship based on mutual understanding; the other is constant prayer.

VOLUNTEERS' FIRST IMPRESSIONS

HAITI — Enthusiastic first impressions are recorded by lab technician Betty Stoesz (Isle des Chenes, Man.) and Mildred Brillinger, R.N., (Gormley, Ontario), the two latest Voluntary Service workers to join the MCC unit at Albert Schweitzer Hospital in St. Marc. They arrived in Haiti in the beginning of July.

"The lovely hospital overwhelmed me entirely, but the poverty surrounding us is extreme," reports Betty. "The laboratory is modern and even air-conditioned. Everyone in the lab speaks English, so language is not a problem. With a bit of perseverance and God's help, I hope to be a full-fledged worker soon."

Mildred spent her first day on the children's ward. There are exceptionally many sick children with malnutrition, pneumonia, diarrhea, and tetanus. Tetanus is brought on by unsterile conditions at time of birth. The resulting rigidity means that the babies must be tube fed, and artificial respiration and oxygen applied whenever they stop breathing.

Comments Mildred, "I had a real initiation with three tetanus babies stopping breathing! They must have nine lives, because they seem to pull through. I need more time before I can really tell about the work. One thing is certain, without faith and strength in Christ it would be impossible."

From Petit Goave, Haiti, where several MCC volunteers assist in an agricultural project, Marlin Pankratz (Mountain Lake, Minn.) reports that the hog project is doing well, with the total number of pigs nearing the 150 mark. A number of these are an experimental crossbreed of piglets (U. S. and Haiti) to be distributed to the local people in fall. A major building program which calls for the construction of a farrowing barn, storage depot, and workers' residence is also under way.

RESPONSE TO NEWFOUNDLAND

Much has been written about the shortage of teachers and nurses in isolated Newfoundland. MCC Voluntary Service has been trying to picture the need forcefully and realistically with the hope of inspiring qualified and consecrated Christian workers to help fill the gap.

The result: nineteen enthusiastic volunteers have responded and are participating in an intensive orientation program at Akron. This is the largest number ever to go out to Newfoundland at one time.

Breakdown of Group

Nine volunteers hail from Ohio, making this the best represented state. They are Arlene and Pauline Smucker from Smithville, Beatrice Hilty from Rittman, Velma Blosser from Columbiana, Wilma Chivington from St. Mary's, Mr. and Mrs. Chris Ravndal from Cleveland, and Mr. and Mrs. Allen Ebersole from Canton.

Next comes Kansas with Roberta Dayhoff from Kansas City, Naomi Claassen from Newton, and Carilyn Krehbiel from Conway.

South Dakota is represented by Mr. and Mrs. Russell Waltner from Freeman; Indiana by Ruth Ann Liechty from Berne, and Mary Hochstetler from Nappanee.

Pennsylvania and New York have one volunteer each: Elton Martin from Fairfield and Merritt Gardner from Bronxville respectively.

One Canadian, Rita Schroeder from Gretna, Manitoba, completes the group.

Qualifications and Assignments

Five of the volunteers are graduate nurses, the rest fully qualified schoolteachers. MCC is especially happy to see the Ebersoles, a couple with seventeen years' experience in city mission work, included in the group. Although both of them have accepted full time teaching assignments, they will also be able to make a special contribution in the church life program.

In addition to the four regular units of Baie Verte, Wild Cove, Twillingate, and St. Anthony, the program will embrace three new locations this coming winter. They are Wild Bight on the extreme northern tip of Newfoundland, St. Anthony Bight, and Woodstock. This brings the total number of voluntary personnel on the island to thirty-two, as compared to last year's figure of twenty-eight.

True Voluntary Service

We need to remind ourselves that the work is done on a truly Voluntary Service basis. Though the workers draw regular salaries, these are paid into the program with only a $10.00 monthly allowance and maintenance costs going to the persons who earned them. In a sense they are performing a double service, for their money makes possible other worthy projects which have no income of their own.

Upon completion of orientation classes, group members will leave immediately for their designated areas of service. Their travel route will take them to New York City, then north into Canada, through historic Montreal and Quebec, and eastward to Newfoundland.

PAXMEN PAINT WEDEL CHURCH, ASSIST IN STREET BUILDING

GERMANY — A group of Paxmen from units in Germany spent a month painting the interior of the new Wedel Mennonite Church, which former Paxmen helped construct in 1957. The edifice is nearing completion.

Another opportunity to render assistance at Wedel presented itself when Paxmen were asked to participate in a street-building project. In spite of some difficulty in getting the co-operative venture started, it was gratifying to see the number of people who came out to help, and the spirit in which they carried on the work.

"It is amazing to note that no matter how much they may bicker beforehand, these people come through in the end, and when it comes to work they are at it uncomplainingly. I have just had my faith in the refugee restored . . . the Siedlers are saving about DM 5000 (approximately $1250) by doing the street themselves," comments one of the Paxers.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

Housekeeping — Mennonite girl or woman wanted. Five day week; live in; $25. Contact: Mrs. Oppenheimer, 6102 Jacqueline, Wichita, Kansas. Ph. MU 2-4861. (No. P-243)

Seek Ye First

A great question asked by many individuals is: "How shall I use the material blessings God has given or that He has promised?"

Let every minister hold our Lord's claim before our congregations. What claim? It is the claim prior to mammon. Spelled out, it is the Lazarus at the door of our nation—the wounded, sick, ignorant, fearful, depressed Lazarus who needs help, who needs friends, who needs healing. He is in our cities, among our people in Gulfport, or in our migrant camps. He is in Africa, plagued with witchcraft. He is in the Orient, not knowing from where the next morsel of food will come, because he has no chance to earn and no one gives to him. Yet he is at our door. It is so easy to reach him.

How, then, shall we use God's blessings which He has entrusted to us? The answer is obvious, "Son, remember that you in your lifetime receive(d) your good things, and Lazarus in like manner evil things." We must share the blessings with the spiritually and physically needy.

We think of our mission tasks, the millions whom we try to serve . . . our agents, the missionaries, whom we have sent into all the world. We have told them to go. We back them with prayer and needed physical necessities, food and housing. We have called to our assistance more than a thousand national Christians to help bring our Saviour's message to their countrymen. We invite children and adults to learn. We befriend the physically sick and give them healing, We do our best to do what Jesus did. Do we? To dedicate a large portion of our blessings to our Lord's cause as we see it in the needs of people—this is to *seek first* the kingdom. This is to be wise householders in His Kingdom.

If Christianity lacks vigor in homes it is not likely to have its full effectiveness anywhere.

The Accordionist

Somewhere someone is playing "Home, Sweet Home" on an accordion. He plays slowly, beautifully, feelingly. I'm sure he must be a refugee from the China Mainland. Every evening at dusk-time he plays it over and over and over again; I can hear him above the hubbub of the rabble below through my third-floor open window.

I have a strong feeling the tune is the magic carpet that transports him back to the home of his happier days. The way he plays it tells me that. And although he plays it for his own heart, I think he must at the same time be interpreting the homesickness of the million refugees in Hong Kong who, too, have left friends and homes behind them.

I think he is saying in music what a Hungarian refugee in Vienna (Hubert Willert, a partially paralyzed refugee whom we aided while he was in a Vienna hospital) was saying in poetry:

My home!—one time the sum of
everything that's beautiful:
The joy of life, of love; the cup of
happiness filled full!
With loved ones now away, my
tears flow, O so readily—
Too much for me the strangeness of
this harsh reality!

They do not call us "refugees" with-
out a tinge of scorn.
They do not know, in this one word,
what bleeding hearts and torn!
It nearly drives one to despair—
but still I'll not debate;
I'll lift my head and bear the final
bitterness of fate.

What a crescendo of plaint ascends to heaven from Hong Kong, from Austria, from other lands of God's fair earth! At no time in world history have there been so many people who have had to leave where they wanted to be and go to places where they weren't wanted. Homesickness has become a universal ache. The Chinese accordionist is expressing the heart throbs of all the world's homeless everywhere.

But he knows Hong Kong's million best, for he was one of them in the south-flowing stream. Hong Kong is a dam that must constantly build its dykes higher. In other lands refugees are siphoned off from the camps, but here there is no farther place for them to go, and there are areas with 2000 persons to the acre. Families live in lean-to shacks or hallways or rooftops of other buildings, or in cement cubicles which the Colony has put up for them. And still the stream flows and the dam deepens and the United Nations has recognized Hong Kong to be the densest refugee populated spot on earth.

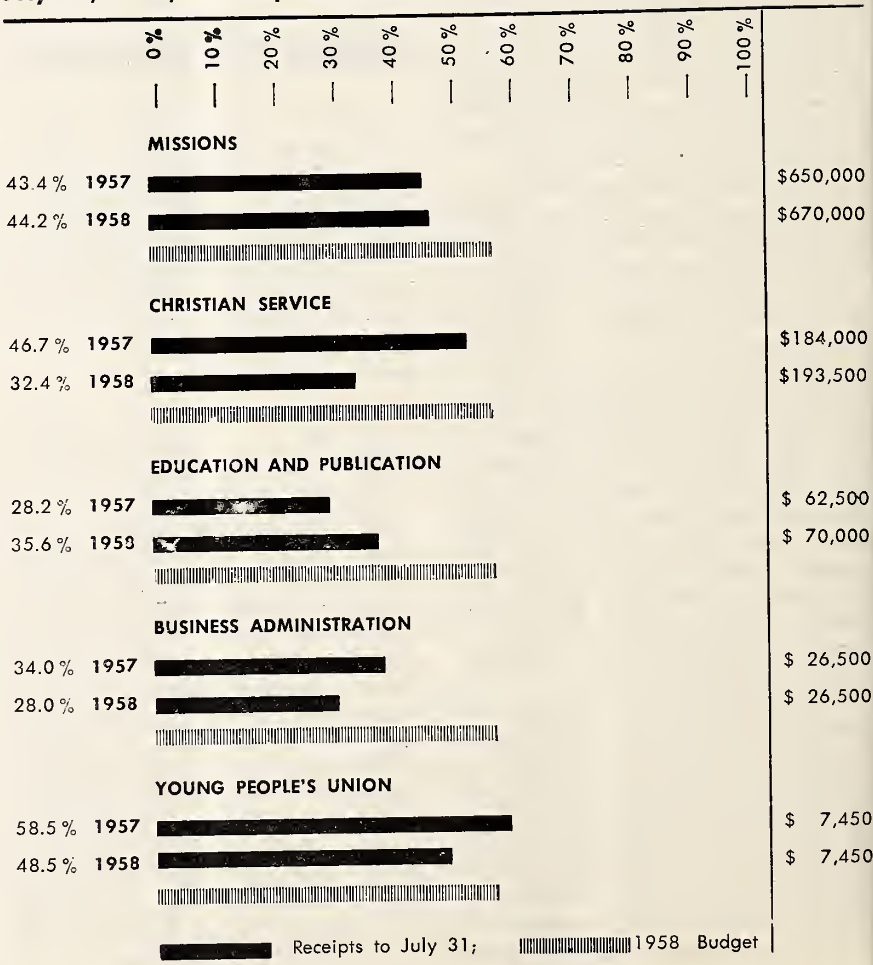
The accordionist has finally stopped playing "Home Sweet Home." Tomorrow evening he will play again. —Norman A. Wingert

In Hong Kong thousands are poorly fed and clothed. To ease this suffering and discomfort, MCC is requesting that used clothing of all sizes and types be sent to MCC centers for processing and shipping.

Photo courtesy of CWS

conference stewardship

July 31, 1957, as compared to July 31, 1958



CONFERENCE NOTES: "New Avenues of Service in Taiwan" *(continued from back page)*

opening a new center we had another town in mind but God's leading brought us to Ta Yia. The finding of the building, location and price, along with the contacts made while investigating, indicated God's leading.

Very frequently someone remarks, "If it were not for the car it would have been impossible for us to carry on a steady program of evangelization in these places." Each Sunday afternoon five or six young people go with us to HsiTun and Ta Yia to conduct the Sunday school for the children. Each Sunday night there is a regular evangelistic meeting at both places and the car makes possible meeting this Sunday schedule.

We had not planned an extensive work in the Taichung Blind Center but Mr. Hung, the leader of the work, persistently asked for help. We agreed to have a worship service once or twice to help start the program. Pastor Lu immediately saw this as an avenue of service. Now around thirty come out for the service and fellowship on each Monday afternoon. But even better, six or seven have been coming out every Sunday morning to our Taichung Church and two of these are preparing for baptism. This work was greatly encouraged when a group of local businessmen donated a small organ to the center. We are now trying to purchase some Bibles in Japanese Braille, since the only language these older blind can use is Japanese.

We praise God daily for the wonderful co-workers He has given us for the work in Taichung. Pastor and Mrs. Lu have been with our work for over eight years. They first helped in the mobile medical clinics in the mountains and now they are in full time evangelism. Working with Pastor Lu has always been a most challenging experience. He has been the leader in planning the opening of each chapel. He has had the vision to see the work as a whole and is able by his winning way to challenge both foreigner and national alike. I kept record of his activities these past three months and find that he hasn't rested one day — usually he speaks two or three times a day. How does he do it? Perhaps it's because he is up early each morning and spends at least the first three hours of the day reading his Bible.

Mrs. Kao, a widowed nurse, is another one whom we want you to meet. Her coming to take over the supervisory work at the Christian Children's Fund Babies Home has relieved June of many responsibilities. Her experience in nursing gives the little children the constant watchful care they need. Best of all, her maturity has gained the respect of the other workers and she and June have been able to bring the staff together into a most happy fellowship.

Both June and I spend much time in studying the Formosan language. June is preparing some talks in the language now. Since last fall I have been trying to give one sermon a month in Formosan and am now trying to prepare two or three each month. Often we feel and know that our presentation was really poor but the people have been most kind and patient with us.

Glen and June Graber
Taichung, Taiwan

MONEY STILL FROZEN

The moneys earned by certain conscientious objectors during World War Two and since covered over into the U. S. Treasury will remain "frozen" for at least another year. Representatives of NSBRO and Selective Service in consultation with Congressman A. S. J. Carnahan, sponsor of the defeated bill (HR 9882) to recover the fund, have agreed that further action during this session of Congress would be fruitless. Study is being given to the possibility of drafting a new bill which would be more palatable to those Congressmen with misgivings about an appropriation to private causes.

THE DRAFT

A call for 10,000 men for induction in August marks the third consecutive month that the Department of Defense has requested that number. All are for the Army. The Navy and Air Force have been relying on volunteers. From February through May, 13,000 men per month were called for the draft. Selective Service also reports that as of May 1, 1958, 1,791 CO's were at work and 5,298 released. The number at work represents an increase of one over the previous month's total. A year-long decreasing rate of CO's called or volunteering for service may now be reversing itself.

One important fact overlooked by many who anticipate termination of the draft next year is that liability for service remains for those with certain classifications. Any registrant above 18 years and 6 months on June 30, 1959 (date when draft law is scheduled to expire), who has been deferred on or before that date, can be inducted until he is 35 years of age.

—from "News Briefs," *The Reporter*

The National Service Board for Religious Objectors reports that a conscientious objector hired as a high school science teacher has been asked to resign because of his CO convictions. Donald E. Laughlin, 35, from West Branch, Iowa, resigned under fire of pressure put on the school board because of his religious beliefs.

A Legion official objected to Laughlin's employment because the latter had refused to register under the 1958 draft law and had served six months of an eighteen-month term in federal prison for that refusal. After hearing the protest, the board asked Laughlin to resign.

Regarding his convictions, Laughlin explained, "I didn't register in 1949 because as a Quaker I didn't feel I could take part in a peacetime draft. . . . I felt it was my duty to take a complete stand against it."

The entire matter was conducted quietly until Laughlin's resignation. Then it caused increasing discussion in the community of 800 residents, including sixty Quaker families. Several ads were placed in a West Branch newspaper by Quaker relatives and friends to bring the matter to public attention.—MCC

conference notes

ORDINATION

Donavin Diller, missionary to the Cheyenne Indians at Lame Deer, Montana, was ordained as an elder in his home church, the St. John Mennonite Church, Pandora, Ohio, on Sunday, August 3.

CONGO MEN SING AT WORLD'S FAIR

Waldo and Abbie Harder write from Tshikapa:

"This has been a red-letter week in that the nine men who have been practicing for over a year boarded the plane for Brussels to sing at the Congo Protestant Mission Booth at the World's Fair. On Sunday the group had charge of the Sunday morning worship on the station, and on Monday afternoon they presented a program at the Forminiere Circle for the Elite Africans. A number of white company families and the local State Administrator were present and all spoke highly of the men's ability to sing and the way in which they presented their program.

"After a series of numbers of classical religious music, they turned to Negro spirituals, using a number of African instruments. There were also some numbers in which the message of the song was acted out. These really brought down the house. They used a drum, a number of rattles, a notched bamboo stick over which another small stick was rubbed, and a hoe which produced a sort of bell effect.

"Sunday evening they were all at Archie Graber's for supper. We had a nice time visiting with them, also passing on a few final words of warning and counsel as they get out into the big bad world. When you consider that these boys were born in grass huts of parents who probably can't read or write, and are now going on a 10,000 mile trip to sing at the World's Fair, the first one since the end of the last war, the contrast will be tremendous. But we are praising the Lord for them and trust that their ministry will be used to bless many there.

"The African church has really been backing them with its prayers, and a large group (the largest ever to see anybody off or on the plane) assembled at the airport to see them off. Pastor Kaleta Emil led in a short service of prayer and song. He gave them the verse "Lo, I am with you alway." We sang "Anywhere with Jesus I can safely go." Pastor Tom gave them a verse and led in prayer. Two of the nine men are Bible Institute men. The wives and children stood by courageously. A special plane broke through the haze; soon their baggage was loaded and they were off.

"Lodema Short, who with Allan Wiebe has been training the choir, left last week and will be with them in Belgium during their stay to coach them and help them with any problems. We ask you too to pray for these fellows in their ministry there."

NEW AVENUES OF SERVICE IN TAIWAN

Each week members from our Taichung church gather in one of the homes for a cottage Bible study and prayer service. Last night the service was a very special one. About forty Christians gathered in the Wu home. At the close of the meeting Mr. and Mrs. Wu with their three children gave public testimony to their new faith in Christ and vowed they had forsaken the worship of "idols and many gods" for the true and living God. Our folk call this a holy separation service. It is an especially happy time for the Christian fellowship when an entire family separates itself unto God. This family had already removed the idol shelf and various articles connected with idol or ancestor worship and had put up Bible pictures. Pray with us for the Wu family that their faith may be daily strengthened.

On Easter morning June and I joined the HsiTun chapel for fellowship, where we had the first baptismal service in this preaching center. Twelve adults gave their testimonies and received baptism, after which we shared together in Holy Communion. It was almost exactly one year since the chapel at HsiTun was opened and evangelistic meetings started. During the first weeks hardly anyone dared to come inside the door but many would stand outside and listen to the loudspeaker. Now Mr. Ong leads a full program of Sunday and weekday services with around forty attending on Sunday mornings.

These new Christians need our prayer support for they are undergoing a great deal of persecution. They are the first in HsiTun market town to have made public confession, and satan is using every method to destroy their faith or to bring discouragement. This past Sunday morning while an elderly couple, both of whom had received baptism, were in worship their water buffalo was poisoned. Several weeks before a grandchild had died. So neighbors and family gathered begging them to be done with this Christian God and burn incense and offering to the idols again. While we visited and prayed with the couple yesterday they expressed no desire for revenge, only an eagerness that their son living with them might accept Christ. As we were leaving, the father said that he wanted to remove the last semblance of the old life, an ancestral scroll. He wanted to hang a copy of the Ten Commandments on the wall instead.

One of the baptized women has suffered much from her husband and son. They often prevented her from coming to services. This she resented a great deal. In speaking of her home life recently she thanked God for the peace He has given her and for teaching her the better way in dealing with this opposition.

April 30 marked the opening of the new preaching center in Ta Yia. This is a market town with a population of about three thousand people. A simple two story shop building has been rented and repaired to serve as a chapel with seats for about ninety. Pastor Lu conducted meetings during the opening week and we thank God for the very good attendance. Each night before the service the children were invited to come to sing and hear a story. This past spring when we talked of

(continued on page 511)

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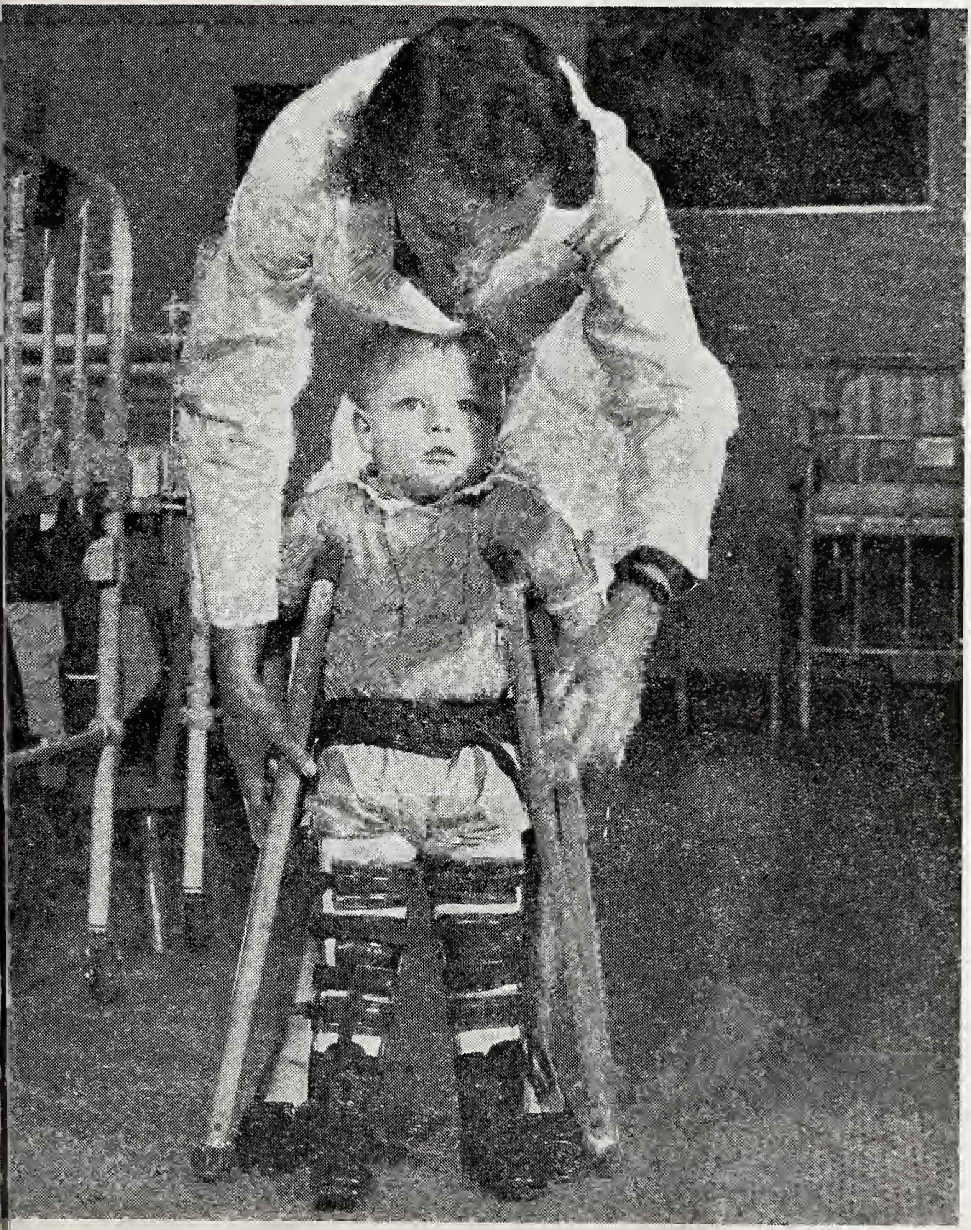
AUGUST 26, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Theodore F. Kapp Jr.—WHENCE CHRISTIAN NURSING EDUCATION?

in this issue

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Photo from Monkmeyer

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of things to come

August 29-31—Central District Peace Retreat, Camp Friedenswald
Sept. 11—Registration, Mennonite Biblical Seminary, Elkhart, Ind.
Sept. 28—Dedication of new Seminory buildings, Elkhart, Ind.
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
November 9—Conference-wide Peace Sunday

Aug 5-12, 1959—Ministers' ond Church Workers' Retreat, Camp Friedenswald, Mich.
Aug 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 33**

editorials

EVANGELISM BEGINS WITH THE INDIVIDUAL The subject of evangelism is much before us. The word means different things to different people. In general it should mean "the whole gospel for the whole man for the whole world." It is not simply a slight burst of enthusiasm or an emotional flash, but something that lays hold of the whole being and transforms it. This, only God in Christ can do.

In debating what type of evangelism or what method we should use, let's start with ourselves. Is God in charge of our whole being? Are we accepting and believing the whole gospel or only convenient portions of it? Are our interests large enough to include the whole world or only our little clique of friends?

When the whole gospel takes hold of the whole of us, then we are ready to become living evangelists. Every portion of our life should show forth the grace and love of God and radiate something of His goodness. This is so much more than merely telling people to "accept Christ"; this is giving a living demonstration of what Christ is doing for us: substituting faith for fear, love for hate, joy and peace for sorrow and frustration.

When each member has so become evangeized, the church cannot be other than deeply evangelistic.

BLESSED BE WORK Many times the hard-working individual dreams of the time when he can "rest." To have one long vacation uninterrupted by the necessity of work may at times seem to be a condition greatly to be desired.

But not so. We are not constituted for idleness when work is possible. When unemployment, sickness, or forced retirement catches up with us, we soon long to be able to be back at work. God has so created us and set the rule: "Six days shalt thou labour." To deliberately change that injunction leaves us frustrated and unhappy.

So on Labor Day or Labor Sunday we do well to thank God for work. As we consider numerous blessings attached to the dignity of labor, we become more content with the necessity as well as the privilege of work. If one type of work becomes impossible for us, we may find some other line to occupy our minds and time. Long ago the Preacher in Ecclesiastes said, "Every man should . . . enjoy the good of all his labour, it is the gift of God."

ANOTHER EDUCATIONAL PROBLEM In this issue the administrator of one of our hospitals shares a serious problem which may be unfamiliar to many of us. We all recognize the importance of the work of the Christian nurse, but too often we fail to appreciate what is required to prepare such a nurse for the best service. To receive her training in a Christian school with a religious emphasis is certainly essential for the best Christian witness.

We suggest a careful reading of the article mentioned, and then a thoughtful consideration of how the problem can be met. Perhaps more churches can accept the responsibility of making possible a Christian education for our nurses.

Mountain Experiences

*Ernest Neufeld**

MANY of us have had the privilege of viewing mountains or of climbing a high hill and beholding the many splendors of God's creation. Prior to Alaskan statehood, the highest point in the United States was the peak of the Sierra Nevada range known as Mount Whitney. This snowcapped peak soars 14,495 feet above sea level.

However, just because we are on high mountains or are viewing God's splendors doesn't mean we will feel God's presence. Other men climbed the Mountain of Horeb, but Moses was the only one to see the revelation of God in the burning bush. He called this the "Mountain of God" because here God had revealed himself.

In three of the Gospels we have the story of Christ in a mountain-top experience with three of His disciples. This is the beautiful account of the transfiguration of Christ and the affect it had upon the disciples. Let us glean some thoughts from it for our present times.

Revelation from God

What was the purpose of Jesus and His disciples in climbing this mountain? The purpose was for God to reveal himself to them. Jesus with Peter, James, and John climbed Mount Hermon about 9,101 feet. Many young people this summer will be climbing high hills with their leaders, and at many camps sponsored by our churches they too will seek revelations from God. Often the campers gathered will talk about how they want God to reveal himself. The lessons and the campfire messages seem to bring many close to God. These are experiences that are enjoyable and challenging, but they often carry with them a responsibility.

At the retreats our plans for life seem so clear. We are ready to do anything to further the cause of Christ.

The Vision

What did they see in the mountain? They saw three men: Moses, Elias, and Jesus. Peter saw a need for three tabernacles. In the mountains the disciples were unaware of the dangers in the valley below. They only could see the splendor before them. Jesus however saw not only the beauty but the sorrow the days would bring forth. He also saw the needs of the crowd below which would one day be gathered to praise Him or another day to cry, "Crucify Him, crucify Him."

Then they all heard a Voice: "This is my beloved Son: hear him," and only Jesus stood before them. Once again they were faced with reality and knew they would leave this precious mountain.

After Moses had received the law of God in the mountain he lingered, afraid to go down and face the people below. He would much rather stay in the mountain with God. Many of us are likewise sorry when our summer experiences are over, whether they were a vacation, a retreat experience, or a period of Voluntary Service.

When the artist Raphael painted the story of the transfiguration, he showed Christ high in the mountain with His disciples. Below is the scene of a father and his epileptic son, and a crowd with many other needs, waiting for Christ to descend from the mountain. These two scenes show quite a contrast. Yet are they any more contrasting than our own experiences?

Every retreat I have ever attended ends with some type of consecration service. You light candles or place fagots on a fire or you make your commitments in another way. In a few days these same young people return to their homes facing the same duties they had when they left, looking forward to the same humdrum studies they came from and many of the same problems. You probably have enjoyed your vacation immensely, yet you return and the same job is there to greet you. You have been inspired by the last district conference, yet now you return to the same church and the work looks just as difficult.

Faith in the Valley

How did Jesus and the disciples meet their task? The disciples failed on their part. This is something we too may experience after a mountain-top experience. It was easy to attest to following Christ, during a mountain-top experience. But telling my best friend who wasn't at camp what a difference Christ is going to make in my life will be difficult. Sharing at conference may have been a natural feeling, but getting your men's or women's group to accept the new mission project won't come so easy. It is not unusual to find difficulties in the valley below. The disciples could not heal the epileptic because their faith was so weak.

What did the disciples do when they failed to heal the boy? They turned the task over to Christ. When our faith is weak and we also fail, we should do like the disciples: turn the job over to Christ. Let Him help us to testify of God, let Him speak through us to proclaim His way. We must always remember that our mountain experience is not enough unless we keep Christ by our side.

We all need mountain experiences and we will be privileged to share in many, but the experience is only the beginning and the perils of the valley are waiting for us. When the disciples asked Jesus why they could not heal the boy, Jesus said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:20-21).

Not only do we need a mountain experience; that experience should help us move mountains. Let us come down from our mountain with that kind of faith.

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*Pastor, First Mennonite Church, Summerfield, Illinois

Whence Christian Nursing Education?

by Theodore F. Kapp Jr.
administrator of the Mennonite Hospital, Bloomington, Ill.

IN THE DAYS when nursing was one of the only careers open to young women, there was little difficulty in filling schools of nursing. The girl entering that service worked long hours taking care of patients, attended classes, and learned much of her work in an apprenticeship which was rigorous and almost overwhelming in its physical demands. Nurses worked twelve-hour shifts and were responsible for the total care of the patient, including housekeeping, diet preparation, and many times routine repair of equipment and making of supplies. This discipline called for a devotion which was not attractive to the fainthearted, but which produced nurses who did not look at the clock, did not concern themselves with salaries and fringe benefits, and many times forgot to take their allotted vacations when they were available.

Sometimes, on the other hand, these nurses became calloused to the heavy work demanded and the tremendous suffering to which they ministered. Unless there was strong Christian conviction, many of these nurses tended to lose the compassion which had brought them into the field of nursing. Luckily, most of the hospitals of the era were under the sponsorship of Christian groups who helped the student to maintain the perspective of service to Christ as well as service to humanity and human suffering.

Specialization

This was an era as well where the hospital was largely a charity organization, scarcely ever operating within a balanced budget, and almost always looking to substantial donations in order to maintain an equilibrium in its fiscal operation. Nursing education was not a specialized function in the manner it is today, hence the hospital having a school of nursing frequently profited by the number of hours that the student nurses were available to serve the patients. This made it almost mandatory for a hospital of any size to have a school of nursing in order to provide the care for its patients of the quality demanded during that day.

Following the depression days of the 1930's, where in some instances nurses were happy to work for room and board only, specialization in nursing education developed. Classroom hours were extended, instruction was made to meet higher standards in the state board examinations, and the low-quality nurse was discouraged from the field by demands for educational prerequisites and ability to earn better than average grades. The increase of teaching staff in this program demanded a higher income for its support, and the tuition gradually rose.

War Brings Changes

As World War Two descended upon the nation, it was found that there were not enough nurses to meet the demands of the armed forces and to maintain adequate staffing in civilian hospitals throughout the land. At about this same time hospitalization plans became available, to help spread the cost to the patient of hospital care. Student nurses were recruited through the Cadet Nurse program, and the glamour of military uniforms added some impetus to the recruitment of nurses.

All was not to move in the direction of providing the tremendous number of nurses now needed, however, because there was also a tremendous demand for young women who could act as "Rosie the Riveter" and do certain other tasks which up to the time of the war had always been men's activities. It was found that women could do some of these jobs better than men, and the jobs were never relinquished to men even after the hostilities ceased.

This meant that there was considerably more competition for young ladies leaving high school and entering college age, at a time when hospital beds were expanding. For during the war there was new impetus to hospital building, which came about in part because of the tremendous increase in births during that period, and the increased emphasis on the need for hospitalization for childbirth. This emphasis was beginning to bear fruit after approximately ten years of heavy promotion and stimulation. "Wonder drugs" came into being now as well, and because of the improved hospitalization pre-payment plans people felt freer to go to the hospital than ever before.

Duties Expanded

During the war there had also been expansion of nurses' duties; it was realized that the nurse could be trained to give intravenous medications, take blood pressures, and perform certain other duties which had always been the province of the doctor. Likewise, hospital administration was asking for additional help from the nursing field in administering nursing departments throughout the hospital. The greater strains which came upon the nurse at this time also increased the need for specialized nursing education. Hospital beds were increasing at an unprecedented rate due to the passage of the Hill-Burton Act, and the demand for nurses was increasing by leaps and bounds. Industry, with its likewise unprecedented growth, was also de-

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manding industrial nurses, and doctors who had been trained in the Armed Forces were returning to civilian practice and taking their share of nurses into their offices for much needed work in those areas.

Nursing education, in attempting to keep up with this accelerated program and the new professional demands, demanded more and more class time, more and more specialization, and was affected by the short hours of industry so that both the nursing service and the nursing education in the hospital were operated on a 48 hour week, a 44 hour week, or in some instances a 40 hour week. This came to be because of the competition from other fields for the young women who would be available in nursing.

Christian Schools Affected

The Christian nursing school was somewhat less in the ascendancy, because of the need for developing large university schools of a nonsectarian background to cope with the demand for nursing. However, for those who had seen the impact on nursing of the Christian nurse, there was no other way than to continue this program, where the nurse could be given a guiding principle beyond that of the professionalism which is developing in nursing, to carry her to a program above the minimum demands of the hospital and the patient.

Costs of this new education were rising, and it was becoming doubtful that the school of nursing could maintain itself financially without additional help. In most instances help came by increasing the charge to the patient and including in the patient's charges the cost of the nursing school. Indeed, this is largely the way nursing schools are still operated today, because there has been no concerted effort to support nursing schools in any other way.

As time went on the nursing education program became more and more expensive, more and more intensive, and less and less productive from the viewpoint of the student nurse's taking care of the patient. In the face of this, the Christian nursing school still maintained that it was important for the spirit of Christ to permeate the program, in order that the best service possible could be given to the patient and that the highest standards of service could be lived in each nurse. From 1950 to 1957, however, eighteen schools of nursing were closed in the state of Illinois because they became too expensive for the hospitals to operate. Most of these were not Christian nursing schools, but their closing tended to throw the burden for a church-sponsored school of nursing even more heavily onto the patient who was being served in the hospital, or onto donors who would give substantial gifts or endowments in order to sustain the schools of nursing in this period of rapidly rising costs.

Who Pays For Nursing Education?

Today, then, we must ask if the Christian school of nursing can be maintained on an economical basis. The patient in bed must not be unduly charged for nursing education which does not benefit him directly. Unfortunately, even in the Christian school of nursing there is only a small proportion of nurses who remain on after the period of education, and while the others will be of service in their community as housewives or as nurses in other institutions, this puts the cost of the nurses for all types of nursing enterprises onto the existing schools, many of which are sponsored by church groups.

Several alternatives present themselves.

One is for the small school, even though it be Christian, to drop out of the picture and let nurses be trained in other institutions. This

(*continued on page* 524)

Even Unto the Least

Who are the people who receive MCC material aid?
Relief worker Norman Wingert shares the case histories of Chinese refugees who have fled to Hong Kong to escape Communist persecution.
One of the children whose stories of suffering—and gratitude—are told here may have been clothed by your MCC Goodwill Christmas Bundle . . .

UNTOLD families have suffered pitifully during our time as victims of the uprootings of war and disaster. Human misery has become the accepted way of life for millions of people around the world. At times it seems as though we have almost become immune to suffering.

Suffering is a terrible thing, but when suffering comes to children who have had no part whatsoever in the events tht cause the misery, this is human tragedy at its worst.

For a child to be both a refugee and and orphan is a double tragedy. There are many of these in the British Crown Colony of Hong Kong, called by many the worst refugee situation of our century. Into this small land area, which is free from the power of the Communist state, have fled thousands of Chinese families from the far-flung corners of the continent. Hong Kong has no room for them—but they come anyway, and none have the cruelty of heart to turn them away to certain death. So Hong Kong is a place of refuge for exiled families, for many, many widows with children, and for orphans of the streets—the children with no place to go and no one to care.

It is interesting—and depressing—to read the case histories of these little ones. For such youngsters the Christmas Bundle is an ideal and enthusiastically welcomed gift. Our foreign relief and service workers have brought a bit of joy and hope to them through the distribution of MCC Goodwill Christmas Bundles. Our workers in Hong Kong have given 800 of them to these unfortunate children through our ministry of Christian service. Norman Wingert, MCC relief and service worker there, speaks for these children as he tells their stories of death, flight, and new hope received through your gracious gifts:

Photo at lower left, second boy from the right: "My father was an officer in the Chinese national army. He was stationed in the province of Kwantun when the Communists drove into South China, and during the action that followed was killed. Mother and I escaped to Hong Kong. In this overcrowded colony, where there are so many refugees, all that we have found for a home is a bit of sheltered bed space; otherwise we would need to live in the streets. My mother has turned to shoe repairing, but she earns so little; it is not enough for the little we need to live. One day my mother met a missionary who arranged for me to come to this orphanage. I do not live with my mother but now I have good food and care, and mother and I are very grateful."

Photo at lower right, boy beside top arrow: "I am a fifth grader. I have suffered much from the Communists, like many of my friends. When they had not yet taken the mainland they made many good

promises that the people would have the rule and everyone would have food to eat, and so we welcomed them. But later we all worked hard for them; our lives were worse than a cow or horse. We could not have enough to eat nor enough clothes to keep us warm.

"Later the conditions became even worse. The people in the village did not dare to talk or they would be counted guilty of conspiracy. My father was afraid every day as if he were in hell. He thought of a way to escape out of the mouth of the tiger, and got to Formosa. My mother and I were left in Shantung without sufficient to eat or wear. It was surely bitterness unto death.

"Fortunately, last year we were able to come to Hong Kong. We are free here, but our living is exceedingly difficult. We heard the neighbors tell of the Po Ai School, run by Christians. We have experienced again the love of God. Thanks be to the Lord Jesus Christ; thank you and God bless you."

Same photo, boy beside center arrow: "My father used to be a tailor on the mainland. He was forced to work for the Communist army. In the great change among the working classes he was sent to the north. On the way he found an opportunity to disguise himself and escape. In order to save his life father took our whole family of five people through many dangers to Hong Kong. Father is a day laborer and mother does housemaid's work. Our life is very bitter. There is much suffering in this world, but we trust in the Lord Jesus to carry us through the future days. The Lord has been good to us in sending us gifts through the children of America. We thank God, and we thank the children of America and the Po Ai School. We ask that Pastor Wingert pray for us."

Photo at top right, boy by center arrow: I am a Cantonese. I am nine years old. My father used to be a public servant on the mainland. He was arrested by the Communists and accused of being a reactionary. He was examined every day under strict supervision. He could not be free. Through all kinds of suffering he was able to escape to Hong Kong. We are now living in a resettlement area. We are seven in our family. My father does hard work. In our hardships we have received the gifts from the American children. We surely thank God."

The love of Christ constrains us to give of our physical abundance to heal hurts of hatred and to share the gospel with the innocent victims of hate. Send a gift today to share in the overseas relief and service work of the church, either through regular church offerings for relief or directly to the Board of Christian Service, 722 Main, Newton, Kansas. Your dollar will provide food, clothing, shelter, and the gospel for someone in real need—maybe one of these orphans in Hong Kong.

Kobayashi Link Letter

Here is a farewell letter from the Paul Boschmans, missionaries to Japan. Accompanying them is William Zehr, photographer, who is being sent to Japan by a lumber company. As he has opportunity, he will take pictures of our Japan mission work.

Dear Christian friends:

We left Kobayashi Dec. 29, 1957, for Formosa to see our sister Martha Boschman before setting sail for Amerca. Upon arrival in Seattle we learned that Grandmother Bartel had passed away while we were enroute. After about a month in Aberdeen, Idaho, we motored to Petaigan, Sask., to visit with the other side of the family.

Ideally missionaries on furlough spend a third of their time resting, one third studying, and the balance speaking in our churches. We discovered that our churches at home have a real love for missions and do love their missionaries. We traveled 25,581 miles, spoke 203 times at 78 General Conference Mennonite churches, retreats, and schools to a total audience of 28,009. All this has been a rich and blessed experience for us. Many have clasped our hands and said, "I am praying for you and your work." A number have volunteered to enter the harvest fields of the Lord, and still others have covenanted to do more for the total work of the Lord in a financial way. We praise God for our churches!

Since I had not finished my seminary training before going to Japan, I received special permission to spend a year at Mennonite Biblical Seminary, enabling me to graduate in May 1958. This year of study has been most worthwhile for all of us. . . .

Recently we received rigorous medical examinations. We praise our Father for granting us good health, making it possible for us to return to Japan for another term of service. I have been given a special assignment by our Board of Missions to assist William Zehr in filming our mission work in Japan. After the completion of this work, we plan to spend some time in the Kobe language school before again taking up evangelistic work at Kobayashi.

We wish to thank all of you for your part in making our furlough a rich, blessed experience. Will you pray for us and all our missionaries, even more than you have in the past? We cannot do our work without you. Pray for our health, our safety while traveling, and for wisdom and spiritual power to witness boldly and lovingly for our Lord. Pray also for the film work that is to be done, for brother Zehr and those that will assist him.

*Ed Reddick**

They Dared To Stay

God moves in a mysterious way, His wonders to perform

SUCH a wonder is Woodlawn Mennonite Church set in the teeming metropolis, Chicago, midst the tensions, traumas, and human dilemmas, characteristic of that city's South Side. A few years ago I would undoubtedly have said "No" to an invitation to become a member of Woodlawn's family. Why should I, when I could enjoy myself so much more in the comfort and complacent isolation of student life in a "nice" environment. Yet it was to Woodlawn that I came one Sunday morning last March—I came, I saw, and it conquered me.

There was something unique about Woodlawn—and it wasn't its beardless Mennonite congregation. There was something challenging about its refusal to budge when other churches were in an accelerated race against time to serve suburban America. Who would stay to face the stark, gaunt realities of America's changing neighborhoods in her inner cities? Woodlawn said it would.

Because of this affirmation I found something comforting about that group of Mennonite Biblical Seminarians who refused to be cast down by the responsibilities of their precarious roles in a changing neighborhood, where 20,000 people huddled in a massive jungle of apartment houses and slum tenements. Yes, there was something penetrating about those who chose to see God's will enacted in the faceless and nameless black ghetto that surrounds the church.

Our associate pastor called it a "prison." He was right. A short walk just two blocks north of the church revealed this with poignant adequacy. Again I was struck by the fact that the workers were white youth, mainly of rural backgrounds, seeking to work with and not for a vast number of Negro people who were within reach of the church's ministry—and that the associate pastor, not yet twenty-seven years of age, was a Negro. I was conquered — how could it be otherwise?

Working with these people, whose Teutonic names—Dyck, Franz, Jantzen, Neufeld—rang as strange notes in my ears, I came to know a dynamic and meaningful fellowship which defied all barriers of race or color. People shared at Woodlawn—they shared their meals and their meaning, their experiences and excitement, their ambitions and their anguish, their joys and sorrows.

It was difficult to leave the farm and plunge into a city ministry among new circumstances. But they came, and they helped write the Woodlawn story. With them came the sense of community which they brought from their Mennonite backgrounds into the survival struggle which marked the lives of so many people in Chicago's South Side. It was a privilege to work with my new Mennonite brothers and sisters.

Then came summer, and as special church worker I was to learn the thrill of working in three different capacities around our church community. I was to share experiences with six fine and inspired young ladies who comprised our Voluntary Service Unit. These were collegians who brought not only their skills but their whole selves into an unfamiliar situation.

Taking a chance, you ask? Yes, they were taking a chance—taking a chance on the lives which they were to transform and the attitudes which they were to change, taking a chance on the response which they were to receive as a result of their deep concern for those with whom they labored. I watched them as they transformed attitudes and lives, as they broke through the apprehensions of those who wondered just what they were doing on Woodlawn Avenue.

I shall never forget the day I first met them and wondered, "Will we get along, now that we're here together"? (I worked and ate with the VSers). Nor will I forget the last evaluation session, six weeks after we had first met. There had been no complaint of each other's work, no unco-operative spirit. Present for the session were our two close companions, Pastor and Mrs. Franz, whose counsel and example had meant so much these forty-two days.

Pastor Harding, as he had done so many times previous to that Tuesday night in late July, probed our hearts for a decision. He challenged us to become "quiet fanatics," and indeed to know no peace until we had returned to Woodlawn, or other "Woodlawns," permanently. Our VSers prayerfully listened. Then we meditated. And we prayed—earnestly, silently.

Quiet fanatics, like Hubmaier and Grebel—the type of fanatics who dared to live the vision of Paul in Romans 12. Men, who like Menno Simons, sought to transform the world about by the power of Christ within. Quiet fanatics who dared to live radical Christian lives. These were not ordinary men.

It was Shaw who told us that Jesus died on a stick (not in bed, warbling sweet homilies), and he who would follow the master must never carry that stick as a crutch *but must bear it as a cross.*

God grant you that privilege.

**Ed Riddick is a Negro Baptist graduate student at the University of Chicago's Divinity School. During the last school year he became associated with the Woodlawn Mennonite Church, and during the month of July he was engaged full time for Bible school, recreational, and maintenance work.*

Conrad Grebel and the Swiss Brethren

Among our spiritual ancestors
is a young man of good education and powerful family
who chose to follow the way of peace

*by Delbert Gratz**

The Grossmuenster Church at Zürich, where Zwingli preached and the Swiss Brethren worshiped.

HAVE YOU ever wondered who your spiritual ancestors were? Who was it that led you to a saving knowledge of Christ? Who was it that led that person or persons in this same path, and likewise back to early Christian times? If you are a Mennonite and live east of the Mississippi River, you would likely be able to trace your spiritual lineage back through the early Swiss Anabaptists. There are also some Swiss Mennonite churches in the western part of the United States.

The Mennonites from Switzerland originated principally in the two city-states (now called cantons) of Zürich and Bern. From there they spread over the rest of Switzerland and the southern part of Germany.

Less than two hundred years after the origin of the Zürich Anabaptists they became extinct. The persecution there was very hard and lasted long without a letup and so forced those not imprisoned to leave. In Bern persecution was by spells. A few were able to live through these trying experiences. The congregation near Langnau, Switzerland, can justly claim being the oldest Mennonite church in the world, it having been founded in 1525.

The person who is considered the main founder of the Anabaptists in Zürich is Conrad Grebel. It is not easy to trace the career of a person who lived so long ago. The records telling of his life are few. He lived from 1498 to 1526, a scant twenty-eight years. It was during the last three years of his life that he led a group of earnest Christians who sought to re-establish Christianity as it had been practiced by the early apostles.

Conrad Grebel was born into one of the leading families of Zürich. For a century and a half the Grebel family had been one of a small group of wealthy patrician families who had for years directed the political, economic, and military affairs of the city. The most influential of all the Grebels was Jakob Grebel, Conrad's father. He had been a magistrate for thirteen years and then served as a representative of Zürich at most of the meetings of the Swiss Confederacy, as well as a representative in important Swiss and foreign negotiations.

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*Librarian, Mennonite Historical Library, Bluffton College, Bluffton, Ohio

Jakob Grebel's children were given every advantage that wealth and prestige could bring. The daughters married prominent men. One son, Andreas, became a courtier in King Ferdinand's court in Vienna, and Conrad was sent to the best universities of the time — Basel, Vienna, and Paris.

As a youth, Conrad Grebel attended Latin School in the cathedral in Zürich. In October 1514 he entered the University of Basel, where he was introduced to the world of humanist learning and living. He was not here long when his father transferred him to the University of Vienna, as he had secured for him a four-year stipend for this from the Austrian Emperor.

In 1518 Conrad's father got a scholarship for him at the University of Paris. Here he spent two further years in study. In his schooling he had come in contact with a type of humanism that promoted the liberal arts. He learned Hebrew, Latin, and Greek, and learned to appreciate the great classic writers and scholars. But he did not acquire any new religious insight, and remained in the traditional Catholic Church.

After leaving school he married a girl who was below his social status. His parents opposed this and broke relations with him because of the marriage.

Grebel became acquainted with Ulrich Zwingli, the Catholic priest in Zürich. Zwingli was a powerful preacher and had a program of reform for the church which appealed to him. From existing correspondence, it appears that in the spring of 1522 a real change took place in the life of Conrad Grebel. He became deeply interested in Zwingli's reform ideas and the progress of the evangelical cause in Zürich, and it appears that he had a real conversion experience. Conrad Grebel soon became a leader of the young men who joined in Zwingli's support. Felix Manz, a young student from Zürich who returned from Paris, became another ardent supporter of Zwingli and a friend of Grebel.

In October 1523 a debate was called to put pressure on the Zürich council to do away with the mass and the worship of images. Zwingli spoke emphatically for this change but when he saw that the council was not ready for this radical step, he retreated rather than break with the council. The mass was not abolished until May 1525.

Grebel was against this compromising attitude and felt that the state should not dictate in matters of faith and worship. Grebel and his friends were shocked and dismayed, feeling that they had been betrayed by their leader. Those who believed as Grebel met frequently for fellowship and Bible study. They sought allies outside of Zürich, but to no avail.

The final break with Zwingli came over the question of baptizing infants. The issue really was whether the church includes the entire population by birth and infant baptism, or whether it was to be an organization composed only of adult believers who were willing to be real disciples. Private discussions with Zwingli availed nothing. Grebel and his friends asked for biblical proof that infant baptism was commanded, but got no direct answer.

It was finally decided to have a public debate on January 17, 1525, to be followed by a decree from the council on the matter. Leaders of the dissenting group were Conrad Grebel, Felix Manz, and George Blaurock. The outcome was two mandates from the council ordering a complete cessation of activity by their group, forbidding their Bible study meetings, and ordering all infants to be baptized.

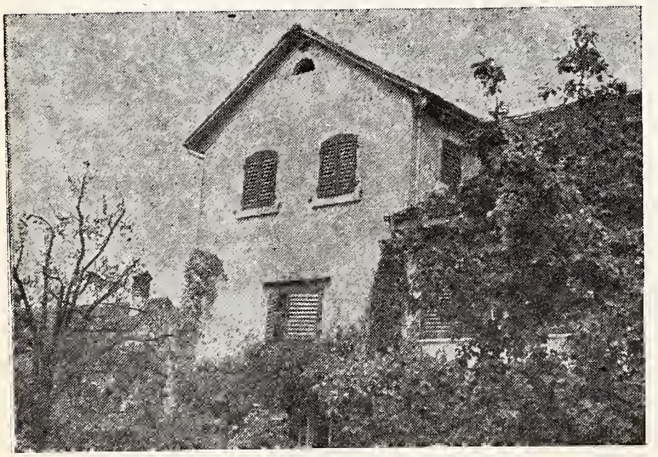
But Grebel and his friends would not compromise. They felt that they had taken the Scriptural position and were not willing to turn away from it. They called each other brothers, so referred to themselves as Swiss Brethren. Their opponents called them Anabaptists, since they rebaptized those who had been baptized as infants.

A few evenings later they met, and under divine guidance adult baptism was introduced, with Grebel performing the first baptism. They left the meeting with a sense of divine mission. They taught and preached and urged men and women to join them in this new fellowship. The time was ripe for these new ideas and many joined. The Zürich council called upon the other Swiss states to help stop this heresy. But it was not until 1700 that it was stamped out in Zürich.

Conrad Grebel spent some time preaching in the vicinity of Grüningen just east of Zürich during the summer of 1525. He met with success, working much with village pastors. In October 1525 he was imprisoned with Manz and Blaurock, but after six months' imprisonment they were able to escape, and at once resumed their preaching activity. Grebel had some copies printed of his ideas of baptism.

The imprisonment had broken his health. He sought to recuperate from his ordeals by going to Maienfeld in the canton of Grisons, where his older sister lived. But shortly after he died of the plague about July 1526, bringing to a close his short time of intense activity for a renewed church.

Through his Bible study, Conrad Grebel felt that the church should be made up only of those who through hearing and acceptance of



The Segrist house in Zollikon, a suburb of Zürich, where early Anabaptists met 1527-30.

the Word of God, and who through conversion and renewal of life in the individual, unite together into the body of Christ. The church is then a true fellowship of the brethren in life and suffering. Grebel felt that the existing world order must be changed. He felt that the way this must be done is to win members from ungodly society to the brotherhood of the church. By keeping the church pure it is to be a shining light in the midst of the darkness of sin.

But never does the church have the right to rule society from without or to attempt to control the civil authorities. He demanded complete nonresistance, the complete abandonment of the use of force and of the taking of human life. He believed Christians are denied the right to participate in state functions, since the magistrates are compelled to use force and take life because the state is based upon the sanction of force.

Conrad Grebel insisted on exercising Christian brotherhood in economic relationships. He sought to make this inner spiritual life effective in the daily experience of the Christian believer, to trust God for one's needs to be met, to love the brethren, to separate from the world and sin, and to live a life of holiness.

Derived from the idea of discipleship was the insistence that the new church be composed only of truly committed and practicing believers. This was in contradiction to the state church where everyone was a member by virtue of birth. The Anabaptists thus became the first free church, free from all of the encumbrances that alliance with the state involved.

Though Conrad Grebel was born a patrician, became a humanist, and followed Zwingli, he was not afraid to strike out anew, follow New Testament teachings, and become one of the truly great prophetic spirits of Christianity.

Eighty-five in General Conference Summer Service

Arizona: *Oraibi*—Albert L. Jantzen, field supervisor; Lois Jean Claassen, Beatrice, Neb.; Truman Diener, Hillsboro, Kan.; Mrs. Venora Diener, Hillsboro, Kan.; Doris Lee Enns, Inman, Kan.; Irma Neufeld, Inman, Kan.

Assiniboine Camp: Headingly, Manitoba—Ernest Wiebe, field supervisor; Arthur G. Peters, Aberdeen, Sask.

Chicago: 4614 Woodlawn Ave.—Delton Franz, field supervisor; Melita Goertzen, Harrow, Ont.; Anna Kreider, Wadsworth, Ohio; Delores Oiler, Marion, Ohio; Birdie Preheim, Hurley, S. D.; Elaine Teichroew, Mountain Lake, Minn.; Dianne Waltner, Hurley, S. D.

Eloy, Arizona — Glen Habegger, field supervisor; Leona Driedger, Waldheim, Sask.

Fresno, California—Peter Ediger, field supervisor; Dorothy Miller, Hurley, S. D.; Kathleen Waltner, S. D.

Friedenswald Camp: Cassopolis, Michigan—Dan Graber, field supervisor; Phyllis Bixler, Dalton, Ohio; Leonard Kreider, Wadsworth, Ohio; Eleanor Loewen, Abbotsford, B. C.; John Mutschelknaus, Sugarcreek, Ohio; Dilores Rempel, N. Newton, Kan.; Lynette Schmidt, Newton, Kan.; Mrs. Bertha Voth, Newton, Kan.; E. D. Voth, Newton, Kan.

Gulfport, Mississippi—Orlo Kaufman, field supervisor; Ardis Fliginger, Hurley, S. D.; Marlys Harder, Bingham Lake, Minn.; Lois Heidebrecht, Inman, Kan.; LaVerle Kaufman, Marion, S. D.; Esther Schmidt, North Newton, Kan.; Willie Parker, Gulfport, Miss.

Idaho Teen-age Work Camp: Aberdeen, Idaho—Earl Moser, supervisor; Rachel Becker, Aberdeen, Idaho; pastor Walter Dyck, Aberdeen; Linda Frantz, North Newton, Kan.; Sarah Ann Froese, Inman, Kan.; Donald Goering, Pretty Prairie, Kan.; Lois Harder, Whitewater, Kan.; Eva Hoebert, Newport, Wash.; Anita Janzen, Swift Current, Sask.; David Regehr, Inman, Kan.; Larry Regier, Henderson, Neb.; Howard Schrag, Pretty Prairie, Kan.; Joyce Schmidt, Inman, Kan.; Anne Schroeder, American Falls, Idaho; Richard Stucky, Moundridge, Kan.; Ronald Stucky, Moundridge, Kan.; Velma Teichroew, Mountain Lake, Minn.; Sandra Toews, Waldeck, Sask.; Larry Wilson, Gridley, Ill.; Melvin Schmidt, Canton, Kan.

Kansas City—Stanley Bohn, field supervisor; Elsie Flaming, Peabody, Kan.; Donna Froese, Inman, Kan.; Virginia Heidebrecht, Inman, Kan.; Norma Nickel, Hillsboro, Kan.

Koinonia Farm: Americus, Georgia — C. Conrad Browne, field supervisor; Marvin Kehler, Abbotsford, B. C.

Mennonite Youth Farm, Rosthern, Saskatchewan — Isaac Unger, field supervisor; Betty Jane Barkman, Hillsboro, Kan.; Linda Friesen, Hillsboro, Kan.; Grace Kershaw, Toronto, Ont.; Carol Jean Schmidt, Buhler, Kan.; Tina Schultz, Swift Current, Sask.; Muriel Thiessen, North Newton, Kan.; Anna Wiens, Yarrow, B. C.

Mennoscah Camp: Murdock, Kansas—Peter Bartel, field supervisor; Kay Ann Schrag, McPherson, Kan.

Montana, Lame Deer — Donavin Diller, field supervisor; Arlis Hege, Aberdeen, Idaho; Maurice Limberhand, Lame Deer, Mont.; Edith Neufeld, Chicago, Ill.; Mrs. Barbara Senner, Seattle, Wash.; Edward Senner, Seattle, Wash.

North Battleford, Saskatchewan—Peter Retzlaff, field supervisor; Leila Jean Depeel, Candle Lake, Sask.; Mary Dyck, Osler, Sask.; Anne Hein, Osler, Sask.; Agatha Heinrichs, Glenbush, Sask.; Eileen Newdorf, Rosthern, Sask.; Rosemary Pauls, Dalmeny, Sask.; Anne Peters, Osler, Sask.; John Rempel, Sardis, B. C.

Oklahoma, Clinton — Herbert M. Dalke, field supervisor; William Busenitz, Whitewater, Kan.; Virginia Claassen, Whitewater, Kan.; Hermine Denz, Newton, Kan.; Julia Entz, Valley Center, Kan.; Lucille Entz, Peabody, Kan.; Hendrikje Martens, Newton, Kan.; Kathryn Pauls, Inman, Kan.; Maretha Risingsun, Busby, Mont.; Elsie Ann Stucky, Moundridge, Kan.; Elizabeth Ann Voth, Inman, Kan.

Paint Rock, North Carolina—Harry Spaeth, field supervisor; Lucile M. Bohrer, St. Louis, Mo.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

WHENCE CHRISTIAN NURSING EDUCATION? (continued from page 517)

probably would save cost to the hospital and patient but might result in a tremendous shortage of registered nurses, even greater than the one which exists today.

The second alternative is that of possibly shifting to a licensed practical nurse program, where the attempt is made to turn out a good bedside practical nurse who will be a helper to the registered nurse. The registered nurse in this second program would then become the nurse administrator and the head nurse, using licensed practical nurses largely to assist her in carrying out the program of patient care. This program would not, of course, provide additional professional nurses.

A third alternative would be to procure state assistance in raising funds for nursing education. Such a program is proposed at the present time in the state of Illinois, where legislative help is sought in passing a bill to provide scholarships payable to the school of nursing up to their maximum tuition and costs, in order that they can maintain the high quality of education, without taxing patients alone as a special group who happen to be unfortunate enough to be hospitalized.

Responsibility of the Church?

Another alternative, and one which must be considered carefully by the Christian sponsoring groups, is that of considering the school of nursing as an educational institution deserving of church support on a broad basis. It would be a program similar to the foreign missions or national missions enterprises of the church, and would be a part of the regular benevolence giving of church members throughout the constituency of the church. In addition, of course, local funds and local benevolences of other sorts would still be sought, but the main emphasis would be that of Christian giving and Christian education within the school of nursing.

The challenge is before us today. Unless the church is able to help substantially in meeting the costs of schools of nursing under its sponsorship, it will be impossible for these schools to maintain themselves for any length of time into the future. There is a tremendous need today for dedicated and qualified nurse educators. Such educators will have to come from people who have completed their nursing education, and who have gone on to take additional college work to qualify them for such educational responsibilities. Only in this way will the Christian school of nursing be able to survive, and not be swallowed up by the mass production schools of nursing, largely without a soul, which are springing up of necessity all over the land.

It is up to the individual Christian to see that the schools of nursing remain truly Christian because of the devotion of people to the cause for which these schools were founded, that of developing Christian nurses who could give service to patients in such a way that Christ could be seen ministering to their individual needs.

our schools

FIRST MEDICAL TECHNOLOGY STUDENTS GRADUATE

The first students to complete their course of study in the Bethel Deaconess Hospital school of medical technology will receive their diplomas at a graduation banquet August 28 at the Hotel Ripley in Newton.

The graduation banquet will take the place of a public graduation service and will be attended by instructors in the school, the hospital administration, and the graduates. The graduates are Helene Klassen and Ruth Klassen, both of Leamington, Ontario. With the completion of this laboratory course at the hospital, both graduates will also complete the requirements for the bachelor degree at Bethel College. Helene will be granted an A.B. degree in Natural Science, and Ruth will receive the B.S. degree in Biology.

Both graduates had attended Bethel College to complete the necessary prerequisites for entering the school of technology at the hospital.

NURSES TO RECEIVE DIPLOMAS

Twenty-one seniors in the Bethel Deaconess Hospital school of nursing will receive their diplomas in graduation exercises set for September 6 at 8 p.m. in the First Mennonite Church of Newton.

Dr. Harry K. Zeller, Jr., well-known preacher and lecturer of McPherson, Kan., and pastor of the Church of the Brethren there, will deliver the commencement address. Doctor Zeller has held various positions of leadership and service in both church and community. He has traveled abroad and is this summer on a trip to Europe including a tour into Russia.

Other graduation activities for the class include the senior banquet August 29 in the Fellowship Hall of the Sister Frieda Memorial Chapel. The class night program is scheduled for the evening of September 3, also in fellowship hall. On August 26 and 27 the class will take state board examinations in Topeka.

Members of the class are Mary Lou Bond and Rachel Ensz of Beatrice, Neb.; Sharon Boshart of Cucamonga, Calif.; LaWanda Franz, Renetta Fern Regier, and Marilyn Siemens of Buhler, Kan.; Charlotte Graber of Salem, Ore.; Barbara Hege of Aberdeen, Idaho; Elda Ruth Hiebert of Elbing, Kan.; Jane Holmes of Creighton, Neb.; Grace Jantzen of Oraibi, Ariz.; Joleen Kaufman of Windom, Kan.; Janice Klassen and Anna Grace Wiens of Inman, Kan.; Marilyn Kliewer of Mountain Lake, Minn.; Margaret Koehn of Newton, Kan.; Paula Lichti of Walla Walla, Wash.; Mamie Schrock of Hutchinson, Kan.; Lois Unruh of Hillsboro, Kan.; Velma Vogt of Moundridge, Kan.; and Kay Woelk of Abbotsford, B. C.

A number of the graduates will continue their education, while several have accepted positions either in hospitals in their home communities or at Bethel Deaconess Hospital. Some will also be married soon after graduation.

Friends of the graduates and the school of nursing are cordially invited to attend the commencement service.

GIFT AND FELLOWSHIP DAY

The thirty-first annual Gift and Fellowship Day for the benefit of the Bethel Deaconess Hospital and Bethel Home for Aged, sponsored by the women's auxiliaries, will be held Tuesday, August 26, on the lawn at the Home for Aged. The evening program will feature music by the Newton concert band under the direction of Frank Malambri of Halstead, as the band presents the final concert of the summer season at 8 p.m.

At 5 p.m. the ladies of the auxiliaries will conduct a bazaar and food sale. They will also serve a lunch and receive gifts for the needs of the hospital and home for aged.

Chester E. Peterson, Newton city manager, will be chairman of the evening program, and Harold E. Jensen, pastor of the United Presbyterian Church of Newton, will speak during the intermission of the concert.

MCC news and notes

MENNONITE LEADERS ATTEND BRETHREN ANNIVERSARY

GERMANY—Two hundred and fifty years ago Alexander Mack and seven of his friends were baptized in the Eder River near the little village of Schwarzenau in central West Germany. This marked the beginning of a pietistic movement which is the Church of the Brethren today.

On August 6 the Brethren church celebrated its 250th anniversary at the historic site of its origin. Hundreds of visiting Brethren congregated in the peaceful valley for a few days of prayer, meditation, and a renewing of the vision that once came to the few seeking spirits who found refuge there.

Three American Mennonites, Orie Miller, H. S. Bender, and Peter Dyck, attended the celebration at Schwarzenau. In an excerpt from Brother Miller's diary we read:

"Perhaps 300 American Brethren had come; the local community and area were well represented. Dr. W. A. Visser't Hooft, General Secretary of World Council of Churches, gave the main address. M. R. Zigler, director of Brethren Service Commission in Europe, served as moderator. Church and community officials shared greetings, histories, remembrances, and rededication.

"Our own brotherhood's somewhat parallel history, the friendship and peace witness, and other common ties between our groups made attendance today a moving experience."

VS PROJECT ENVISIONED IN CALCUTTA

INDIA—"In Calcutta you are constantly living at the raw edge of humanity," says Helen Benedict, wife of C. Edward Benedict, MCC director in India.

"Once you have witnessed the dire circumstances of the refugee and have made his suffering your suffering, the urge to help makes you frustrated with softer living. We can hardly wait to get back."

Mrs. Benedict has been granted a brief furlough and is presently spending a few days at Akron. For the past year her husband has been on loan to Church World Service and was acting director of its five million dollar surplus supplies program in New Delhi. Mrs. Benedict was office secretary, corresponding with about 330 contact centers where supplies were being distributed. Late this fall, the Benedicts will be joining the William Voths who left for India recently to reestablish an active relief and rehabilitation program in Calcutta.

One new but important aspect of this program will be the attempt to recruit volunteers from the local Indian church. Milk bars for free milk distribution to refugees are to be set up. Indian Christians could help not only with these distributions but with positive follow-up work, growing directly out of contacts made during distributions.

"How else is the Indian church to get the vision, to experience the joy of giving?" asks Mrs. Benedict. She commented on the Indian's unwillingness to give, but explained that this is the direct result of the continual struggle to make a living.

ORIE MILLER ON SECOND VISIT

RUSSIA — Orie Miller, homeward bound from an MCC commissioner trip that took him to the East and Europe, is currently visiting Russia.

Peter Dyck had planned to go on this trip also. However, his visa did not arrive in time for him to accompany Brother Miller.

CORRECTION

In the May 2 issue we erroneously reported that Jakob I. Zhidkov was dead. Zhidkov is president of the All-Union Council of Evangelical Christian Baptists in the Soviet Union. He was the leader of the Russian Baptist delegation to America in 1956.

On July 30 H. S. Bender sent word from Germany that Zhidkov is very much alive, and that he met and spoke with him personally in Berlin. When Brother Bender jokingly remarked that he thought Zhidkov was dead, the latter quipped "I was resurrected!"

WESTERN DISTRICT CONFERENCE PROGRAM

October 19-21, 1958 at Memorial Hall, North Newton, Kansas

SUNDAY

7:30 p.m., Young People's program: address by Dr. Jesse H. Ziegler.

MONDAY

Morning session: reports of Executive Committee and election of officers.

Afternoon session: message by Walter Gering; report of the Education Committee and election; report of Bethel College and election of Board member; report of Deaconess Committee; report of the Committee on Welfare Institutions and election.

Evening session: report of Mennonite Biblical Seminary; report of the Conference Secretary; report on church extension; message by Walter Gering.

TUESDAY

Morning session: report of Peace and Service Committee and election; report of the Board of Trustees and election; report of the Charity Committee and election; report of the Social Concerns Committee; report of the Urbanization Study Committee.

Afternoon session: memorial service; report of the Home Missions Committee and election; message by Walter Gering; report of the Resolutions Committee.

Music will be furnished for the various sessions by churches in the area.

jottings

CONSTITUTION ADOPTED

Denver Fellowship, Denver, Colo.: Work in the new church in Denver has now been going on for ten months. Looking back, we can see that we have come a long way in establishing a church. Yet we can also see that the road ahead is longer. We were greatly encouraged by a visit of the entire Western District Home Missions Committee in May. In June we took a big step toward establishing our work more firmly by adopting a Constitution and Statement of Faith that will be used until we feel ready to organize officially as a member church of the General Conference Mennonite Church. On June 29 we organized according to the new Constitution. John Goering was elected moderator; Karl Ratzlaff and Elmer Flickinger, deacons; Alfred Baum and Harry Nachtigal, trustees; Marvel Siemens, secretary; Abe Nikkel, treasurer; and Mrs. Orletta Goering, church school superintendent. On July 16 we were pleased to have brother and sister Leland Harder visit our group and speak to us. He was representing the Board of Missions and showed slides designed to help us understand the many problems involved in establishing new Mennonite churches in cities. On July 20 we held a one-day retreat in Genesee Mountain Park. Morning services were held, followed by a picnic and hiking. A vesper service was held at 4:00 p.m.—Mrs. W. E. Gehring, corr.

SALZMAN ACCEPTS CALL

Flanagan Church, Flanagan, Ill.: The Children's Day program was given Sunday morning, June 1, after Sunday school, as we had no minister. Marvin Zehr, who is serving us for the summer, graduated from Bluffton College June 2. Pastor Zehr delivered his first message to us June 8. In the evening Henry Epp of the Seminary spoke and showed slides of the Seminary work. June 15 brother Earl Salzman of Nappanee, Ind., worshiped with us and gave the message, after which a basket dinner and afternoon of fellowship was enjoyed. Brother Salzman has accepted the call to serve our congregation for a period of three years. He will assume the charge by September 15. A daughter, Judy Ann, was born to Mr. and Mrs. Lyle Zehr on June 19. We have started a special series of study on church discipline following our Christian Endeavor. Our community was shocked and saddened July 24 by the sudden and tragic death of one of our most faithful members. Marvin Albrecht, 43, was instantly killed in a tractor accident. He was one of the church trustees and often served as a Sunday school teacher.—Mrs. Walter Porzelius, corr.

FIRST SUMMER BIBLE SCHOOL

Brandon Mission, Brandon, Man.: The first summer Bible school was conducted at our mission July 21-August 1. Of the 51 children enrolled, 34 were from non-Mennonite homes. The teachers were Elizabeth Friesen, Arnaud; Mary Zacharias, Winkler (at present in the Brandon MCC Unit); Mrs. Elfrieda Dyck, Brandon; Nettie Unrau, Altona; Stanley Loepky, Halbstadt. Approximately sixty parents and friends attended the closing program on the evening of the last day. After songs, Scripture verses, and quizzes by the children, the film *My Brother* was shown. In it the message of brotherly love and understanding was dramatically portrayed. A comment by one mother, "Now my children say we must give thanks before meals," is evidence that the Lord added His blessing to this work.—Henry Isaac, pastor.

CHURCH RETREAT

Lorraine Ave. Church, Wichita, Kan.: Pastor Stoneback's family and Mrs. Stoneback's father vacationed in Pa., returning the beginning of Aug. Omer Galle brought us the message assisted by J. H. Langenwalter. E. G. Kaufman spoke to us July 27. Our church retreat at Camp Mennoscah was well attended July 3-4. The general theme was "The Individual and the State." The youth group with their play gave a very vivid portrayal of a bomb attack on a city and its effect, showing that it is hate and fear that make men fight, and the one way to overcome it is love of God and our fellow man. Speaker for the retreat was Russell Mast, who used as his topic "Conscience": how we must Christianize it. Friday his theme was "The American Dream"; the principles of this dream are sovereignty of God, belief in the importance of individual freedom of religion. Many stayed for the night. Breakfast was served by the Boy Scouts. A total of 114 Christmas bundles have been prepared by our church group: 42 girls' bundles and 72 boys' bundles.

GUEST SPEAKERS

Butterfield Church, Butterfield, Minn.: We were privileged to hear Montana missionary Malcolm Wenger and his Indian friend John Stands-in-timber on Wed. evening, June 25. Open communion was observed Sun. morning, June 29. Grace Bible Institute representative J. J. Regier spoke on the inseparability of the Bible and the Holy Spirit on Sun. evening, July 6. On the following Thurs. afternoon the Ladies' Mission Society had as guest speaker Emma Linscheid, who is employed in the office of the "Back to the Bible" broadcast at Lincoln, Neb. Rural Bible Crusade representative Norman Erb of Minneapolis, led in devotions Sun. morning, July 13. Sudan Interior Mission missionary-nurse Susan Hooge told of her work in Nigeria, Africa, at our church picnic in the village park, Sun. afternoon, July 20. That evening Bill and Albina Van Antwerp of Minneapolis brought an inspiring C. E. program in music, message, and symbolism. The Brier-Crest Bible Institute male quartet was with us Wed. eve., July 23. Pupils and teachers presented the daily vacation Bible school program in the high school auditorium the evening of July 25.—Willis Linscheid, corr.

ORIENTATION FOR VS UNITS

First Church, Mountain Lake, Minn.: The five Mennonite churches in Mountain Lake were hosts to eighteen young people from the U. S. and Canada June 13-15. These young people are in Voluntary Service under MCC in state hospitals in Fergus Falls and Nastings, Minn. An orientation program was planned for the group June 15. "The Mennonite Hour" with Pastor Hostetler and the men's quartet presented us with an evening program. H. H. Dick brought the morning message June 22, while our pastor attended the Northern District conference at Marion, S. D. June 29 we had our Mission Festival and Children's Day program. Bernard Thiessen was guest speaker. The offering for the day amounted to $1,896.49. Our fall meetings will be held Sept. 14-18, with George Brunk as evangelist. Mr. and Mrs. John B. Heppner of Orlando, Fla., were received into our fellowship July 20. Mr. Heppner comes from the Bethel Church of Mountain Lake, and Mrs. Heppner from the Protestant Episcopal Church in Providence, R. I. An organ vesper recital was given by Kathleen Dick, and Echoes of the Northern District conference on July 20. Church letters were granted to Mr. and Mrs. Peter J. Adrian to join the Methodist Church at Clearwater, Minn., and to Mrs. Lyle Monson, who is joining the Zion Evangelical Church in Salt Lake City, Utah. Our S. S. attendance has been over the 300 mark five times since we have moved into our new church.—Mrs. Sam Quiring, corr.

VOLUNTEERS HELP IN DVBS

Waters Fellowship, Copper Cliff, Ont.: On April 24 the Young People presented a play, *He Came Seeing,* based on John 9. May 11, Mother's Day, the Sunday school held open house for parents and friends of the S. S. pupils; 88 were present that morning. A dedication service for children was held May 4; seven children were presented by their parents. As an avenue of outreach and attempt at getting better acquainted, a bean supper was sponsored by the Ladies' Group of the church, to which many responded. Beginning in June the morning worship service has been conducted preceding the Sunday school hour. The two vacation months here in Canada have been filled with vacation Bible school work. A two-week school was held at Waters with an enrollment of 94 and an average attendance of 73. Four young ladies from the Niagara United Mennonite Church assisted in teaching: Rita Boldt, Martha Dyck, Margaret Heinrichs, and Lydia Neufeld. This help was much appreciated. Four one-week schools were held in neighboring towns and communities during July and August under the direction of Thomas Martin, assisted by Frieda Reimer, Marlies Dick, and Louise Reimer, Vineland, Ontario. A major part of the support for these schools came from the Stirling Avenue Church, Kitchener, Ontario, Wilfred Ulrich, pastor. On July 5 and 6 Leland Harder, Elkhart, Indiana, visited in the community, spoke, and showed pictures; all were glad for his visit. During the summer months a well has been dug and a septic tank installed in preparation for a pressure system in the church. The seeding of a lawn around the building is planned for early fall.—Corr.

SUMMER BIBLE SCHOOL

Upper Milford Church, Zionsville, Pa.: We were happy to have Vernon Neufeld in our pulpit. Forty-five children were enrolled in our summer Bible school, divided into five classes. Instructors and teachers did a fine job, and it was an inspiring and pleasant experience. Mr. and Mrs. Harry Mohr celebrated their sixty-seventh wedding anniversary on July 4. The thirteenth annual pilgrimage to the Dillingersville School was held June 29 with afternoon and evening programs. Our pastor brought the sermon in the afternoon. We are looking forward to our Sunday school picnic at Milford Park. Many of our young people are attending the retreats at Men-O-Lan.—Mrs. John Rheinhart, corr.

GROUND-BREAKING SERVICE

Bethel Community Church, Whittier, Calif.: There was rejoicing in our church on May 25 when we had our ground-breaking service for our new church building. The short and impressive service followed immediately after the regular Sunday morning worship service. The new structure is progressing to where it is now under roof. After the new structure is completed we will continue to use the old buildings for S. S. and C. E. activities. Pastor Hofstetter has been unanimously re-elected as pastor for a three-year term. The young people of the church have been active under the leadership of Pastor and Mrs. Hofstetter. They meet at six o'clock Sun. evenings for light lunch, followed by their evening meeting. They have been sponsoring special Sun. evening programs from time to time. A vacation Bible school was held for children from four years through the sixth grade July 14-25, with an enrollment of 138 and an average attendance of 98. The home of Pastor and Mrs. Lyman Hofstetter was blessed with the arrival of a daughter, Deanne Suzette, on June 6. Our church auxiliaries prepared twenty-two Christmas bundles this year for MCC. Leland Harder was our most recent Sun. evening speaker.—Corr.

YOUTH FELLOWSHIP PROJECTS

Deep Run Church, Bedminster, Pa.: July 28 - August 8 was our daily vacation Bible school; the closing program was held the eve of Aug. 7. Sun., Aug. 3, our speaker was Mary Schrag, missionary to India. Sat., July 19, the Women's Missionary group prepared a meal for the guests of the Home for the Aged at Frederick, and on July 19 and 24 the ladies helped at Men-O-Lan. Our monthly C. E. and Youth Fellowship programs were held Aug. 10. Our Youth Fellowship is now in the process of making birthday calendars. Sun. afternoon, July 27, the Youth Fellowship had a service project at the Nashaminy Manor Home. A Sunday school picnic was held Aug. 16 at Zion Acres, Souderton. Our pastor had the morning worship service at the Frederick Home Aug. 24.—Corr.

RELIEF FILM SHOWN

Walton Church, Walton, Kan.: The CROP film *The Long Stride* was presented July 20. D. C. Wedel preached in our church July 6. Our Youth Fellowship has exchanged programs with a Newton Presbyterian Westminster Fellowship. A quartet from Grace Bible Institute presented a program June 4. Ervin Foth and John Yoder were honored on Father's Day for meritorious service to the church. Augusta Schmidt, former missionary to India, spoke at Children's Day services in the Peabody Park June 8.—Harold Peters, corr.

Evangelism is not an elective. It is a divine imperative.

So states Jesse M. Bader in the opening chapter of EVANGELISM IN A CHANGING AMERICA. This month the General Conference Mennonite Church made a study of its program of evangelism at a special conference in Goshen, Indiana. We all need to be well-read in this most important area. Among recommended study books are the following:

EVANGELISM IN A CHANGING AMERICA—Jesse M. Bader, $3.00
EVANGELISM FOR TOMORROW—Charles Templeton, $3.00
EMPHASIS IN EVANGELISM—Gen. Conf. Com. on Evangelism, $.25
EFFECTIVE EVANGELISM—George Sweazey, $3.50
EVANGELISM FOR TEENAGERS—Howard Ellis, $1.00

These books are available from MENNONITE BOOKSTORES
Berne Indiana; Newton, Kansas; Rosthern, Saskatchewan

conference notes

SEPTEMBER FOR CHRISTIAN EDUCATION

Following a practice of many years, September will be observed as Christian Education Month throughout the General Conference Mennonite Church. As children and young people return to school and college, and as Sunday schools are reorganized, it is time to think of the church's part in education.

Special bulletins, posters, and pamphlets will be furnished all congregations by the Board of Education and Publication to supplement sermons and special programs featured in the Faith and Life series for September. All deal with some phase of Christian education, including one on church colleges, another on Mennonite Biblical Seminary, and a third on public school education. The fourth bulletin features the work of the Board of Education and Publication.

CHURCH LIBRARY ISSUE

A recent issue of the *Educational News Bulletin,* published by the Board of Education and Publication, deals with the problems of church libraries. Besides reviews of a number of recent books in various fields, several articles discuss the challenge of a library and the problems it faces. Extra copies may be obtained by writing to the Board of Education and Publication, 722 Main Street, Newton, Kansas.

DEVOTIONAL BOOKLET BY CANADIAN BOARD

In January, 1959, the Canadian Board of Education and Publication will publish and distribute a devotional booklet called *Licht fuer den Tag* (*Light for the Day*). The guide will be published quarterly and will devote to each day a page containing a devotional reading, sentence prayer, prayer request, and suggested hymn. Produced in an English edition and a German edition, basically for Canadian churches, it is available also to churches in the United States. Club subscriptions are available for $1.50 per year and single subscriptions for $2.50. Orders may be sent to the Mennonite Book Store, Rosthern, Saskatchewan.

AFTER THE TYPHOON

Susan Martens, missionary nurse in the Mennonite Christian Hospital at Hualien, Taiwan, where the typhoon struck July 19, gives first impressions of the work:

"At present I'm at our hospital in Hualien. Martha Boschman and I are relieving while some of our co-workers are at Taiwan's Missionary Fellowship Conference.

"One year of language study is over. Now I am enjoying the change to hospital work very much. We are filled almost to capacity with patients. Two weeks ago there were a number of empty beds; however there was enough work for all to keep busy because of "Winnie," Hualien's worst typhoon in many years. The one wing of our hospital was rather badly damaged, as well as the other buildings on the compound.

"On arrival here, which was several days after the typhoon, I saw the lawns decked in rainbow hues of blue, green, pink, etc. These were towels, blankets, patients' gowns, and many other things which had been soaked during the typhoon and were now out drying. The warm sunshine was much appreciated.

"These are busy but cheerful people. Helen Willms and Martha Boschman told me the reality of Isaiah 43:2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." They also mentioned how they had attempted to find dry spots for the patients: one bed had two patients, an office desk served as a baby's bed, and the dentist chair and filing cabinet provided sleeping quarters for others.

"Some of our hospital staff had lost their homes but were grateful that they had been protected from severe physical harm. One lady who lost her home was grateful that her Bible had remained dry. There is much to learn from such people.

"My short stay is proving interesting and challenging. Serving as a nurse is most absorbing, but remembering that this is only a means to an end puts a much greater challenge to the task. Perpetually one is faced with the two extremes—the greatness of the task and one's incapabilities. Were it not at such a time that one could resort to the comfort of the Scriptures, one could and would become most disheartened. But God is faithful and He has promised to "perfect that which concerneth us."

Some help to repair typhoon damage has already been sent. Please keep on praying for our missionaries all over the world. They have to face defeats, both spiritually and materially, every so often. Yet they bravely go on with their work.

STORY OF ALTERNATIVE SERVICE

Peacetime alternative service is the theme of the July 1958 issue of *Mennonite Life.* In this issue a series of articles presents the background, operation, and philosophy of peacetime alternative service by conscientious objectors. In concise yet thorough articles the story is told of how the Christian pacifists of the Mennonite Church have given a witness of love in a world of tension, strife, and violence.

Ministers, young people, parents, and youth leaders will find this especially valuable for study and guidance for 1-W orientation, study groups, and discussions.

Copies of the July 1958 issue of *Mennonite Life* are available from the Mennonite bookstores in Newton, Kansas; Berne, Indiana; and Rosthern, Saskatchewan; or directly from *Mennonite Lfe,* North Newton, Kansas. Single copies fifty cents each; bulk orders of ten or more at fifty per cent discount.

into the beyond

Florence Waltner Gering, of Ritzville, Washington, and member of Menno Mennonite Church, Ritzville, was born June 20, 1903, and died after a lengthy illness, July 18, 1958.

Fannie C. Krehbiel, member of First Church, Pretty Prairie, Kansas, was born July 17, 1868, and died July 21, 1958.

Gottholdt Mueller, member of Bethel Mennonite Church, Inman, Kansas, was born August 21, 1882, in Cogelac, Rumania, and died July 22, 1958.

MENNONITE LIBRARY BIBLICAL SEMINARY

SEPTEMBER 2, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

CHRISTIAN PREPARATION FOR COLLEGE

REPORT OF THE STUDY CONFERENCE ON EVANGELISM

editorials

THE STUDY CONFERENCE One of the significant trends in recent years has been the study conference, where representative groups of church and conference take several days to give careful thought and rounded study to some leading issue or problem of our time, that new insights may be gained to help meet these problems.

Three years ago a study conference was held in Chicago on "The Believers' Church." Out of this grew revived interest in the place and work of the church and the problems she faces. One tangible result was the book *Studies in Church Discipline.* A Study Conference on Evangelism was held recently at Goshen, Indiana. With representatives present from far and near a careful study was made of the whole broad field of evangelism, and how it may best become operative in our churches.

BLESSED ARE THE PEACE*MAKERS* That grand Beatitude which we prize so highly needs to be given new attention. It does not say, "Blessed are the peace*wishers,* or the peace*keepers,* or yet the peace*lovers.*" It says "Blessed are the peace*makers.*"

To make something valuable or durable requires thought, effort, and action. We do not build a house merely by wishing we had one. To produce crops we must work hard, as every farmer knows. To prepare a good meal requires work. We do not make the simplest objects without some plan and then action. Activity is necessary in making anything.

To be a peacemaker requires more effort and hard work than we have so far been willing to give to it. It means far more than dreaming or wishing peace. Peace must be *made,* and that requires time, effort, and definite action on our part. We must be fellow laborers with God in this great task, for peacemaking is God working through us who are willing to co-operate.

BACK TO SCHOOL Once again children and youth are making their way back to the classrooms of the land, whether in the grades or in high school, college or graduate school.

The influence of the schools—or the teachers in the schools—is tremendous. Not only is knowledge of one kind or another imparted, but of great importance is the moral influence of the ones who are in daily contact with the youth. What a powerful part the teacher has to play in directing the character of those in his charge.

The article in this issue concerning Christian preparation for college should be helpful for a clearer insight into college problems. Especially should the church have a proper understanding of the college student and prove a help in his times of need and decision.

in this issue

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Photo by H. Armstrong Roberts

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of things to come

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Sept. 11—Registration, Mennonite Biblical Seminary, Elkhart, Ind.
Sept. 28—Dedication of new Seminary buildings, Elkhart, Ind.
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
November 9—Conference-wide Peace Sunday

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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where are you going?

*Ronald Krehbiel**

IT WAS one of those unusually hot days as the desert sun beat mercilessly down upon the golden sands in the Sinai Peninsula. It was the kind of a summer day that we would like to spend at the beach or in the cool shade of some tree. On this particular day there was a lone traveler wearily making her way down a dusty caravan road. As she stumbled forward, one could see that this traveler was an attractive young lady, dressed in the customary garb of that particular part of the world. One also observed that this girl was in dire need of water.

What was this girl doing in the wilderness of death where roaming wild animals are just looking for helpless victims to prey upon? where water is so scarce that even the camel with its built-in reservoir often becomes dry at the mouth? Something very drastic must have happened in this young girl's life to make her leave home and take this lonesome road in the wilderness.

As this traveler continued her courageous trek in the desert, she finally came to one of those small life-giving springs called an oasis. Falling exhausted and half unconscious from the heat of the noonday sun she seemed to hear a voice that said, "Hagar, maid of Sarai, where have you come from and where are you going?"

Where have you come from and where are you going? Here are two questions that ring in our ears with deafening vibrations. Where have I come from and where am I going? All of us should at different times in our life stop and ask ourselves these questions.

From Where Have You Come?

As Hagar stopped and looked, she remembered where she had come from. She had come from Abram and Sarai's tents. She remembered how she worshiped gods of wood and stone. She remembered that she was going to have a child by another woman's husband. She remembered how pride had overcome her when she realized that she could have children but Sarai, her mistress, could have none.

Yes, Hagar remembered, but how is your memory? Let us try to refresh it. Remember how ever since childhood we blindly trod the road of ignorance. Oh yes, it is true that we have learned a great deal of truth since our childhood; however, our main efforts have never been placed on learning the truths of God but only on learning the facts of life. For generations many of us have just accepted the traditional religious beliefs of our fathers, too tired to study their beliefs to discover if they were really true. It is probably for this reason that we spend more time looking back from where our fathers have come rather than from where we have come. Let us stop treading the road of ignorance and start walking in the light of understanding.

Another place that we have come from is the country of omission. Have you ever heard the expression, "I was always going to but I just never had the time"? This little expression is the story of our lives. We always wanted to do more for the Lord but we never seemed to have the time. We wanted to work more for racial integration, we wanted to write our congressman about the H-bomb tests, we wanted to object to the re-licensing of the saloon in our town, but we never took the time.

A third place we have come from is the city of materialism. Today in our country the cities are growing by leaps and bounds but they are not growing any faster than materialism. Materialism is a city that has in its population people from every walk of life. There are the rich doctors and the poor ministers, the skilled farmers and the intelligent teachers, the legalistic judges and the loose living thieves. All are increasingly, day by day, being walled in by materialism's narrow boundaries. The sad part of the story is that we seem to disregard these alarming facts and look at them in terms of blessings rather than a danger. Let us all pray that God might help us to see the danger before it is too late.

Where Are You Going?

Now that we have a glimpse of where we have come from, the big question is, "Where are we going?"

That day as Hagar remembered all the wrongs she had committed she realized these were not important now that she knew where she was going. It was at this point that she turned around and started back to Abram's tents and God.

After seeing where we have been and some of the mistakes that we make it is obligatory that we realize these also are not important if we repent of our sins and follow the ways of God. Will we have the insight and courage as did Hagar, the maid of Sarai, or will we continue to follow our habit-formed paths? The decision is up to *you*. Where are you going?

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*Pastor, Community Church, Markham, Ill.

Christian Preparation for College

Early training by parents, encouragement by the pastor, and the willingness of youth to face a challenge are requisites

Roy W. Fairchild

IT is not easy for a parent or teacher of youth to watch the future collegian cross the threshold. The adult suspects, if he does not know, that this new freshman will not be the same person four years from now. There are a few parents and pastors who anxiously hope he will not change at all. One president of a church-related college reports some mothers saying in effect, "Here he is, sir. Take good care of him. Please see that he doesn't get any radical ideas into his head. He's a good boy—keep him that way. We want him back just the way he is."

He will change, but not so much as some professors and fellow students would like, nor so much as some parents fear. How can those who are launching youth into the collegiate orbit prepare them for creative change in the area of faith? for growing up to maturity in Jesus Christ?

Oversimplified Faith

First, they would do well to understand that *whatever faith the freshman brings to college is bound to be oversimplified, unreflective, and somewhat fragile.* The young person simply has not lived long enough to test it. The searching decisions of his life still lie ahead of him, such as vocation and marriage. Pain and anxiety have probably been strangers to the protected youngster. Seldom, if ever, has he been pushed to the point of utter inadequacy in his endeavors. Nor has he brushed with the world's need enough to know that simple formulas do not provide the answers to the problems which confront us in society. One wonders if the "riches of Christ" can ever really be appropriated until persons "have come to the end of themselves." Unless his need and God's action are brought together, the student may worship a theoretical deity but not the living God.

Intellectually, too, a freshman's faith is untested by the fire of *ideas*. It is too easy to say, as some do, "If his faith is real, nothing can touch it," or "If his precollege church school training was intellectually sound, he'll have no trouble." There is some truth in both of these statements, to be sure. However, they tend to ignore the compelling options to Christian faith which are ably articulated in today's university world. Moral relativism, mechanistic determinism, sophisticated hedonism, and atheistic existentialism are faiths to which countless students are drawn, at least temporarily. As Christians we must confront these intellectual opponents squarely. An increasing number of teachers, chaplains, and pastors on our campuses can do this.

Most of us would not want our offspring to be insulated from the real issues and various faiths of today's world. We would choose such exposure rather than the "protection" granted by the dogmatic college in which students become bigots or frail hothouse plants. The outcome of a student's struggle may well be a simple faith, but its simplicity is best forged by going *through* the intellectual arena, not by avoiding it. With this in mind, it should not come as a surprise to find spurts forward, regressions, and steady plateaus in a collegian's understanding of Christian faith.

Faith Challenged

Again, although students have been confronted in high school with moral challenges to their faith, these are intensified in college. If a freshman has been Christian by "heritage and inertia" and by virtue of the crowd he has traveled with, he may find himself poverty-stricken in his attempts to defend his moral standards in this new group. To cite one area of conflict, we've failed miserably in the church at the point of giving an adequate interpretation of sex upon which ethical decisions might be made. It is not surprising to any observer of the American campus to find Kinsey-type reports being used to provide "scientific" rationalizations for an accepted group code.

Perhaps most drifting from Christian faith begins with a shift in moral behavior and is later ration-

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alized by the adoption of another "faith" by which one justifies his actions. We have too often ignored the tremendous influence which the college student's age-mates exert in moral decisions. Some investigators say that it may be more important for a student's values to help him decide *with whom he will live on campus* than to help him decide where he will go to school or what he will study.

Homogenized Religion

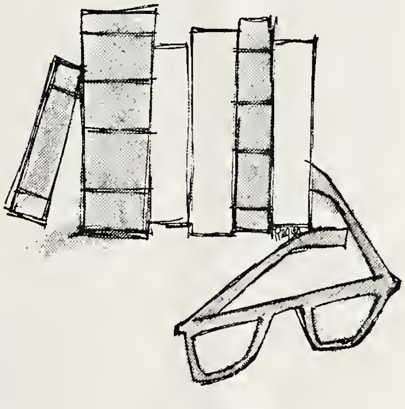
Second, parents and teachers would do well to note that *whatever Christian faith the freshman brings to college has accompaniments which are not essential to it.* Usually a young person's religious allegiance and personal loyalties get bound up together, and he brings this homogenized "religion" with him to the campus. If a college Bible teacher calls into question what a beloved parent or youth leader has always taught, a student may feel compelled to decide between them, not in terms of the real issues, but on the basis of an emotional attachment. Many a collegian worships the vehicle by which Christianity was brought to him rather than the living God to whom Christ testifies. He may conclude that only groups which use certain words and sing selected songs are "Christian."

Even as the modern missionary must seek to separate the germ of Christian faith from the shell of western civilization, so the college student must learn that Christian faith is not loyalty to a particular group experience, an attractive leader, middle-class standards, or even to family commitments (from which Jesus said a separation might have to be made). I know of one student whose decision for the ministry was so out of line with his family's business plans for him that the parents accused the college counselor of subverting the student's faith.

Early Guidance

In the light of these understandings, how can we guide the students who are headed for college in ever-increasing numbers? First, we must realize that such guidance can start early, long before the high school years. This is not to say that home training and church school classes can guarantee that a young person's college experience will be free of all traces of disillusionment and conflict. Only one who is naive about the nature of the self and the world will believe that we can teach in such a way in those early years that the collegian will simply ease into a mature Christian faith painlessly. As long as Christianity stands in sharp contrast to many prevalent ideas and practices in our world and in ourselves, there will be a struggle. This the young person ought to know.

The problem is not simply one of using an up-to-date church school curriculum which will "harmonize" with what he will learn later. (There is no compelling evidence that exposure to such material will preserve a student's Christian faith.) Rather, the problem is how to keep the child's curiosity and question-asking alive by avoiding "pat" answers and by admitting that we as adults are still seeking to reconcile certain facets of our faith with the world we know. Many parents and teachers feel that they must have "the answer" when young minds began to inquire. Those brought up on a literalistic view of the Bible are perhaps most tempted to give pat answers. But they are not the only ones. Even a liberal parent or teacher may present clear "answers" at the expense of the facts. I think of the kind of curriculum books which tell nature stories in ways designed to avoid the "tooth and claw" features which children are not spared on TV nor in schoolbooks. Walt Disney's *Perri* may come closer to truth than some church school literature.



Likewise, when the life of Jesus is told only in terms of His gentleness and good deeds, it leaves unanswered the question of perceptive youngsters: "Why did they kill Him?" Children and young people need honest, searching, yet committed teachers who will take the child's doubt seriously because they have faced their own. Confrontation with folks like these leads a child to be honest and open rather than burdened with guilt about the doubts he entertains. Then he will learn how to *think* and to say (as Christians must), "I believe; help thou my unbelief."

All Truth Is God's

As children grow through junior high and high school we can instill in them the conviction that all truth is *God's* truth and that, while we may not be able to integrate all facts (for they describe different levels of reality), we must keep our eyes open to factual material from whatever source it comes. In the last analysis, facts will be our friends. To be sure, in an academic community there are rival faiths and interpretations of fact which must be understood and debated. Young people confront these, also, before going to college. They should be given all the help we can muster to discover and understand the presuppositions which are buried in these intellectual endeavors. In this effort, books can be of great assistance to us and to young people in high school and beyond.

Rethinking Values

Third, we will recognize that *it is at times of decision that a rethinking of values often takes place.* As the collegian struggles to decide what to do in the face of all his new campus opportunities, his values are called into focus. When anxieties over friendships, intellectual achievements, vocational direction, and sex crowd in upon him, any faith he has is pulled to the forefront.

If good communication with the family and church has existed, the student's opportunity to witness to his Christian faith at these crucial times is great. In some families deep conversation is unnatural. Sometimes the collegian recalls no talk in his family about ultimate issues and the choices of life, even when death strikes a member of the family.

Books are one of the best avenues to significant conversations

(*continued on page* 540)

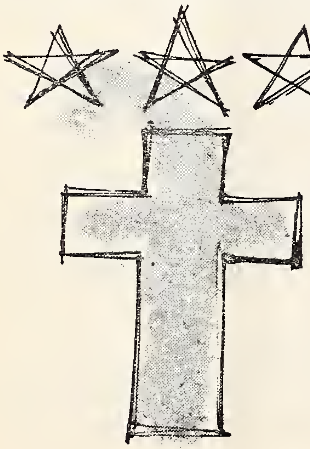
Patriotism and the Christian

*Esko Loewen**

THIS is a day of varied loyalties, each calling for our subjection. Family, community, church, nation—each demands our individual loyalty. That these might be conflicting loyalties might be a surprise for some, but that these loyalties can become areas of the most serious conflict is a fact.

In his book *Modern Rivals to Christian Faith* Cornelius Loew quotes from a letter written by the minister of a church in northern Ohio in which he states: "An American legionnaire absolutely refuses to come to church now that we have voted that in the sanctuary our flags will be placed so that the position of honor is occupied by the Christian flag instead of the American flag. . . ." This reveals the modern-day tendency for patriotism to become nationalistic and idolatrous, Loew states further. His point is that where patriotism has become nationalistic, the nation becomes the measure of all things.

This being a fact in our day of insecurity and threat from the outside—our foe an avowedly atheistic communism—the mind of the American patriot turns to the good life provided him by his American "way of life." Here is freedom, here has been prosperity and the rich fruits of toil beyond any other nation's achievement, here has been the place of refuge of our forefathers from bondage and persecution.



The reasoning from these experiences of the American people moves forward to the conclusion that the purposes of our nation and the purposes of God are not in conflict, but are in harmony with each other. Therefore, to be a loyal American is to be a loyal son of God. The national fruits have been so tangible that in reality they take first place over the church. Actually the church is one of the many fruits of our national heritage, we are free to worship God according to the dictates of our conscience, our nation has given us this blessing, too! National loyalty becomes of foremost significance, all other loyalties must adjust themselves to the demands of national loyalty.

This kind of "Americanism," Loew says, is that "type of belief which regards the United States as the supreme value, as the source of life's meaning, as an end-in-itself and a law-unto-itself." This makes a powerful impact on the moral judgments of people. The *Ladies Home Journal* polled a group of persons to find how faithfully they obeyed the law of love. The results were as follows:

1. Do you love persons belonging to a different religion?

90% said yes; 5% said no.

2. Do you love members of another race?

80% said yes; 12% said no.

3. Do you love your business competitors?

78% said yes; 10% said no.

Then comes a sudden shift.

4. Do you love members of a political party that you think is dangerous? (This implies the communist party)

27% said yes; 57% said no.

5. Do you love enemies of this nation?

25% said yes; 63% said no.

It is here that national loyalties come into serious conflict with the Christian faith. The problem seems in the main to be that the demands of Christian faith are compromised and rationalized to conform with intense patriotic feelings.

At this point it is interesting to look at the Old Testament period of the prophets. Particularly in the time of Amos and Hosea, when the Northern Kingdom was enjoying unprecedented prosperity and good times, there were similar patriotic feelings on the part of the people. The assumption was that Israel was God's people, the holy nation, the favored race upon whom God would smile. Her prosperity was symbolic of God's gracious favor; the despised heathen states nearby were doomed, but Israel would enjoy the fruits of her divine destiny. It was the unpleasant task of these prophets to burst that bubble of false nationalism and show that under God Israel was under judgment just as the lowest and most despised pagan state.

It is this kind of nationalistic fervor with which modern patriotism is tinged. It is a fervor that insists on bending all other loyalties to its will. To raise a voice of criticism immediately becomes a question of loyalty to one's nation (the McCarthy communist witch-hunting era), to place the American flag in a position secondary to the Christian flag is taken as bowing to "foreign deities," to cling to a nonresistant position in a time of war when the nation struggles for its existence confesses a basic disloyalty and a clear lack of patriotism.

Not only the peace churches but the Christian church in general is becoming deeply aware of this new idolatry. Especially is this the case after those glaring examples of conflicting loyalties demonstrated in extreme nationalism, such as Nazism and the pathetic witness of the church in the face of it excepting for a devoted minority within the church (Dietrich Bonhoeffer, Martin Niemohler, and others).

It is in this setting that the Christian is a member of his nation, be it Russia or America, France or Britain. What, then, should his patriotism be?

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*Pastor, Johannestal Ch., Hillsboro, Kan.

First of all, it may not contain this flavor of nationalistic blindness such as has been cited above. One reason nations friendly to America are wary of American leadership is too much Americanism and nationalism. This kind of an attitude is in reality self-interest, for it makes one's own nation the measure of all things. Friendship on those grounds is merely a friendship of convenience.

But the Christian reason for avoiding this goes further. The church of Christ consists of peoples of all nations, colors, classes. National loyalties are mellowed in the light of this higher over-arching loyalty, the commitment to God and Christ.

This does not mean that the Christian has no obligation to his government. Scripture abundantly affirms state obligations. Such obligations are always qualified. When the nation tends to set itself up as the measure of all things, it has already become a deity, and one to be vigorously resisted. Every nation is "under God" and never over God. Patriotism is false which does not acknowledge the truth of this. America, as with countless states before, is doomed when she desires to bend God to her will instead of bend her will to God.

Today patriotism requires intelligent discrimination, deep faith, an undying commitment to the highest for the nation as for the church as for the entire human community. Each and all are "under God" and not gods in themselves.

Back at Home in India

Many of us have had direct contact with Christians from three of our mission fields: Pastor Kazadi of the Belgian Congo, who is now back in Africa again; Pastor Samuel Hsieh from Formosa, who is still with us; and Mr. and Mrs. Samuel Stephen from India, who are also back in India. This letter is to all of us from Brother Stephen. We will want to take it to heart when he asks us to pray for them and for our Lord's work in India.

IT IS a matter of great rejoicing and thanksgiving that I reached home in February to reunite with Helen, Shireen (my little daughter), my mother, other dear ones, and friends. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Congo Visit Cancelled

Many friends do not yet know that I was not able to go to the Congo. My papers for visa into Congo were delayed in Leopoldville, and so I did not have the visa before I left Wichita. I stopped at Brussels for four days for it, but nothing looked hopeful. I did not know how long to wait, so I proceeded on my planned Europe trip. At Rome I inquired from the Belgan Embassy, but they had no word from Brussels. So I left for Bombay, India. Last week I learned that I was granted a visa into the Congo, but the message came to Rome one day too late. When I got home I discovered that I was very much needed in school as well as at home. Mr. Ram, who has relieved me for nineteen months, was almost worn out, and my mother had broken her hip bone and was anxiously awaiting my arrival. She is still in bed.

Shireen Has Accepted Me

It was not so easy to win her love. Whenever her wishes were not fulfilled, she would turn against me and ask me to go back to America! She was four years old on July 17. She is a charming and loving daughter, can tell stories, and sing many songs. But we ought to be careful what we talk of in her presence. Last week she told Miss Helen Kornelsen and Miss Anne Penner, "I want to invite you for dinner on my birthday, but papa does not agree."

Rains Have Begun

Hot weather is over. It seemed hotter this year, though the temperature did not rise above 118° at Jagdeeshpur. This year the rains were delayed but now it looks very hopeful. In less than two weeks we have had eighteen inches of rain, which is about one-fourth the average yearly rainfall. With the rain came about 250 boys and girls to resume studies in school.

School Stepped Up

The Janzen Memorial High School reopened in June as Higher Secondary School, teaching one year of college courses. Graduates from this school will be eligible for admission into the three-year degree course. We are glad that we can still teach Bible to students. They are taking keen interest in Bible teaching as is evident from attendance and class discussions. I found a remarkable change in the building. The roofs of all classrooms had been raised and ventilators provided. The library is in the process of being made. Chairs and tables have been bought and more books will soon be ordered. We want to thank those who have made it possible. Our boarders still sleep on the floor. We need to provide beds, and this will mean more dormitories.

Church at Work

The women's conference was held in March at Korba, and about eighty women attended. The program was centered around the theme "But a woman that feareth the Lord, she shall be praised."

The youth conference was attended by about seventy people. It is encouraging when the young people plan the whole program and take such keen interest. We need to widen the sphere of interest. One of the secretaries of the Evangelical Fellowship of India was the speaker in the evening meetings. Some young people responded to the call of the Lord and gave themselves to Him.

The time of Bible study for the whole church is approaching. The Bethel church at Jagdeeshpur has announced five weeks of Bible study (Luke and Exodus) in August and September. Summer vacation Bible school was conducted by the young people's group at Jagdeeshpur. We hope that the Bible will become a lamp unto their feet and a light unto their path.

Thank You for Your Letters

We want to thank you for writing to us. We have been very busy, more busy than we were in the States, and so we could not write to many of you individually. We are still hoping to do so. Winter in India is a good time for all day work.

Crash Program For Peace

We are capable of all-out efforts for the destruction of our fellow men. How can Christians accomplish as much for peace?

THE DANGER of war is real, and with each new development in nuclear weapons or missiles it becomes greater. Here's why:

For the first time in the world's history, weapons exist that can utterly defeat a powerful nation in the space of a few days or weeks, leaving its industries and cities wrecked, its population dead and dying. Each side in the cold war therefore needs to be constantly tense, always on the alert, lest the other side get the jump on it.

The world now has actually crossed the line into the era of dreaded pushbutton warfare. The guided and ballistics missiles exist. Within a year or so the "bugs" will have been ironed out of them, and they will be poised in deadly patience at hundreds of spots, waiting for flight. Since these missiles mean that one nation can hurl nuclear weapons half way around the world in less than a half-hour, the tension becomes greater.

Because the missiles fly so fast, both sides will have men watching radar screens day and night at crucial points all over the world. With only minutes at hand, the decision to strike back will have to be made on the spot. Thus hundreds or even thousands of unknown officers will hold in their hands the destiny of the world. A mistake, a moment of panic by one of them could plunge the earth into chaos. Continuing the arms race can only make it worse. Perhaps space platforms will be next, from which the antagonists can threaten each other with extinction within a few minutes, or even seconds.

How can all this mean anything but that some time, somewhere, a nation or a man will crack under the pressure, press the button, and precipitate all mankind into the inferno? This arms race, if it continues, can bring only total disaster.

It is time for a crash program for peace. It is time to spend on the search for peace the time, money, and effort we now spend finding new ways to hurl death into the air, or explode useless rockets against the moon. What would be included in such a program?

Conferences of national and world leaders, men and women, in the fields of peace, philosophy, religion, literature, science, and education, to search for ways to banish war from the earth. Political and military leadership is largely bankrupt, caught in the web of fear and distrust it has created for itself.

World research into such known breeding grounds of war as economic inequality, racial oppression, colonialism, and the like.

Studies within our own nation of ways by which the United States can compensate for its monopoly of half the world's supply of essential raw materials, and help other nations raise their standards of living while banishing unemployment in our own. We are near the end of the dog-eat-dog era of selfishness and competition; if we do not end it, it will end us.

We do not need to go on sliding down the slope to disaster. Minds capable of harnessing atomic energy are capable of solving the problem of living together, if they are set to that task. Atomic energy provides man, for the first time in his history, with the capacity to produce enough to feed all the world's people, to reduce disease and poverty drastically, to make the world fit to live in for all men.

Let's get at the job—now!

Enlist for Peace

Most Americans want peace—but they don't want to work for it. The difficulties are so big and so complex—and besides, people might call them names if they mention peace. So most Americans sit on the sidelines and try to ignore the missiles whistling around their ears.

Ignoring them won't banish them, though, and unless more men and women enlist for peace soon, it will be too late.

Will you get at it today? Join a peace organization, and register your position. Speak up, in your community, your church, your clubs and associations. Write letters to editors and congressmen. If you are of draft age, consider taking the conscientious objector position.

It's your world—help save it!

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Not I, But Christ

Galatians 2:20

Only variable, earthy dust,
Utterly unworthy Thy sacred trust
Of holding aloft Thy precious Name;
Reaping rich blessings from the same.

Only poor, weak human flesh,
Daily wounding Thy heart afresh;
Didst Thou not shield my bark so frail
I could but flounder and only fail.

But Thou ART with me, and Thou art strong,
Abiding within and healing the wrong;
Lifting and cleansing from all dross and rust,
Molding Thy vessel from common dust.

—Monica Horsch

Photo courtesy of MENNONITE LIFE

Limmat River in Zürich, Switzerland, was the scene of Felix Manz's martyrdom in 1527

Felix Manz, first Anabaptist martyr

*by Delbert Gratz**

Last of three articles on Mennonite history

ONE of the persons who was nearest to Conrad Grebel after his conversion was Felix Manz. Manz was born about 1498 in Zürich. He was educated in the humanistic schools of the day, learning Hebrew, Greek and Latin. Manz joined Zwingli in 1519 with great enthusiasm when the latter became the Catholic priest in Zürich. He became a regular attendant at Zwingli's Bible classes.

When Manz and his friends demanded the abolition of the Mass, Zwingli refused since the Zürich council was not willing to sanction this move. Manz and his friends broke with Zwingli and held their own meetings in the home of Felix Manz's mother. Several of the fathers refused to have their children baptized and were fined as a result.

Manz and Grebel represented the Swiss Brethren in a public disputation on January 17, 1525, with Ulrich Zwingli, to decide the issue. Zwingli was pronounced the victor and the council issued an order to have all children baptized within eight days. The Swiss Brethren refused to do this and united about January 21 to perform adult baptism and to hold a communion service, making the break with Zwingli final.

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*Librarian, Mennonite Historical Library, Bluffton College, Bluffton, Ohio

The movement spread rapidly. Manz became one of the most zealous in spreading these new ideas. He was frequently arrested but never refused the opportunity to express himself in writing or orally.

A second debate took place on March 20, 1525. As a result fourteen men and seven women were imprisoned and forced to live on bread and water. They escaped on April 5, but Manz was soon recaptured. In being questioned he admitted that he never rejected government but that he denounced capital punishment as well as the use of the sword. He did not teach community of goods, but only willingness to share with the needy.

After he was released he went to Grüningen, and then in the middle of May went with George Blaurock to Chur, in canton Grisons. On July 18 he was seized and returned to Zürich. He was imprisoned until he won his release on October 7. The following day the authorities seized Grebel while he and Manz were taking part in a meeting of Anabaptists. Manz was captured on October 30.

A third debate was held in Zürich on November 6 and 8. Grebel and Manz were the spokesmen for the Swiss Brethren. On November 18 Blaurock, Manz and Grebel were sentenced to prison as long as the authorities should see fit. They soon escaped and were again in the area east of Zürich, preaching their doctrines with vigor. They were again arrested and questioned severely. They held steadfastly to their faith.

On March 7, 1526, the council pronounced their sentence. Manz, Grebel, and Blaurock, besides fifteen other Anabaptists, were to be imprisoned and fed only bread and water until they died. No one could visit them unless permitted by the rulers. Repetition of the offense of preaching their doctrines would be punished by drowning.

Surprisingly enough, they were allowed to go free, and already in April, 1526, the three were assisting their brethren in Appenzell and Grisons. In the autumn Manz and Blaurock were again in Grüningen in Zürich territory. On December 3, 1526, they were surprised at a meeting of the Swiss Brethren, seized, and taken to Zürich, where they were imprisoned.

On January 5, 1527, Manz was sentenced to death because he had taught Anabaptism. Felix Manz was taken from the Wellenberg prison to a boat on the Limmat River which flows through Zürich. As he was taken in his chains he praised God with a loud voice and cheerfully testified to the many onlookers that he was about to die for the truth.

His hands were tied and put over his knees. A stick was placed between his knees and arms. A state church preacher at his side encouraged him to return to the state religion. On the opposite bank his mother and his fellow believers encouraged him to remain steadfast in his faith. He then sang in a loud voice, "Into your hands, O Lord, I commend my spirit," and the waves closed over his head.

He was buried in St. Jakob's cemetery in Zürich, one of the first in a long line of martyrs to the cause of the pure, simple, biblical doctrine of our Anabaptist forefathers.

Hymn Written by Felix Manz

ALTHOUGH Felix Manz did not write much, the following hymn in the old collection of Anabaptist hymns, the AUSBUND, was written by him (Translated from German):

With joy, so will I sing;
My heart finds pleasure in God.
He brings me much skill,
So I escape the death
That eternally has no end.
I praise you, Christ from heaven,
Who turns my misfortunes.

God does send Him
For an example and light,
He calls me before my end
To His kingdom,
That I have with Him eternal joy,
And love Him from my heart,
Also all of His righteousness.

One often finds now
On this wide earth
Those who preach God's work
Stand, however, in hate and jealousy.
They have not God's love;
Their defrauding and cheating
Are known to all the world.

As we then have heard
In these recent times,
Those who come in sheep's clothing,
Who actually are ravening wolves,
Hate all the pious on earth,
Hinder their way to life
Also to the right sheep-stall.

Such do the false prophets
And hypocrites of this world,
Who swear and pray much;
Their rebirth is completely hindered.
They call the rulers,
That they should kill us;
They have left Christ.

Christ, those will I praise
Who show all patience,
Show us kindly,
Inclined with your grace,
Prove Your love to everyone
After Your Father's manner,
Which no false one can do.

Christ compels no one
To come to His grandeur;
It is only possible for those
Whose will is ready;
Through right belief and true baptism
Works atonement with pure hearts;
With them is heaven purchased.

With this will I close:
Mark well, all you pious,
It should not vex us,
To consider Adam's fall;
Those who listen to the snake for counsel
Remain unacceptable to God;
As a result death follows him.

So would it be also seen
That those who resist Christ
And look on worldly joys,
Have no love of God;
This song has an end:
By Christ I will abide;
He knows all my needs.

This fall, why not have a

Weekend Workcamp?

HINTS to help you make the most of a weekend, should your Youth Fellowship decide to have a weekend work camp:

Project:

Find a needy area in one of the cities close to your church or take a trip to one of the Indian or city missions near you, such as Gulfport, Chicago, Arizona, Oklahoma, Montana, etc. Paint someone's house or a chapel, or dig a garden, fix a fence, etc. Help a sick farmer or housewife, or an older couple or widow. They may need their windows put up or yard cleaned. Take the cleaning of your church as a project.

Leaders:

The young people's committee could begin on this: designate one person as the leader and then divide responsibility; sometimes join with several other churches, depending on the project. Contact places of service beforehand. Your pastor might have ideas. A group of ten to twenty is always a good size.

Friday:

Start the weekend by having supper at 6:30. Early comers can help with preparing supper; this is a beginning of getting to know each other. Make sure all get to know each other's names (a good icebreaker). While clearing the tables, washing the dishes, and preparing sandwiches for lunch on Saturday, the volunteers will have opportunity for acquaintance.

After supper there will be time for fellowship, visiting, games, or better still, making some handicraft work such as the girls sewing for relief overseas, etc. Some may want to start a discussion on the draft, avenues of service, evangelism, or what to expect the next day.

Saturday:

A good early morning breakfast first. Next some lessons on painting, plastering, seeding, or whatever the work will be. Just before going out there should be a quiet time together, seeking help from God. When you go out into city work, you should go by two's. The leader will have contacted homes previously so that the address of the home can be given to the volunteer.

At the place of service one should try to get the family involved in working along. Make sure there is an extra brush, scraper, or other tool available so that these can be given to participants. When you and the ones for whom you are working share the work, there is an added dimension which makes the experience more meaningful.

All will have huge appetites when back at home base. If some are finished earlier than others, they can start supper or help finish the work first. Be sure that all brushes and tools are cleaned before supper.

After supper you may want to discuss some of the social conditions that exist in the community and what can be done. If most of the group have considerable energy left, this would be a fine opportunity to sing together and play some games.

Sunday:

After breakfast and chores, try to go to a church of a different denomination. Maybe there is that big Presbyterian church you always wanted to visit or the simple small Indian church on the field. Better still, you might want to go to the church attended by the family for whom you worked. Many of these churches are small and friendly; this too can be a new experience.

Dinner can be served at one o'clock or later; over dinner you can begin an evaluation and discussion of the weekend service experience which you had. No one should leave before about 3 p.m. for this casual time.

Work Base:

You will need a kitchen, a place to eat, one place for the men and another for the women to sleep, a spot for recreation, toilet, washroom. Try using a church basement, a community building, vacant agency, etc.

Time:

Try to make the service three days, beginning Friday evening and ending Sunday afternoon. An experience of getting together for three days and two nights makes the group sense a feeling of belonging. If you have only Saturday you can also do a good service for the one day, but you lose part of the group experience.

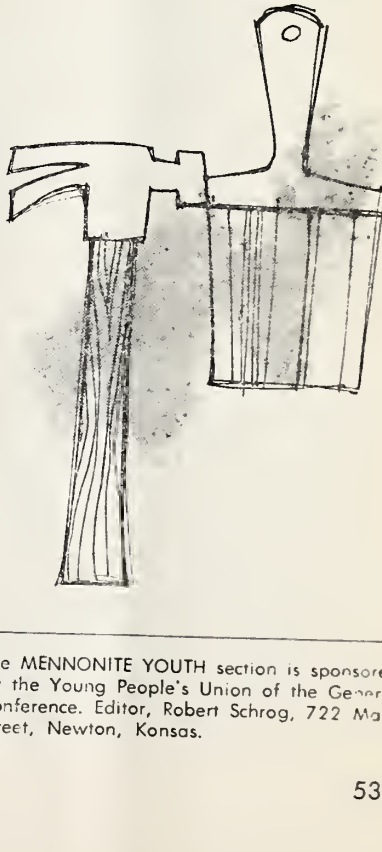
Bring:

Workclothes, towel, washcloth, soap, sheet, blanket, clothes for church, Bible, game, a cot if you have one, and song books. Depending on the project, a paint brush and perhaps a hammer could be useful.

Cost:

Usually about $3.00 will cover the costs of food, insurance, and other incidentals. Each person could bring this much himself so that all expenses would be covered. In some situations the girls could bring some food.

For more information write to: Board of Christian Service, 722 Main, Newton, Kansas.



The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrog, 722 Main Street, Newton, Kansas.

CHRISTIAN PREPARATION FOR COLLEGE (continued from page 533)

about religion in the family. If parents and children read together the fine volumes on Christian biography and other Christian literature now available, the way is paved for important discussions which later influence adolescent decisions. Once begun, these talks probably will not be discontinued during college years.

It must be recognized, however, that the average college student does have periods of "emotional coldness" toward his parents in which even the expression of affection toward them is embarrassing to him. But as the student moves into the no man's land between what-I-used-to-be and what-I-will-become, he seeks persistently for resources through which to gain a new identity. He may find in parents great help. For example, it is during the collegian's own courtship that his parents' marriage becomes "Exhibit A." Not only in the example of marital relationship, but in a parent's words describing what his faith has meant in his marriage, the collegian may find guidance for which he may be looking more eagerly than we suspect.

Growing Together

Fourth, it is possible *not only that we may help the collegian grow, but that he may be a stimulus to our faith.* There is much vital Christianity on today's campus, often deeper than anything parents knew as students, and it will challenge us to a more dedicated discipleship. But even the doubt which comes home with the collegian may prod us to ask how attentive and obedient we have been to the living Word of God. For we realize that we must grow *with* our youth, being transformed by the continual renewal of our minds that we may prove what is the will of God, what is good and acceptable and perfect (Romans 12:2).

From "Church and College," the special February 1958 issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Used by permission.

MCC news and notes

FAREWELL TO THE WALLS

When World War Two finally came to an end, it left a bleeding, ravaged Europe which was to feel the effects of man's destructiveness for many years to come. Stripped of all their possessions, their families often tragically torn apart, displaced persons needed more than physical assistance to get them back on their feet again. Many church organizations, including MCC, tried to provide this assistance by sending workers who were qualified to counsel with them spiritually.

In 1948 Mr. and Mrs. Cornelius Wall from Mountain Lake, Minn., arrived in Europe to enter this branch of service. The first two years found both "Onkel and Tante" Wall visiting numerous camps such as Gronau, Backnang, and others all over Germany, sharing the concerns of refugees.

During this time Brother Wall was actively concerned with another project as well: the founding of a European Bible School. Local Mennonite leaders were skeptical about the success of such a venture. Today, after being in operation for eight years, the school is firmly established and completely accepted by its people. What is more, it is under European Mennonite leadership and administration in the forthcoming year.

In 1950 the Walls returned to America to spend a year in Winnipeg, Man., where Brother Wall became instructor at the Mennonite Brethren Bible College. But from overseas came the request that Brother and Sister Wall return and resume their service among European Mennonites. MCC and the Walls complied, so January, 1952, found them in Basel, teaching Bible school.

For six years they have labored faithfully, filling the time between school terms by assisting at youth retreats, Bible courses, conference sessions, and personal work. When asked what aspect of their work had become most meaningful to them, both replied "Youth work and Bible school." Doubtlessly European Mennonites, young and old alike, will think of them many a time, and miss their helpful ministry.

CHURCH SERVICE OPENINGS

Openings for draft age young men and for married couples in various phases of MCC service were announced by the MCC Personnel Office recently.

One of the most significant and unique openings for 1-W men is at the National Institutes of Health, Bethesda, Maryland, where volunteers participate in medical tests for research purposes.

Various openings are also available for married couples with leadership interests. These openings exist at home and abroad. The work among migrants of the Huron, California area, carried on by MCC since 1952, includes a broad range of community services.

Junior Village, a home for dependent children located in Washington, D. C., also provides opportunity for creative leadership in the development of the Voluntary Service program.

The troubled Middle East presents an excellent opportunity for Christian service. A couple is needed to work with Arab refugees in the city of Jericho, Jordan. The assignment involves material aid distributions as well as an opportunity to work with the spiritual and personal problems of the many refugees in this area.

Qualifications for any of these assignments include maturity and a dedication for Christian service. Further information is available on request.

TESKE VISITS MCC HOME

GERMANY—Reports from the MCC refugee home at Hammersteinstrasse, Berlin, indicate that the project is functioning well and serving the purpose for which it was intended. The home accommodates approximately fifty refugees, many of them children.

On July 3 an unexpected guest visited the unit. Herr Teske, a member of the city council and head of all the refugee camps in Berlin, came to show his personal interest in the project and to reassure MCC personnel that the city is giving the undertaking full support. An example of such support is the sponsoring of a swimming course for youth. The Jugendamt, a social service organization for young people, looks after this.

MENTAL HOSPITAL SITE CHOSEN AT ELKHART

At the Executive Committee meeting in Chicago on August 12, 1958, H. Clair Amstutz, M.D., chairman of Mennonite Mental Health Services, presented a plan to consider eighteen acres of land on the northeast corner of Hively and Oakland, just outside the city limits of Elkhart, Indiana, as the site of the East Central area psychiatric hospital. Purchase of an option on the site was unanimously recommended by the East Central area board, of which Robert W. Hartzler is chairman. The Executive Committee approved the plan and gave MMHS the green light on taking an option and on purchase of the proposed property.

The site is approximately one-half mile west of the Associated Mennonite Seminaries, and is favorably situated with respect to the Elkhart General hospital. The area is zoned as residential and has paved streets on two sides. Little landscaping is required, and numerous young but mature oak trees make the site singularly attractive.

Cost of the eighteen acre tract is $54,000, including sewer, water, and gas facilities. On advice of the architect and experience with other institutions, it was agreed that an adequate sewer system, water supply, and landscaping in a more rural area would be costlier and less functionally suitable.

CHRISTLICHER DIENST—CHANNEL FOR VS

SOUTH AMERICA — The concept of Voluntary Service has become a familiar one to most Christians in the United States and Canada. To organize a Voluntary Service program in these countries, with their high living standards, is a relatively easy matter. What person cannot afford to give a year or two of his time to a worthy project nowadays? Of course, he must be sufficiently motivated, and that is where our big problem lies. How different in countries where the struggle to make a decent living takes up most of a man's time and thoughts. Much as he might wish to serve, circumstances are frequently against him and make it impossible for him to give of his time.

This is largely the case in South America, and yet a Voluntary Service program under the name of "Christlicher Dienst" has been put into operation successfully. It began in Paraguay in 1957 when a young man of Fernheim presented himself to the government Mental Hospital in Asuncion, offering his services on a gratis basis. He proposed to do garden work utilizing patients, thus giving them a type of therapy, and simultaneously increasing the vegetable production for the institution. The experiment worked out well, and since that time a team of two persons has served at the hospital.

The Mennonite leprosy mission is another outpost for service. Dr. and Mrs. John Schmidt, who direct the leprosy work, have encouraged Voluntary Service for a number of years, and a good many young people have done service at this mission on a voluntary basis prior to the introduction of Christlicher Dienst. Presently this Voluntary Service is under the direction of the Christlicher Dienst Committee.

In May, 1958, two additional projects were opened—one at a government tuberculosis sanitorium, where two young men are preparing gardens side by side with native Paraguayans; the other at the Salvation Army Children's Home, where two Mennonite girls assist with the children and domestic work.

Christlicher Dienst is administered by committees from the several colonies and co-ordinated by the Fernheim committee which was organized first. Leaders believe this Christlicher Dienst program serves as a stimulant to young people.

mutual aid placement

PERSONNEL WANTED

HOUSEKEEPER—Christian housekeeper wanted to help in modern farm home. No Sunday work. May live in or out. General house work. Two children. Contact: Mrs. Lyle Campbell, Burrton, Kansas. Ph. Mt. Hope 4621. (No. P 244)

HOUSEKEEPER — Mennonite girl or woman wanted to live in with family. Housekeeping and care of handicapped mother. Offer includes room, board and salary. Contact: Fred Kaths, 2518 Cardinal Dr., Wichita, Kansas. Phone TEmple 8-1726 or AMherst 7-5231. (No. P 245)

jottings

FAREWELL FOR DICK FAMILY

GOSPEL CHURCH, MOUNTAIN LAKE, MINN.: "Preserving Our Freedom" was our pastor's message July 6. A mother-daughter tea was held by the King's Co-workers Mission Society July 10. Missionary Susan Hooge of Africa was the speaker. Sun. morning, July 13, Glenden Klaassen gave the message due to the illness of the pastor. The high school quartet sang several selections. Noah Landis of Alpha spoke at the C. E. program July 13 and showed pictures of his trip abroad. A farewell was held Sun. evening, July 20, for the missionary Elmer J. Dick family. They sailed July 30 for Africa. The Biblecrest Bible Institute male quartet gave a musical program Thurs. evening, July 24. This quartet assisted at the Tri-State Bible camp which was held at Lake Shetek July 27-Aug. 3. The camp for boys and girls, from the ages of 9 to 16 was held on July 27-30 with 91 campers, 21 being from our church. Ronald James was born to Mr. and Mrs. George F. Neufeld July 15. Ben J. Nickel returned July 21 from a month's trip to Alaska. Pastor Nickel and family are serving the church at Glendive, Mont., for the month of August. The Glendon Klaassens left to begin work at Gulfport, Miss., the first of August. Gordon Eitzen is now working in Greece under MCC.—Mrs. Waldo Stoesz, corr.

MALE CHORUS SINGS

UNITED MENNONITE CHURCH, VINELAND, ONT.: June 14 Pastor J. J. Wichert officiated at the marriage of Irma Remple and Abraham Riediger. June 15 the Vineland United Mennonite Male Chorus, directed by Helmut Harder, served in the Grace Mennonite Church, St. Catharines. They were welcomed by the pastor, Henry Fransen. Brother Tourney spoke on his work of distributing religious literature under the Evangelical Literature Overseas organization. Aug. 3 the Sunday school and church picnic was held on the grounds of Eden Christian College, Virgil, Ont. Paul Schaefer was the guest speaker at the morning service on this occasion. Aug. 10 John and Katherine (Penner) Hostetler, who have recently returned from many years MCC service in Germany, spoke and showed slides of their work. They will reside in Goshen, Ind., where Mr. Hostetler will take up teaching duties.—Herta Fransen, corr.

(*Continued on back page*)

Report of the Study Conference on Evangelism

Christian Experience in Evangelism

More than one hundred delegates attended the Study Conference on Evangelism held in the Eighth Street Mennonite Church, Goshen, Indiana, August 19-21. Sponsored by the Executive Committee of the General Conference, this group studied the doctrine of salvation, the experience of conversion, the growth of the Christian life, and methods of evangelism.

While the delegates issued a report summarizing their discussions (see below), the value of the conference lay in its fellowship and mutual searching. This was a real Christian experience and an inspiration for the total task of evangelism.

Special studies were presented by Henry Poettcker, William Klassen, Robert Kreider, D. D. Eitzen, J. J. Enz, Orlando Waltner, Paul R. Shelly, Richard Tschetter, Gideon Yoder, John P. Suderman, Harris Waltner, Harold D. Burkholder, Don. E. Smucker, and Willard Wiebe. Devotional messages were given by J. M. Pauls.

Leland Harder, Eldon Graber, Olin Krehbiel, and Nicolai Friesen discussed the future program for evangelism in a panel discussion at the Thursday session.

Discussion leaders for the conference were C. J. Dyck, Andrew R. Shelly, R. L. Hartzler, Arnold Epp, Arnold Nickel, and Harry Yoder. The following served as recorders: Heinz Janzen, William W. Dick, Erwin A. Albrecht, Richard Ratzlaff, Paul Isaak, and Henry Goossen.

Members of the Findings Committee included Jacob T. Friesen, chairman; J. M. Pauls, Wilfred Ulrich, S. F. Pannabecker, and Leland Harder.

Report of the Findings Committee

(This report must be considered with reference to the papers read at the study conference. Delegates will appreciate the references to papers which are obvious; others should read carefully the papers presented to understand the background for statements made in the report. Scripture references used widely in the papers are not repeated here.)

We are deeply grateful for the presence of the Holy Spirit evidenced in love between the brethren participating, the genuine desire to search the Scriptures together, and the readiness to listen to each other in this common inquiry into the will of God for us in evangelism.

We are grateful that God is continuing to use our brotherhood to win the lost and establish the faithful. We desire to be used of God to the full extent of His will for our General Conference Mennonite Church. To this end we dedicate ourselves anew individually and corporately to be convincing witnesses to a living Christ.

General Impressions

In this cataclysmic age the Christian church stands awestruck over the magnitude of the responsibility and opportunity that confronts it in presenting the living and redeeming Christ to a lost and fear-ridden world.

With other Christian bodies, as a General Conference Mennonite church, we are troubled and perplexed by our apparent inadequacy in heeding the call of God to preach the gospel to every creature. We confess that there is serious lack of awareness of the depth and scope of our mission as a church. We are deeply conscious that we as a Conference have often failed in convincingly representing a gracious God offering in a living Christ salvation to men lost in sin.

The Problem

The problem faced by this conference is how to make evangelism a more vital aspect of the life and work of the General Conference Mennonite Church. Difficulties involved include cultural and theoretical differences, traditionalism, the numbing effect of environmental influences, and the variety of practices presented under the name of evangelism. We need to study these under the guidance of the Holy Spirit, evaluating and reinterpreting our present-day interpretations and our historical background to find the most effective approach to evangelism and to make it effective in the church program.

The first aspect of the problem is the interpretation of evangelism to make it a significant experience in the individual and church life. The second aspect of the problem arises out of the church life which we represent.

For due to cultural patterns the settlement life has often kept its interest within its community boundary, and prevented the free flow of an evangelistic witness to the nonchristian community.

Searching for Solutions

- The Bible presents God actively engaged in saving men. Our definition of evangelism must be based on the description of God at work redeeming men. As God enters into human life, so the evangelistic task of the witnessing church is to seek out lost men, to enter into sympathetic understanding with them, and to confront them with the act of God in Christ, offering salvation; to invite men to accept Christ's lordship and to begin the pilgrimage in discipleship which transforms life into a glorious experience of growth in Christlikeness in fellowship with fellow believers.
- The nature of a saving faith is crucial in an understanding of evangelism. However, it is difficult to define adequately and concisely this spiritual experience in terms that adequately reflect the many aspects of God meeting man. The saving experience is a personal encounter with Christ, as God's offer of salvation demands a commit-

ment of the whole person to a willing and maturing discipleship. It is also passing from death into life, from enslavement to sin to freedom and righteousness in Christ. This newness of life involves placing one's self totally under the lordship of Christ, bearing His reproach and sharing His cross and His glorious resurrected life.

- Discussion of sociological and psychological background of human experience makes us aware of the extremely complex situation in which the experience of salvation takes place. The psychologist brings new understanding to the problems of guilt and fear which we need to study. His interpretation of integration of personality as synonymous with salvation is enlightening, but must be interpreted by the Christian as including integration into the divine-human relationship and as such may be helpful.
- We recognize that the dynamic for evangelism must be our love for Christ and a desire to make known this love to all with whom we come in contact. True and effective evangelism can be fostered among us only to the degree that we give a consistent testimony in our everyday living, and as individuals place ourselves under the control and guidance of the Holy Spirit. We recognize the need for more faithful study of the Scriptures with the living Christ as our highest authority, and greater application to prayer in our homes and in the total brotherhood.
- We recognize the historic Mennonite doctrines and heritage not as a hindrance but rather as a divinely placed advantage to effective evangelism, and appeal to our churches to venture in bold outreach in witnessing to and winning the lost. Recapturing the early church and Anabaptist zeal is impossible in as far as duplicating the past is concerned. Of the distinctive emphasis, discipleship may well be the message God is seeking to bring to the modern Christian church through our Mennonite church. We recognize that teaching, preaching, Christian nurture, as well as the ministry to human need through healing rehabilitation, and relief are but different phases of the one total task of the church. Our unique historic experience in meeting the needs of people may be the bridge to the deep spiritual needs of lost millions in our day.
- Our search together has not adequately related the insights of the recent Study Conference on the Believers' Church to evangelism. God has given to the fellowship of believing people, the church, the task of representing before men His offer in Christ, and demonstrating under the lordship of Christ the life of discipleship. The corporate witness of united and active discipleship is essential to effective evangelism. The character of the local gathered fellowship of believers will give to evangelism either an "uncertain sound" or an irresistible invitation to the nonbeliever to come and see that the Lord is good.

Even as the crucial link of the church of Christ is the local fellowship, so the crucial link of effective evangelism is the lordship of the living Christ dwelling in the local fellowship. God has chosen to present His saving grace through His church and to guide babes in Christ into mature discipleship.

Admission into responsible membership in this local believing fellowship might well involve the following steps as understood by the local church: *A public declaration* that the convert has been confronted with the total claims of Christ and has responded to the offer of salvation in Christ out of a consciously felt need, and that he is committed to a life of obedient discipleship; *commitment* to a life of obedient discipleship to be evidenced by a love for the brotherhood, a humble attitude of a learner and searcher through Bible study and prayer, a readiness to follow the Holy Spirit into as yet undiscovered demands of discipleship, and a readiness to participate actively and wholeheartedly in the life and responsibility of the local gathered fellowship of believers; *a definite response* by the membership of the fellowship that they are ready to share in the spiritual life with the new convert and assume the responsibility to encourage and instruct the babe in Christ so that the mature fruits of discipleship may become evident in the whole believing fellowship.

- We are distressed by our complacency in the face of the overwhelming challenge of urbanization and movement of population in our day, paganizing thought and concentrating evils. We must take into consideration the peculiar needs and situations of the modern man, both urban and rural, and communicate the gospel to him in language that he understands and to which he may respond with his whole being.
- Parents as well as the whole membership of the believers' church have a responsibility toward the children God has given them as potential members of the body of Christ. This responsibility is first to protect and nurture, training them in the knowledge of God and the meaning of the Christian life; secondly, to provide opportunities and encouragement that they make proper response at each age level, culminating in a considered commitment to His loving call; finally, to continue with a sympathetic cultivation for growth in Christian understanding. Both Christian nurture and evangelism are involved here; in practice they will blend, supplementing each other and combining in a development that leads into the life of discipleship. Either of the two—nurture or evangelism—if carried on independent of the other does not provide the basis of the believers' church; both must be conducted together with reference to the nature of the church, the nature of a saving faith, and the nature of the developing personality of the child.

Practical Concerns

1. We pray that amidst differing views of our evangelistic task that the spirit of Christian charity, tolerance, and seeking evidenced at this conference may continue to prevail in our continuing ministry for the Lord.

2. We recognize that valuable insights can come to us from the social sciences regarding the complex society in which modern man lives, the nature of sin, and the process of change and growth; and we encourage attention to these insights as they give light to the seriousness of the situation of modern man.

3. Being made acutely aware of the role of the home as the greatest agent of evangelism, we encourage our local churches to give serious consideration to ways in which they can strengthen and aid our homes, even to the extent of sacrificing secondary organizational activities

that may deter the ministry of the home.

4. We encourage the Board of Education and Publication, the Evangelism Committee, the Retreat Committee, and the Young People's Union to continue the study of youth evangelism here begun with the view of giving guidance to programs of catechetical instruction. We further encourage our Conference-related schools in their evangelistic ministry of commitment and education of youth which they have long carried on.

5. We commend our Board of Education and Publication for their work in preparing Sunday school lesson materials that lay the foundations in the lives of our children so that they can make their decisions for Christ. We also encourage the Board, district education committees, and local congregations to expand present programs of leadership education that will make effective the witness of our Sunday school teachers.

6. We encourage our Board of Missions to give consideration to devising a strategy for home church extension comparable to that on the foreign field.

conference notes

SEVENTH MENNONITE WORLD CONFERENCE AT KITCHENER, ONTARIO, IN AUGUST, 1962

The place and time of meeting of the next Mennonite World Conference, which meets every five years, has been set for Kitchener, Ontario, in the first half of August, 1962. Action to this effect was taken by the General Council of the World Conference at its meeting at Bienenberg, Switzerland, August 1, 1958, upon receipt of an invitation issued in the name of six Conference groups (five Mennonite and one Brethren in Christ) represented in Ontario. The General Council was guided in its decision not only by the united invitation of the Ontario group, but also by the unanimous recommendation to this effect by a representative all-Canada meeting held at Winnipeg, Manitoba, last February. The delegate session of the 1957 World Conference held at Karlsruhe, Germany, had decided to hold the next World Conference in Canada, but left the exact location in Canada to the recommendation of the Canadian Mennonites themselves.

A major factor in the decision was the excellent facilities available in the Kitchener-Waterloo community. The Kitchener Municipal Auditorium, seating 7,700 with parking space for 1,500 cars and good space for exhibits as well as space for feeding a large crowd, has been secured. Housing is assured in the homes of some 3,000 Mennonite families in the immediate vicinity, as well as in the school dormitories, hotels, and motels of the twin cities and surrounding communities. The three Mennonite churches of Kitchener, with a seating capacity of 650, 450, and 1,000, located two blocks, three blocks, and four blocks away, afford excellent facilities for sectional meetings, discussion groups, special sessions, etc. Ample talent for organization and service in local arrangements is available. A local committee on arrangements has already been set up, composed of J. B. Martin, (Old) Mennonite Church, as chairman; C. J. Rempel, Mennonite Brethren, secretary; Jacob Fast, General Conference Mennonite Church; Dan Wagler, Amish Mennonites; Elven Shantz, Stirling Ave. Mennonite Church, (G.C.M); E. J. Swalm, Brethren in Christ, as members. Harold Schmidt has been elected as treasurer. Further report of the work of the General Council's recent meeting in Switzerland will be made later.

Harold S. Bender, president
Theo Glück, secretary

JOTTINGS (*cont. from page* 541)

HELP GIVEN AFTER TORNADO

Hebron Church, Buhler, Kan.: Seven children were presented by their parents for dedication on Mother's Day. J. W. Nickel brought the morning message the first Sunday in June. Ten assisted in the clean-up work at the tornado-stricken area in El Dorado. Orlando Waltner from India was our guest speaker at our June C. E. program. Neva Siemens, who has been working under MCC at Kings View Hospital in Reedley, Calif., gave us a report of her work recently. Fifty-three Christmas bundles were brought in by children and others for dedication during the worship service on June 22. Lois Gaeddert has left to enter VS in Akron, Pa. Leon Gaeddert and Leslie Regier were received into the fellowship of the church through baptism on July 27. Mrs. J. R. Gaeddert and Mrs. Richard L. Regier were received through transfer of letter.—Corr.

NEGRO MISSION DAY

Salem Church, Freeman, S. D.: The Women's Mission Society sponsored a Negro Mission Day on May 11, at which Orlo Kaufman spoke. In the morning his message was on race relations, and in the evening he spoke about work among southern Negroes. The Kaufmans have been missionaries to the Negroes at Camp Landon for a number of years. James Waltner was ordained to the eldership on June 1 by Abe Wiebe, president of the Northern District Conference. Our church observed its fiftieth anniversary on June 15. Willard Claassen, former pastor, and Olin Krehbiel, pastor of our sister (North) church, were the speakers for the morning worship service. Mrs. P. R. Schroeder, wife of our former pastor, led the devotions for the afternoon service. Emil Waltner and John D. Unruh gave the history of the church and a forward look into the future. The music department was in charge of the program in the evening.—Corr.

SPECIAL MEETINGS TO BE HELD

First Church, Reedley, Calif.: The family retreat was held Aug. 29-Sept. 1 at the beach near Paso Robles. Special meetings are to be conducted in our church Sept. 28-Oct. 5 by H. H. Neufeld of British Columbia. Vern Preheim, intern pastor, gave his farewell sermon. A reception was given him Aug. 10 and also to the Arthur Friesens, who have moved here. Arthur Keiser, missionary to Colombia, S. A., showed pictures Wed. eve, Aug. 13, and also spoke of the difficult work there. May we remember them and their work in prayer. Francis E. Hobbs and Hilda Neufeld were married Aug. 23.—J. P. Glanzer, corr.

SEPTEMBER 9, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

Kenneth Bauman——REVOLUTION IN OUR FRONT YARD

CHRISTIAN SERVICE UNDER FIRE

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of things to come

Sept. 11—Registration, Mennonite Biblical Seminary, Elkhart, Ind.
Sept. 28—Dedication of new Seminary buildings, Elkhart, Ind.
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
November 9—Conference-wide Peace Sunday

Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference Bluffton, Ohio

THE MENNONITE

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editorials

WE BELIEVE IN EVANGELISM The Study Conference on Evangelism, held at Goshen, Indiana, August 19-21, was attended by over a hundred delegates besides a number of other visitors. The privilege of the three-day fellowship with church representatives from California to Pennsylvania and throughout Canada was in itself a rich experience. To learn to know each other personally is one of the best ways of understanding each other.

The purpose of the conference was to sense more clearly the wider mission of the church in bringing the gospel to all mankind for all of life. Recognizing the various backgrounds—ethical, cultural, traditional, and theological—yet the emphasis was ever on the one central figure of the Christ and our common task of interpreting Him and His gospel to the world today. Painfully aware that we have been too much absorbed in ourselves, too clannish, too content to hold our own group, and lacking a feeling of responsibility for "outsiders," there was a real desire to acquire a fuller understanding of what the Holy Spirit expects of us, and how as Christians we could more faithfully meet our obligations to the whole world.

Not only did we become more keenly aware of our duties as followers of Christ, but there was also a serious effort to understand and use the best methods and techniques of squarely meeting present-day needs, and to understand more fully the real mission entrusted to us.

The wide range of the field of evangelism was carefully considered. There was first the basis of evangelism: God's action for man's need. Then a study of past history, the light that present intellectual studies throw on the saving experience, the close tie of religious education and evangelism, the matter of child evangelism, our youth and evangelism, the pastor's part in the church's outreach to the unchurched, and a closing "Vision of Our Ambassadorship."

Of great value was the fact that there were printed copies of each address so that one could carefully follow the presentation of the subject. This presentation was then followed by another briefer paper commenting or enlarging on the subject just treated. A question period on the address itself followed, to make sure we understood the author correctly. After that the group divided into six discussion groups, in which for another hour the topic was freely analyzed and discussed. At the last session a Findings Committee presented its summary.

This should be but a beginning of a new interest and emphasis upon the great task of evangelism in all our churches. It is hoped that pastors and delegates may continue to study the papers presented and the findings offered, and become so enthusiastic with the importance of the subject that each church will feel its impact. Whether this be done by organizing study groups, or by the contagious enthusiasm of those attending, certainly the tide of concern should be taken at the flood. May this be a year of real revival in our churches, and a deeper sense of obligation to be faithful witnesses to our Lord.

To See

BILL THOMPSON came back home from two years' study at the art academy and said sincerely, without a trace of egotism: "I pity people who haven't studied art; they miss so much. They can't see what an artist learns to see."

Ann Morrow Lindberg, in her book *Gift From the Sea,* sees more about life's meaning in a short vacation at the seashore than we see in a lifetime.

Jesus sees God's power and what it can do in a small band of untrained peasants and in such strange and seemingly ungodly places as the sufferings of a blind man or the ravings of a lunatic.

When we stop to think about it, this power to see beneath the surface involves no puzzling secret formula. Just as a dedicated salesman sees sales in unlikely places or an artist sees beauty we don't see, so the person dedicated to God sees God beneath the surface of daily activity—and often in strange and unlikely places. The Rev. Alvin Kershaw, famous on TV's "The $64,000 Question" while pastor at Oxford, Ohio, taught us to see man's yearning to escape meaninglessness and despair in life in the "Blues-Stay-Away-From-Me" themes in jazz and Dixieland music . . . at first thought, a strange place to see man's longing for God.

But there is a deeper and more urgent reason why dedicated people see God below the surface of daily life, than the simple reason that people find what they are looking for or find that to which they are dedicated. For the life of dedication, of giving oneself to God because we feel pulled to follow Christ, is not simply something adopted to say religious poetic things about life. It is not an effort to twist everything one sees so as to give it a religious, optimistic meaning such as the sunshine is "God's smile" or the wind is "the breath of God." Being dedicated is not a technique of seeing or a way of talking about daily life.

Rather, the reason the dedicated person sees God in all of life is that he must! He really has no choice. He has to see God more often than in the weekly worship service. For the life of dedication involves facing things we would rather avoid. To meet these situations we need all the resources available, and we must find God at work in people, in our work, and in our own lives simply because we can't be without Him.

Listed below are six accounts of this power of dedicated people to see God. In the sixth account, the event was thought too ungodly for God to speak through. Later it was seen that God spoke in this event most clearly.

Matt. 13:31-35—God in field and home

John 4:6-30—God in the outcast

Lam. 3:1-36—God in despair

John 9:1-3—God in blindness

Psalm 139—God everywhere

John 19:16-22—God in the ungodly

E. Stanley Bohn, pastor
Kansas City Fellowship
Kansas City, Kansas

REVOLUTION in our front yard

Kenneth Bauman, missionary to India

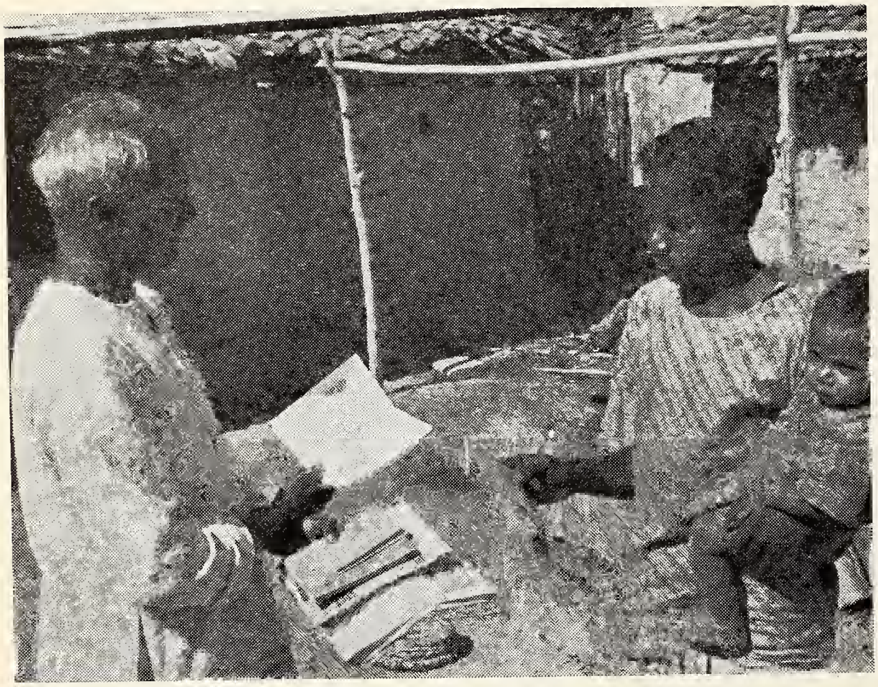
"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Revolution in our community

The Korba Church is beautifully situated on the banks of the Hasdo River. Its stately towers point upwards and its foundations are laid in a very pleasant and peaceful spot. The quietness was broken only by the cooing of the turtle dove . . . until the revolution came.

The industrial revolution hit Korba three years ago, when on our front porch a Russian technical delegation decided that the coal from Korba should be fed into the Russian steel mill in Bhilai, about 150 miles from here. It was also decided that a 90,000 kilowatt thermal power station should be built to supply electricity for the steel mill in Bhilai.

It was a year later when the industrial revolution actually hit our front yard. The Indian Bureau of Mines set up their camp, of about a hundred tents, on mission land adjacent to the church. A few months later the State Collieries set up their offices. Then came the Madhya Pradesh Electricity Board. In the meantime a railway connection was established with Champa, twenty-five miles away. The industrial revolution was in full swing.



Literature distribution, an effective way of presenting the gospel.

Revolution in our thinking

Pandit Jawaharlal Nehru has often referred to India's culture as being a "cow-dung" culture. But this agrarian phase of India's history is fast changing as industrialization is sweeping the country. What once was a farmer's rice field has now been transformed into a parking lot for a fleet of mammoth Euclid trucks. The farmer looks with awe as he sees the effects of mechanization, and he longs to leave his wooden plow to join this new crusade.

Dorothy Wilson, in her novel *House of Earth,* has caught the spirit of present-day India when she says, "While The City turns from clay lamp to giant generator and The Country from bullock cart to jet plane, do you expect The Village to remain just as it was a thousand years ago?" Into this changing village of Korba have come many dignitaries from all over India, including the Chief Minister of Madhya Pradesh, Dr. Katju, who are observing the transformation of a quiet village into a busy industrial city.

New projects, new machinery, and new personnel spell change, whether it be for a nation or for the church. These old patterns of thinking need a revolution: "The church belongs to the mission and therefore is primarily for those in mission employment." "Leadership in the church, financial support, and witnessing is the task of mission employees." "I am a Christian by birth just as a Hindu's caste is de-

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termined by birth." "My baptism signifies my salvation."

To meet this challenge the church must reconsider her faith and calling. Under the onslaught of materialism, which follows in the wake of industrialization, the church can no longer stand on the borrowed faith of the western missionary nor can she glory in the labor of love which was the fruit of the foreigner's faith. The Indian Christian must be able to say, "Jesus Christ is *my Saviour* . . . these are the essentials of *our faith* . . . this is *our church* which we will run, support, and through which we will make Christ known."

Revolution in Our Methods

The Great Commission of our Lord still stands, "Go ye into all the world and preach the gospel." There are few Christians who would deny this evangelistic imperative, but to obey it is another matter. The Indian church has been willing to delegate this task to the mission and its paid evangelists, but she has not yet accepted the obligations of this imperative upon her as a church.

Any thought of a change in methods must incorporate the basic fact that evangelism is the task of the local church, whether at home or on the mission field. This means that the church must carry on an active evangelistic program, which is organized, financed, and implemented by its own people. On the mission field it means *that the local church be the evangelizing agency.* With a lack of stewardship on the part of its members, for the Indian church this means a program of lay evangelism. Lay leadership institutes are being held to prepare the church for this phase of its witness.

With pressures being put on the church from every side she must explore new ways of presenting "the old, old story of Jesus and His love." One of the best ways is through literature, personal work, and audio-visual aids. India is fast becoming literate and its people are already intoxicated by the theater. The place of the Reading Room, as we are experiencing in Korba, is becoming a primary and an effective means of Christian witness.

The primary revolution needed in our methods is to present Jesus Christ in Indian garb. As Jesus was the incarnation of God that the world might know God, so also He must be incarnated in His believers in India so that India might behold the living Lord of Glory. The Indian Christian alone can clothe Christ in Indian garb, for he is part of India and her culture, and through this identification India will not hesitate to fall at Jesus' feet and say, "My Lord and my God."

The Revolution of the Cross

The impetus for the great Christian missionary movement, which has covered most of the world, stemmed from a revolutionary concept of the cross. The Apostle Paul clearly states that it was the love of God manifested on the cross that constrained him to spread the gospel of reconciliation. The apostle repeatedly emphasized the centrality of the cross if the gospel is to be "the power of God unto salvation." The cross stands as a source of eternal hope to the believer, but it also spells certain judgment to those who refuse God's love.

The Anglican Bishop of Jagpur, John Sadig, in an Easter meditation wrote the following words: "To believe that God exists certainly makes a difference to our thought and life, but to know what God is like and to take it seriously is revolutionary. And this is what the cross does."

The cross reveals the character of God but it also manifests the nature of man. The cross answers the question, "What is man like?" It reveals the wickedness of man in that he deliberately crucified Jesus, the Prince of Glory. In that act, man's rebellion against God was clearly manifested. But through the cross God put the systems of men to naught. The cross disregards wisdom as a means of attaining salvation, and it destroys works as a basis upon which man can pin his hopes for eternal life. Christ's cross and resurrection forever put the final seal of victory over satan and the forces of unrighteousness which seem so strong in our day. Through the cross man is also precious in God's sight in that God emptied himself in order to redeem him.

The revolution of the cross lies in the fact that men, by faith in Jesus Christ, are radically changed. It is said that a Hindu, when he heard the story of the cross, said. "If God is like that, He can have

(*continued on page* 552)

Evangelistic touring and personal work reach new converts to Christ.

Korba leaders engaged in Bible study: missionaries, evangelists, Bible women, and laymen.

Pastor Chaubey of the Korba Church.

Kenneth Bauman family, missionaries at Korba.

What should be the goal in the ministry to alcoholics:

Salvation or Shelter?

Jack Kressly

THE Christian church in its ministry to the alcoholic is at last coming to recognize him for what he is—not just a weak-willed or sinful person needing judgment, but rather a sick person needing healing. Still, too often he is not accepted and understood as being a person with a problem. Rather he himself is considered to be the problem and treated accordingly. Such treatment increases the rejection he already feels, giving little chance of any healing.

The alcoholic is a sensitive person who is suspicious of all actions as possible sources of pain for him. Here is an opportunity if the church will but grasp it. The church, rather than any secular organization, can offer a primary service: the dynamic expression of Christian love. When this is done in co-operation with medical leaders working on the problem, the possibility of salvation for the alcoholic increases. As those who would help him feel as well as believe that the alcoholic is a sick person, the success of the treatment goes up accordingly.

The church has many sources of help if it will but make use of them. Among the various sources is clinical training for pastors, so that they not only have means of help but are better able early to recognize emotional conflicts which, if not properly resolved, may lead to alcoholism. Also, there are alcohol seminars, publications, conferences, and federal and state resources in medical and social service fields. One such source is the Georgia Commission on Alcoholism, which shows both the seriousness of the problem and the hope for solution. Alcoholism is rated third in seriousness with other illnesses. However six out of ten recover.[1]

This high rate of recovery from something so serious speaks well for the future, provided the church accepts the obligation that this opportunity presents and uses all the resources at its command to overcome the problem. One such attempt at this is shown in recommendations of the Presbyterian General Assembly, which in part call for:

- Strict enforcement of laws concerning liquor licenses and hours during which liquor can be sold;
- Regulation of alcoholic beverage advertising;
- Limiting private profits from the sale of alcoholic beverages;
- Curtailment of liquor traffic by local option or state-wide abolition;
- Elimination of social evils contributing to alcoholism.[2]

In our Mennonite church the ties with one another are strong, creating a strong fellowship. The strength of the home is also a part of the strength of our fellowship. Thus conditions exist that are likely to prevent the occurrence of alcoholism. Problems arise but someone in the fellowship may be ready with a helping hand before the person is so swamped by his problem that he turns to alcohol for the solution. We can say that we have provided conditions, at least within our fellowship, that would tend to prevent alcoholism.

But what have we done for the one who is an alcoholic? What we have done has not met the needs we have encountered and the opportunities to minister to those needs. The Christian ministry in the fullest sense includes salvation. For the pastor or shepherd it is equally important to rescue the lost sheep as to guide the flock.

ANY rehabilitation program, to be effective, must have a broad scope while at the same time deal with the individual person. Treatment of a class of society labeled "alcoholics" will profit little. The individual person and his problems also must be considered. In alcoholism this is not an easy job.

Most of the scientific data from the field of psychiatry are based upon problems of the middle-class alcoholic. He at least has had the fee to pay for his help. Once he was in a good position but something got him drinking too much. His business and social life may have continually brought him in contact with alcoholic beverages so that he developed a liking for their taste and wanted more. Also, some conflict or shock may have caused him to turn to alcohol for help. In either case this was done to such an extent that his body became dependent on alcohol.

HOWEVER such a person is only one of the many who are suffering from alcoholism. Many have never been in top positions from which alcohol caused them to fall. Looking back into their past life from childhood to the present, they see nothing challenging to which they would want to return. Over a period of time they have learned to use alcohol more and more until reaching that same point where their bodies became dependent on it. Physically, men of both groups are comparable. Their response to treatment is quite different.

The one who has nothing to look back to responds little to any challenge to return to the once healthy person of his past. What is there to return to? Here the church has a chance to help. This man needs a new set of values and a fresh start. When the program is carried out by workers trained to recognize and meet man's problems — physical, emotional, and spiritual—the values needed for each case are more readily determined and the fresh start assured.

Here the church has an opportunity as well as an obligation to act as more than just a crutch. No rehabilitation takes place so long as a man continues to fool himself as well as others. A dynamic program administered by trained Christian workers makes rehabilitation possible for the alcoholic. The goal then becomes salvation, not merely shelter.

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[1] SPOTLIGHT ON ALCOHOLISM, Georgia Commission on Alcoholism, Atlanta, Georgia, 1956, p. 30.

[2] PRESBYTERIAN LIFE, July 6, 1957, p. 6.

Work in Indonesia for some MCC personnel meant

Christian Service Under Fire

CIVIL WAR and political unrest in a tiny faraway country like Indonesia causes us little concern. Beyond a few fleeting moments of anxiety and fear lest this set off a series of chain reactions which might ultimately lead to a devastating third world war, we go our way, preoccupied with our own affairs, oblivious to suffering and danger that is too far away to touch us.

Such was our attitude this spring, but to the little team of MCC workers on one of the outer islands of Indonesia the revolution was very real. In the face of danger and possible violence, what does the Christian worker do? The story of the rebel uprising in Indonesia shows how a small group of individuals, serving in the name of Christ, went through a crisis experience courageously, concerned with the welfare of the people they served rather than with their personal safety, at all times exhibiting a positive, helpful, and peaceable spirit.

Medicine and Agriculture

Two MCC projects—one medical, the other agricultural—are in operation on Halmahera. Dr. Glen Hoffman (Maytown, Pa.), Anne Warkentin, R.N. (Superb, Sask.) Mrs. Chris Yoder, R.N. (Warwick, Va.), and three agricultural workers, Chris Yoder (Warwick, Va.), Maurice Hertzler (Mechanicsburg, Pa.), and Ed Weber (Kitchener, Ont.) comprise the MCC unit at the town of Tobelo.

Though political unrest, disrupted shipping, and scarcity of commodities such as butter, kerosene, and soap had been noted for some time, MCC workers felt no genuine cause for alarm and kept up their normal routine. Chief cause of the unrest was grievances against the Central Government concerning foreign trade regulations. This finally led to an attempt by rebelling outer island governments to set up a "New Indonesia," and it was in this maneuver that the MCC unit became directly involved.

It was the last day of April. Dr. Hoffman and Maurice Hertzler had left on a medical tour the week before, so that Tobelo was without a doctor temporarily. Suddenly news of approaching rebel forces reached the town and immediately panic broke out among the people.

Rebels Take Over

Anne Warkentin reported: "This has been a high-pitched and exciting day. It started fairly normally with everyone going to work as usual, but with considerable evidence of restlessness. For the past few days people have started to leave their homes and move into the forest or nearby villages. Shortly before 9 a.m. the news came that the rebels had taken over the neighboring island of Moratai and were now on their way to Tobelo.

"I was examining patients, but from this time on it was practically impossible. Over half of them left immediately without waiting for treatment of any sort and the remaining ones crowded around in an attempt to get me to hurry so that they could be treated and leave for home. It was difficult to keep many of our workers from leaving as well, or to keep them levelheaded and calm if they stayed. From the pharmacy came the report that the pharmacist had left, and the father of two little boys with yaws (a disfiguring tropical disease) was frantic lest his sons be denied the shots that would make them well. The cook ran over to tell us that the three girls in the kitchen were all upset and wanted to go home. Our eight inpatients were also clamoring for medicine and permission to return to their families. Several were just beginning to respond nicely to therapy so I hated to see them go, yet could do nothing about it.

"Finally the last patients had been seen and we were ready to go home, too. On my way over to our house I got my first real look around at what was going on. People were using oxcarts to move their things, others were carrying bundles on their heads, still others had their bicycles loaded, and a few fortunate ones had the use of a truck to help them move their earthly possessions. Ed Weber spent a good part of the afternoon hauling people and their goods out of town. It is a good opportunity to do a special service for the people of Tobelo at a time when they are frightened and frantic and transportation is so hard to get."

All next day people continued to move out of town. Despite muddy trails and engine trouble, the truck and its undaunted driver stuck right with them. By nightfall only a few Chinese businessmen, a small troop of soldiers, and the MCC unit with three faithful Indonesian workers remained in the ghost town of Tobelo.

Foxhole for Emergency

On that day Anne wrote: "We don't want to be foolish in staying but on the other hand we feel we are as well off here as anywhere else. Moving out presents a great problem to us, as we have so many supplies, medical and otherwise. Also there is so much in the hospital for which we are responsible and would hate to lose. However, after hearing rumors that the rebels might be here by 4 a.m. tomorrow, we decided we should have something definite in mind if they did come. It so happens that there is a nice fox-hole which the students have dug between us and the nearby school. Tonight after supper the seven of us went out in the lovely tropical moonlight to prepare the place for an emergency."—MCC

(To be continued)

How To Live a Christian Life

A CONVERT in one of Mr. Moody's meetings came to him, saying, "Mr. Moody, it has been wonderful to be here. If only I could know how to keep this blessed nearness to my Master that I feel just now, I would be the happiest person in the world."

Mr. Moody looked at her and said: "Sister, I will tell you how to do it: Spend fifteen minutes every day talking to God in prayer, fifteen minutes every day letting God talk to you through His Word, and fifteen minutes a day talking about God to someone else. If you do this, you will feel the same blessed nearness every day of your life."

We would list the following simple rules that will help in living the Christian life:

- Never neglect daily private prayer. Prayer brings the strength of God into the soul. Psalm 138:3. Prayer is just as necessary in living the Christian life as breathing is in maintaining one's physical life. Those who seek the Lord each day in prayer will have their strength renewed to live for God every day.

Where husband and wife are both Christians, or if one is not and the other does not object, the children should be called in and family worship should be conducted in the home every morning and evening. At this service a portion of the Bible should be read, and then one or more prayers should be offered. It is very important to maintain the family altar.

- Make Bible reading and study a daily habit of your life. Jesus urges us to "search the Scriptures." It is as necessary to feed daily upon the Word for spiritual food as it is to partake of food to sustain the body.

Memorize certain portions that are helpful to you, especially the promises. Meditate much upon these. They will be food to your soul, light to your pathway, and weapons for your warfare. 1 Peter 2:2; Psalm 119:105; Ephesians 6:17.

"Those who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with heaven, and will have a saving transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth."

- Commit yourself to God's keeping, and trust Him implicitly. Talk and think of Jesus. Put away all doubt and fear, and rest in God. He is able to keep what you have committed to Him. If you leave yourself in His hands, He will cause you to triumph over the powers of evil.

- Try to do something each day for Jesus. He has given to every man his work, and He expects each believer to do all in his power to lead others to Christ and to extend the influence of the heavenly kingdom throughout the earth.

- Avoid temptations. They are bound to come, but do not go in the way of them. Psalm 1:1. Avoid evil companions, and make friends of God's people. Remember that you will not be tempted above what you are able to bear, and that there is always a way to escape through Christ. 1 Corinthians 10:13. Always yield to Him, and trust Him for victory.

- Attend every church service possible, because those who are regular at worship in God's house "go from strength to strength." Psalm 84:7.

- Think often of what Christ has done for you. "Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love; and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which a man can attain."

—From the PRESBYTERIAN, parish paper of the First Presbyterian Church, Worchester, Mass.

REVOLUTION IN OUR FRONT YARD (continued from page 549)

my heart." There are over 300 Christians in the Korba area who have made this decision, and there are 6,000 in our mission field who have experienced the power of the cross in their lives. A prominent Hindu lady in South India once said, "Rama and Krishna adorn the wall; Jesus abides in the heart."

What couldn't God do with a heart completely yielded to Him? God used an Abraham, a Moses, an Elijah, as well as the weak disciples with the persecutor, Saul of Tarsus. It is in proportion to our yieldedness to Jesus Christ that we too manifest the power of God.

World revolutions have not started by themselves, but they have been the fruit of ideas which were given birth in the hearts of men. These kindled hearts have set the world on fire.

We who are church leaders, whether missionary or Indian, are praying for another Pentecost. Please join us in this prayer. We need the cleansing and the filling of the Holy Spirit.

Is our missionary effort really worth it? Our prayers, our financial support, our sacrifice? Yes, a hundred times yes, it is more than worth it. Just think of the darkness of sin and superstition from which God has redeemed hundreds of people in the Korba area. Just think of the Christian homes scattered throughout this area of approximately fifty square miles. There is a primary school where the majority of children are nonchristian, a dispensary, and the evangelistic work in the villages.

There is a revolution in our front yard. Can we depend upon you to make Korba your front yard too?

—from INDIA CALLING

The facts vs. the filters

Smoking and Lung Cancer

by Glenn Everett

WHAT will you say when someone offers you a cigarette? Someone is going to, if they haven't already. And as a young person learning to face life's problems on your own, you ought to have an answer ready.

The question of whether to start smoking or not has always been a significant one. But the recent findings of medical science concerning the health danger involved in cigarettes now makes it imperative that youth face the sober facts about smoking.

Scientists told the Congressional Committee investigating false cigarette advertising that the rising rate of death from lung cancer is what first tipped them off to cigarettes. Every physician who has treated lung cancer has been struck by one thing, according to Dr. Ernest L. Wynder of the world-famous Sloan-Kettering Institute for cancer research: the large number of heavy smokers who are among the victims. Even as they sit in the diagnosis room, he said, they light one cigarette after another, coughing between each puff.

Doctors hate to see lung cancer. When a little clump of cancer cells starts growing in the soft-spongy tissue of the air sacs, a lung goes fast. Usually, it is already well advanced before the patient feels any warning pain and goes to his doctor.

Statistics kept by our best hospitals show that only one victim of lung cancer out of twenty is alive five years after diagnosis and that survivor lives on one lung, with the threat of sudden death hanging constantly over him.

In 1953, the American Cancer Society decided to investigate the relationship of smoking and lung cancer. Under Dr. E. Cuyler Hammond the society prepared a questionnaire about smoking habits, enlisted 22,000 women volunteers, and asked them to give the questionnaire to ten men whom they personally knew—relatives, neighbors, or family friends with whom they would be keeping in touch through the years.

The women returned questionnaires from 187,783 men, nearly two-thirds of whom smoked. Each year they have been questioned as to whether the men on their list are still living. They have returned photostatic copies of the death certificates of those who have died.

The researchers were looking for the possible connection between smoking and lung cancer. They certainly found it. The death rate from lung cancer among nonsmokers was small, only 3.4 deaths per 100,000 men per year, as it is expressed statistically. Among men who smoked two packs or more a day, however, the death rate was 217.3 per 100,000 — or seventy times as high!

They also discovered startling evidence linking cigarettes to premature heart attacks and a higher death rate from all diseases. The more a man smoked, the higher the death rate seemed to be. Men who smoked two packs or more a day had a death rate from heart disease 223 per cent higher than for nonsmokers.

Some 4,593 men who said they had the smoking habit when they filled out the questionnaires in 1953 have since died of heart attacks. If their death rate from this cause had been the same as among the nonsmokers, 1,669 of these men would be alive today!

If the death toll among this cross-section of 200,000 American men could be projected to the nation as a whole, cigarettes are causing more than 100,000 deaths a year!

If men stopped smoking, no matter how much or how little they had been smoking, they immediately improved their chances.

Faced with this appalling evidence that its product injures health, the cigarette industry is fighting back desperately. Cigarette manufacturing is an immensely profitable business, with Americans paying $1,600,000,000 for the 400 billion cigarettes they smoke annually.

Six giant companies control more than ninety per cent of the business. They have poured millions of dollars into a frantic advertising campaign to try to counteract the facts presented by the doctors. Overnight, brand names on which years of promotion had been spent were quietly dropped from advertising. New brands were introduced. But it was basically the same product.

Through television, radio, and press the public is being bombarded with such claims as these: "No other filter takes out so much nicotine and tar. . . ." "For the greatest health protection in cigarette history. . . ." "Filters out the worry in every puff. . . ."

A Congressional committee is coming to the conclusion that these cigarette ads are a fraud. Results of scientific tests show that even the best of filters apparently removed only fourteen per cent of the injurious elements! Some remove almost none because the manufacturers have been using stronger and cheaper brands of tobacco at the same time they added the filters—presumably so that cigarettes will still "taste like a cigarette should." (A heavily filtered cigarette doesn't seem to satisfy the smoker.)

The Federal Trade Commission has the responsibility of policing the press and airways against fraudulent advertising and they have been proceeding slowly—with some prodding from Congress—against the politically powerful cigarette companies. They have filed the first formal complaint against Chesterfields, and after a public hearing, the examiner recommended that the Chesterfield claim to be nonirritating to the throat be found fraudulent.

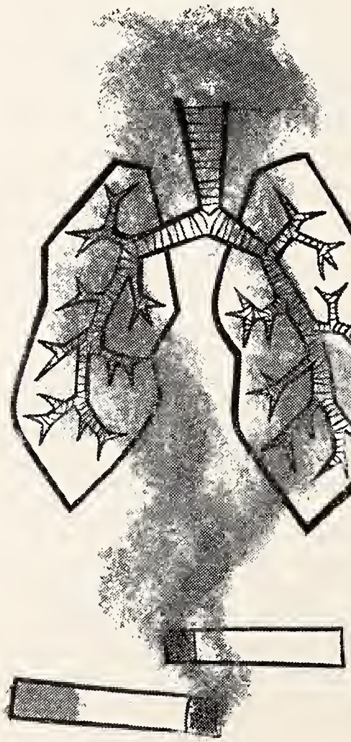
He observed in his report that "without exception, all of the physicians and scientists, whether testifying for the government or the company, seem to recognize that cigarette smoke is an irritant and is capable of adversely affecting the nose, throat, and accessory organs. Apparently none of the witnesses entertains the view that cigarette smoke is harmless—that an individual may smoke with immunity."

More than 3,000 deaths a year occur directly from cigarettes. It is surprisingly easy to burn to death from fumes caused by a cigarette. If a smoker falls asleep and the cigarette falls on the bed or chair, it smolders and creates gases—carbon monoxide. Many a smoker has been laid out in the morgue without a burn on his body, and with the fire causing no more damage than a hole in the mattress on which he was sleeping.

Fire insurance claims over the last decade show that $499,000,000 in destruction resulted from 659,000 fires known to have started from cigarettes.

The time to think about the consequences of cigarettes is before you get a start. By universal testimony, the habit is a hard one to break once it is established.

As President Eisenhower remarks, there is no way to do it except to "quit cold." The President, who used to be a chain smoker, gave it up on doctor's orders while president of Columbia University in 1950 when it was discovered he had high blood pressure. Many doctors today believe that he would not have survived his 1955 heart attack had it not been for this fortunate decision on his part to give up tobacco.



Research indicates that four out of every five smokers take up the habit before they are twenty-one. The cigarette companies know this. Roy Norr, a New York newspaperman who edits a newsletter on "Smoking and Health," told Congressional investigators, "The television screen has been handed over to the cigarette hucksters. His weapon is the tainted commercial, his target children and teen-agers."

The cigarette industry is aiming more and more of its advertising at youth, knowing cynically that once an individual starts smoking, it is easy to keep him smoking, no matter what the health toll may prove to be.

The cigarette hucksters subtly infer that a boy just isn't mature unless he smokes, that a girl doesn't look sophisticated unless she casually asks for a light. They are betting that youth today are stupid enough to throw away future health, to sneer at athletic coaches who forbid smoking during training, and that youth will go on saying "yes" to proffered cigarettes just because they are afraid someone will call them "chicken" if they don't.

Will the hucksters succeed? Only time will tell the answer each individual teen-ager gives to the question "Have a smoke?"

We're willing to bet that the hucksters are going to fail. Teen-agers today are a lot more hep to science than were their parents twenty-five years ago. And they are going to ask questions of cigarette manufacturers that the jingles don't answer.

Christian young people, aware that God grants us each but one life to live, and determined to live that life to the fullest in a clean way, hold the key to this issue.

When the facts about the poisonous action of cigarettes are brought out, it won't be long before the "coffin nails" will join the tobacco spittoon on the museum shelf.

Used by permission from HORIZONS, Church of The Brethren

Car engines can be purchased for a few hundred dollars, but lungs are rationed, one pair to a customer.

—From *Smoke Signals*

'Round a Day at Northern District Youth Retreat

This year sixty-seven young people from South Dakota (25), Nebraska (24), Minnesota (15), and Montana (3) attended the Northern District youth retreat at Swan Lake in South Dakota.

Upon arrival the retreaters stepped into the twelve- by fourteen-foot cabins which were to be their homes for the coming week. Six girls or boys and their counselor soon made the rooms full of the chatter of making acquaintances. Some may have thought that it would be a week of much leisure time. But the retreat committee did a wonderful job of providing opportunities, interests, and activities for everyone at all times.

Every morning at six-thirty someone disturbed our sleep by ringing the rising bell. Due to the slow "running water"—the campers had to carry water to the cabins for washing—we often had to hurry to get ready for the seven-fifteen devotions. The daily cabin inspections kept us alert to keep our cabins clean.

Four discussion topics were offered, so each person could enter two groups. Retreaters were strengthened by discussion of problems in maintaining Christian principles.

Although the weather was always warm, we assembled inside for a daily hour-long hymn sing. As a result I think everyone will have something to contribute to the home church in suggesting new songs and singing the older ones with a new spirit.

The dinner-time seating arrangement was varied according to birthdays, names, etc. Since someone had to do the dishes, names were drawn to assign duties. The forty-five minutes after dinner were spent in writing letters, cleaning shoes, and fixing clothes.

An interesting period of the day was the "special interests" hour. Archery was a major interest of the boys. Those interested in crafts made cufflinks, painted with oils, etched silver trays, and wove bread baskets.

Another activity was the production of a movie taken of retreat scenes and activities. For musically minded young people, a choral group studied together and provided some musical selections throughout the week. Other retreat recreation included swimming, boating, volleyball, and softball. A volleyball tournament was played, with the winning team receiving a case of pop.

Five-thirty was suppertime. One evening meal was a cook-out, for which the cooks diced potatoes, carrots, onions, and celery, and made meatballs. Campers put the individual servings into tinfoil sheets and sealed them. Charcoal and firewood were placed in a trench. After the charcoal was hot, the food packages were laid into the trench for twenty minutes.

Our next supper was a Japanese meal consisting of beef, bean sprouts, cabbage, and soy sauce mixed into a whipped egg. We tried to eat a few kernels of rice with chop sticks as Pastor Ferd Ediger, missionary to Japan, introduced the correct Japanese table manners. Iced tea and American ice cream were also served.

The day always ended with a vesper service. Retreaters united in songs as they watched the hill campfire become a silhouette against the sky. Although no one admitted it, all were glad to retire when the lights went out at ten-thirty.

The week drew quickly to a close, but camp life was not forgotten when we left the retreat grounds. Back at home, we often think of our "seven-day brothers and sisters" and the inspiring experiences we had together.—Elsie Baerg, Butterfield, Minnesota.

What Love Means

If I have the language ever so perfectly and speak like a Cheyenne, and have not the love that grips the heart, I am nothing. If I have decorations and diplomas and am proficient in up-to-date methods, and have not the touch of understanding love, I am nothing.

If I am able to wrest my opponents in argument so as to make fools of them, and have not love, I am nothing. If I have all faith and great ideals and magnificent plans and wonderful visions, and have not the love that sweats and bleeds and weeps and prays and pleads, I am nothing.

If I surrender all prospects and, leaving home and friends and comfort, give myself to the showy sacrifice of a missionary career, and turn sour and selfish amid the daily annoyances and personal slights of a missionary life, and though I give my body to be consumed in the heat and sweat of Montana, and have not the love that yields its rights, its coveted leisure, its pet plans, I am nothing. Virtue has ceased to go out of me.

If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, I am nothing. If I write books and publish articles that set the world agape, and fail to transcribe that Word of the cross in the language of love, I am nothing. Worse, I may be competent, busy, fussy, punctilious, and well-equipped, but—like the church at Laodicea—unacceptable to Christ.—Ed Senner, VS worker in Montana Indian missions.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrog, 722 Main Street, Newton, Kansas.

our schools

ANNUAL FACULTY RETREAT

The Bluffton College faculty and staff with their families went to Camp Friedenswald for the annual retreat September 5, 6, and 7. President Ramseyer was in charge of the program of study and planning.

One of the features of the weekend was a review of the North Central Association Workshop attended by Carl Smucker at Michigan State University last month. Trends in higher education will be taken into account as plans are made for the coming school year. Guest speakers during the retreat are S. F. Pannabecker and Erland Waltner.

SCA PUTS OUT HANDBOOK

When new students arrive at Bluffton College, Bluffton, Ohio, September 12, they will discover the importance of the Bluffton College Handbook. The Student Christian Association plays an important role in freshman orientation by sending a copy of this handbook to each new student. Answers to most of the common questions about schedule and college life are found in these pages.

This key to college orientation not only deals with daily life on the campus but helps acquaint newcomers to places of business in Bluffton. In this book is also a welcome into the churches of the community, giving the schedule of services and the names of the pastors.

Officers responsible for producing this handbook are Mary Jo Diller, editor; Gary Lora, business manager; Martin Strayer, maps; Harry Weibel, Judith Schiffke, and Nancy Steiner, art work.

Awakening on the Campus

During the past year there has been a subtle but very important change in the atmosphere in the colleges, universities, and high schools. For the first time since World War Two it has become possible to present the pacifist point of view on the campus. The first signs of a student awakening are beginning to appear.

Perhaps the two most important facts reported by John Ingersoll after his speaking trip to the West Coast for the League (War Resisters League) were, first, that in general high school and college students have not been told about pacifism, and, second, when they are told about it, they are, to a surprising degree, receptive and impressed. Time and again students have reacted by saying in effect, "Why hasn't anybody told me about this before?" . . .

For the present student generation the news that there are people who oppose war and refuse personally to support it comes, more often than not, as a new discovery. There is no background of disillusionment with World War Two such as followed World War One. Students of today come out of ten years of national prosperity, not out of the depression and radical discontent of the 1930's. But the present student also knows that the war situation is far worse now than it was in the 1930's, with far less margin for error and far worse prospects of destruction.

The possibility of speaking directly in a language that students understand and taking pacifist ideas (which also have grown and matured in the meantime) to the high schools and colleges confronts the . . . peace organizations with a major responsibility. New programs and new methods will have to be worked out. If the long delayed awakening from the initial paralysis of the atomic age has really begun and at long last students are prepared to ask, "What can be done?" it is up to us to be ready with at least some of the answers."

Quoted with permission from July-August issue of W R L NEWS.

By a vote of 56 to 41 the Waterloo County Junior Farmers turned down the sponsoring of dances due to "religious beliefs of some of the members." Dancing was termed a "questionable activity" in comparison to wiener roasts, ice skating, or curling. The area has many Mennonite groups, with some youth in Junior Farmer work.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

SITUATION WANTED

Medical Doctor—Young Mennonite medical doctor now finishing internship wishes information on needs and opportunities for a practice in Mennonite communities in Midwestern states. Contact: Mutual Aid Placement Service, 722 Main, Newton, Kansas. (No. P 246)

PERSONNEL WANTED

Housekeeper—Christian housekeeper wanted to help in modern farm home. No Sunday work. May live in or out. General house work. Two children. Contact: Mrs. Lyle Campbell, Burrton, Kansas. Ph. Mt. Hope 4621. (No. P 244)

Housekeeper — Mennonite girl or woman wanted to live in with family. Housekeeping and care of handicapped mother. Offer includes room, board and salary. Contact: Fred Kaths, 2518 Cardinal Dr., Wichita, Kansas. Phone TEmple 8-1726 or AMherst 7-5231. (No. P 245)

audio visual library

The 16mm. color sound film *Home Front*, which portrays the scope and challenge of home missions in the United States and Canada, will be in eastern Pennsylvania churches during September and October. Churches in the area wishing to book the film on the two remaining open dates, September 28 and October 19, should write to the Audio Visual Library, Library, Mennonite Publication Office, 722 Main Street, Newton, Kansas.

into the beyond

Mrs. Emelia Kaufman, of Pretty Prairie, Kansas, was born March 14, 1876, in Russia and died August 11, 1958. She was a member of the First Mennonite Church, Pretty Prairie, Kansas.

Abram Enns, member of the First Mennonite Church, Aberdeen, Idaho, passed away July 31, after a short illness.

MCC news and notes

NEW PSYCHIATRIC PROGRAM

Brook Lane Farm has completed two months of capacity operation under its new medical director, Dr. Gilles Morin, who has given full time service to the hospital since June 23, 1958. Roy Harnish of Lancaster County, Pennsylvania, joined the professional staff in July, and gives the hospital its first qualified leadership in social case work.

Dr. Morin received his psychiatric experience and training at the Menninger Institute in Topeka, Kansas, and is well qualified to develop the more varied medical program anticipated at Brook Lane Farm. He replaces Dr. Helmut Prager, who resigned early this year in order to give major attention to the growing demands of his practice in the Baltimore, Maryland—Washington, D. C., area.

Since the Mennonite Central Committee dedicated this as its first mental hospital in 1948, Brook Lane has established a strong tradition of effective relief to those suffering from emotional problems. The Local Board under the chairmanship of Howard Musselman of Orrtanna, Pennsylvania, is in the process of creating a master plan for further development of the professional staff and facilities.

MCC WORKER IN TIMOR EVALUATES PROGRAM

INDONESIA—Several years ago the church on the little Indonesian island of Timor appealed to the Java churches for economic assistance. Cut off from Dutch subsidy when Indonesia became an independent republic in 1949, the island's economic conditions soon became critical. The appeal was handed on until it finally came to the attention of MCC and Church World Service (CWS). The two agencies responded jointly. CWS agreed to finance whatever project was undertaken, whereas MCC would supply personnel. MCC's decision to co-sponsor the new venture was based primarily on its desire to strengthen the Christian church on Timor in order that it might be helped in the fulfillment of its mission in a predominantly Moslem country.

Two years ago Leonard Kingsley and family, Berne, Indiana, were sent to Timor to survey the situation. Mr. Kingsley spent his first few months on the island familiarizing himself with the people and their needs, in order to ascertain how assistance could be given most profitably.

Indonesia being so newly independent, he found a country cautious of outside influence, with a government that was progressive but feeble, and not ready to cope with the multiple problems facing it. He found a people, primitive and uneducated yet very receptive to training and education, if approached the right way. The economy of the country, he learned, was so low that most of the inhabitants live on a subsistence level.

How could these people be helped best? Assistance would have to be given in such a way that people would learn to help themselves. The need for education and devoted trained leadership was all too apparent. Schools, he felt, were the answer, preferably agricultural schools, to enable villagers to improve their methods of farming, to produce more food, and slowly but surely raise their standard of living. He knew the beginning would be difficult. He knew, also, that this called for long range planning which could not be deterred by seeming lack of progress.

Upon his recommendation an agricultural program was initiated, with rice and cattle demonstration projects and school for the local villagers. Young people, who spoke both the official Indonesian as well as Timorese language, could be reached most easily. Emphasis was placed on better methods of food production and proper care of livestock. To incorporate their own people into the program, Indonesians with some training were employed as teachers, under MCC administration. With the addition of two Paxmen in the fall of 1957, Edgar Hoover (Detroit, Kan.) and Albert Hoover (Troy, Ohio) the project got well under way.

In July of this year the Kingsleys returned to America. When asked to make a statement about the future of the project, Mr. Kingsley said: "If we expand our program carefully, as it is accepted and as we see it fits in, we can provide a lot of help in Timor. We have made only a beginning."

PERSONNEL

Several families and a number of individuals have left during the past month for three-year foreign relief assignments.

Indonesia: Dr. and Mrs. Clarence Rutt and daughter (New Holland, Pa.), medical service at Halmahera.

Korea: Mr. and Mrs. Jacob Klassen and family (Steinbach, Man.), field director of Korean program; Daniel Roth (Orrtanna, Pa.), Pax.

Vietnam: Leland Good (Fisher, Ill.), Pax; Alan Hochstetler (Nappanee, Ind.), Pax; Donald Voth (Inola, Oklahoma), Pax.

Nepal: James Miller (Hartville, Ohio), Pax; Willis Rudy (Baden, Ontario), Pax.

Berlin: Pastor and Mrs. David Janzen and family (Winnipeg, Man.), director of the Berlin refugee home.

"Scientific atheistic propaganda" in Soviet Russia is described as both inadequate and unconvincing in current issues of Russian newspapers. The USSR Army paper complains that scientific atheism is failing to spread in the army. It reports that a member of a Komsomol (a Communist youth group) dropped a prayer book from his pocket while getting out money to pay his membership fee in the group. "In our struggle with religion," says another, "we must be a hundred times as persistent as church people. . . . We are strong because we are fighting for the true cause, against all religion. History will thank us. . . ." —MCC

Tragedy struck the Church of the Brethren recently when a KLM airliner was lost at sea 150 miles off the coast of Ireland. Twenty of the 99 occupants were returning Brethren, thirteen of whom were from the Lancaster area. A second disaster was reported from near Stockholm, Sweden, when M. R. Zigler, European director of Brethren Service Commission, and his wife were involved in an automobile accident which took the lives of Mrs. Zigler and the lady in the other car and seriously injured both drivers. Mr. Zigler is a well-known leader not only among his own people but in Christian circles.—MCC

jottings

FAREWELL FOR MISSIONARIES

Bethany Church, Kingman, Kan.: Ed. J. Miller and J. W. Fretz were guest speakers for the evening service June 8. Marvin Schrag of Kingman showed pictures of his trip to South America at our Christian Workers' program June 13. On Fri. evening a quartet from Grace Bible Institute was in our midst. June 29 Henry Goossen of McPherson brought the morning message while Pastor Tschetter spoke in the McPherson church. July 13 three young people were baptized and received into the church. July 20 a farewell program and fellowship meal was held in our church for Pastor and Mrs. Carl Flickner, who flew back to India Aug. 6 for another term of service as missionaries. July 27 an offering for CROP was taken. Aug. 10 Brother and Sister F. Fatapulus and children of Omaha, Neb., were with us; he brought the morning message Aug. 17.—Corr.

OKLAHOMA RETREATS

Friedensfeld Church, Turpin, Okla.: At one of our Sunday evening services in July our pastor showed the film *Home Front*, a color sound film which shows the mission work of our Conference. The Sunshine WCTU held its annual picnic at the Bethel Church of God. A short program followed the supper. A few of our church people attended the services on July 27 at Hydro, Okla. This was the last service of the adult retreat. In the evening our intermediates and young people gave their reports of the retreat to the church. They also showed the articles they had made. The offering taken in the morning, $59.33, was given to the Ladies' Aid and used for retired missionaries. The evening offering of $30.34 was for the Okla. Retreat.—Mrs. Paul Ediger, corr.

NEW PASTOR INSTALLED

First Church, Pretty Prairie, Kan.: Elmer Friesen was installed as our pastor Sun. morning, Aug. 31. Taking part in the ceremony were Roland Goering and P. K. Regier. A reception and shower for the Friesens were held in the evening. Marlin Schrag left June 29 for two years of Pax service in Germany. Gerald Bergen showed pictures on missionary work in Brazil, July 13. LeRoy Stucky has served our church as interim pastor for the past six weeks. July 27 the youth of our church enjoyed a supper and an evening of fellowship at the local park. Mary Schrag, R.N., returned missionary to India, arrived at home after attending a missionary conference at Goshen, Ind., and assisting at Camp Men-O-Lan. Aug. 10 she gave an illustrated talk on mission work in India. Donald Goering and Howard L. Schrag are in Voluntary Service at Palisades Menn. Church camp in Idaho. A farewell service for Elsie Winsinger, who is again leaving for Africa, was held the evening of Aug. 17.—Corr.

MISSION AND PAX SPEAKERS

Bethesda Church, Henderson, Neb.: Thirty-one young people were baptized and received as members of our church at services held May 25. Holy Communion services were observed the evening of the 25th. DVBS reported good attendance May 26-June 6 with a closing program June 9. The mixed chorus under the direction of Pastor Gaeddert sang at the Northern Dist. Conf. the afternoon of June 22 and at the newly organized Sioux Falls, S. D., church that evening. We observed Children's Day July 6 with special services morning and evening and an all-church picnic at noon. Wayne Epp told of his experiences in Pax work in Berlin, and the Don Klippensteins gave reports and showed slides on the Korean work. The S. S. children brought all the music. 525 Christmas bundles were dedicated. Other special speakers during the summer were missionary Harold Ratzlaff on May 18-19 and Mr. and Mrs. Fremont Regier on Aug. 22. Triplet sons, all well and doing fine, brought joy to the home of Mr. and Mrs. Myron Friesen June 28. The Intermediate Retreat at Swan Lake was attended by 27 of our young people July 28-Aug. 3. The Young People's Retreat the following week was also represented by our church. The Homebuilders' Retreat Aug. 15-17 was attended by about twenty families. Bernard Thiessen was the guest speaker. The Junior Youth Fellowship had an all day outing at Milford, Neb., camp Aug. 17. Orlando Waltner spoke at both afternoon and evening sessions. The Gaeddert family spent June 26-July 23 assisting with retreats at Camp Friedenswald, Mich. Pastor Gaeddert was in charge of music. Three "Family Nights" have been held during the summer. These featured discussions on vocations, music, and school in relation to home and church. A congregational meeting elected Pastor and Mrs. Duerksen to remain another year to serve as assistants. A special youth choir has been singing under the direction of Philip and Wayne Kroeker during the summer. Their program was given the evening of Aug. 31. Pastor Gaeddert attended the Evangelism Conf. at Goshen, Ind., Aug. 19-21.—Corr.

CHIMES DEDICATED

Wayland Church, Wayland, Iowa: June 24 our pastor attended the Central Dist. Council of Committees at Goshen, Ind. June 29 the High School YPF met with the Eicher young people at the Eicher Church. A film was shown entitled *Centerville Awakening*. June 27 a baby boy was born to Leo Langs; grandparents are Mr. and Mrs. Lawerence Heuss. July 11 funeral services were held here for Fred Klopfenstein, former S. S. supt., treas., and trustee. July 20 Harry Yoder of Bluffton College spoke in our pulpit. July 15 the funeral of Bro. Elmer Basinger was held here (he had served us as pastor 1927-1936), with burial at Donnellson, Iowa. A number of men from this community helped in Disaster Service for the flood area at Exira, Iowa. The evening of July 27 there was a dedication service for the Mass-Rowe chimes in honor of Russell Roth, who lost his life in a tractor accident. Aug. 7 the funeral of William Boshart was conducted here. Aug. 12 Roger Wyse and family attended the annual Family Retreat, Camp Friedenswald. Aug. 18 the funeral for Edward Wettrig was conducted here. The Fresh Air children left for their homes in Chicago after a two weeks' stay in different homes. The preceding Friday evening a picnic was held for all.—Mrs. Lillian Wyse, corr.

N. DICK ASSISTANT PASTOR

First Church, Beatrice, Neb.: Our DVBS enrolled 70-80 pupils. Our summer assistant, Nicholas Dick, taught the advanced study group which included the young people in grades 7-9. Bro. Dick was in charge of church program and hospital visitation while Pastor Harold W. Buller and family were on vacation. May such times prove to be a blessing to all. The Fellowship Choir, including the young people of the two Mennonite churches, gave a fine program of worship music. Sara Ann Claassen was the director. On June 18 the Mennonite Hour quartet with Brother Hostetter presented a program to a large audience. July 11 the Arthur Keiser family was in our church and reported on their work in South America. The Y. P. Fellowship had a one-day retreat at a local park on Sun., July 20. Brother Dick's topic was "Achieving the Victory." With the fall season approaching let us remember the various schools in our prayers. — Margaret Albrecht, corr.

TEEN-AGE WORKCAMP

First Church, Aberdeen, Idaho: Guest speakers in our church in the past few months have been the W. C. Voths, Elizabeth Foth, Paul Boschman, and the Leonard Kingsleys. A farewell service was held during the morning services, Aug. 10, for Paul and LaVerne Boschman and children. During the month of July our first retreats were held at our recently acquired grounds. Three groups, Young People, High Y's, and Juniors, spent a number of days studying, worshiping, working, and hiking in this beautiful part of God's great outdoors. Aug. 5-25 about twenty persons participated in the Idaho Teen-age Workcamp at our retreat grounds. Trails were made, and cleaning up debris and other jobs were accomplished. Some time was spent by the young people in hiking and visiting the nearby Grand Tetons. Teen-agers from various states and Canada participated in this camp. Our evening services on Aug. 24 were in charge of these young people. We thank each one for their help in building our church camp. We trust that the time spent in work, Christian fellowship, study, and worship were a blessing to each life.—Corr.

SPECIAL SPEAKERS

Community Church, Fresno, Cal.: On the evenings of July 12-13 our church and community had the opportunity and privilege of hearing evangelist Billy Graham at the Ratcliff Stadium in Fresno. Leland Harder spoke to our congregation July 20 and Mrs. Harder gave the children's message. In the evening we enjoyed the slides which they showed of mission work in Chicago. Elizabeth Voth, missionary in a New York slum area, spoke to us July 30. Aug. 3 our congregation enjoyed a pot-luck dinner at Logger's Flat near Hume Lake; this was followed by vesper services. The young people of the church did a splendid job of painting the house of the David Mieraus. We have had several speakers to fill the pulpit in the absence of our pastor, P. J. Ediger, who with his family was on vacation in Kansas where he also attended committee meetings. Horton Flaming, Kansas public school teacher and intern pastor in the First Mennonite Church, Beatrice, Neb., for a summer, spoke on August 10. Arthur Keiser, missionary of our Conference in Colombia, S. A,. was guest speaker Aug. 17.—Mrs. Orlando Schmidt, corr.

EVANGELISTIC CAMPAIGN

East Swamp Church, Quakertown, Pa.: Our summer Bible school closed with a program on Sunday evening, Aug. 10. The Lord blessed with an average attendance of 150. A busload of 39 friends and relatives accompanied Marie and Carl Flickner to International Airport, N. Y., on Aug. 6. Word received from them in Bombay, India, tells of a pleasant trip. Brian is going to second grade at a school operated by TEAM. Daughters were welcomed into the families of Mr. and Mrs. Richard Hostetter Jr. and Mr. and Mrs. Clarence Carbaugh Jr. The Ray Rotenbergers of Florida announced the birth of a son. Dorothy Dietz has returned to her work at Grace Bible Institute. Traveling with her were Marlene Ruth and James Gerhart Jr., enrolled respectively as sophomore and freshman. We are at present co-operating with "Christ for Quakertown" evangelistic campaign, of which our pastor is co-chairman. Bob Manderson is the evangelist and Ellis Zehr soloist and musical director.—Corr.

The Bible in the Forty-Ninth State

The name Alaska comes from the Aleut word Al-ey-ek-aha, which is said to mean "The Great Country." This territory, recently admitted to statehood, in which many Eskimo Indian dialects are spoken, has long been aware of the Bible.

Scriptures first came to Alaska when Empress Catherine of Russia sent church missionaries to "her American colony" in 1796. Selections from Matthew, Luke, and the Acts were translated, printed on a Moscow press in 1840, and distributed among the natives on Kodiak Island under the supervision of Bishop Ivan Veniaminoff.

Years after the purchase of Alaska, Dr. Sheldon Jackson, Presbyterian missionary to the far Northwest, established the first Christian mission in Wrangell for the natives. Jackson, realizing Alaska's missionary need, personally appealed to other major church denominations to send missionaries.

Churches and missions turned to the American Bible Society for Bibles, New Testaments, and Scripture Portions. While the Bible Society was recognized as an unfailing source for Scriptures, its work was not officially organized in Alaska until 1926.

Not only has the Society supplied printed Scriptures, but it has published a number of the Eskimo dialects that have been translated by the missionaries working among the people there.

In a Presbyterian mission field, 300 miles above the Arctic Circle on the very northern point of Alaska, lives Roy Ahmaogak, a native preacher, who translated the Gospel of Mark and the Epistle to the Romans for his own people in the Eskimo Point Barrow dialect. There are 1200 people in his community, of whom 700 are church members, and about 800 who can read. When he was sent to the United States to spend a year in special study and language work, he brought to the Bible Society his translation of the Gospel of Mark, the first book in this dialect. This was printed by the Society and followed by the Epistle to the Romans.

At the conclusion of an Eskimo service in Fairbanks, conducted in the northern Eskimo dialect, where the Society's secretary was speaking, the interpreter said to him: "Tell the Christians down in the States that we are grateful for the Gospel of St. Mark and the Book of Romans in our own dialect, but when are they going to give us the Life of Christ by St. Matthew, St. Luke, and St. John?"

Among the Kuskokwim Indians this question is already answered. The entire New Testament for 6,000 of these natives had been translated by a Moravian missionary, Ferdinand Drebert. Publication of the book was done by the American Bible Society and the first copy flown to Alaska for the annual convocation of Christians there. "Kuyana" (Thank you) write Moravian leaders from Bethel to the Bible Society for the Testament, for which they had been waiting so long.

As Alaska, our forty-ninth state, faces new opportunities for development, the American Bible Society is also aware of its increased responsibilities to keep Scripture needs fully supplied in this vast northwest territory.

Magdalen Friesen
3003 Benham Avenue
Elkhart Indiana

conference notes

TEACHING PHARMACY

The first few months on a mission field can bring for the new missionary many hours of hard work in language study or even the rigorous responsibility that may come with full time work soon after arrival on the field. Albert and Kathy Bauman are now in Vellore, South India, where Albert is already teaching in the School of Pharmacy of the Christian Medical College.

Albert Bauman writes: "Teaching is a lot harder than learning! I am finding that it takes more time to prepare a lecture than it did to learn all that a lecturer presents in one hour. I have been kept so busy here at the college that there has been no time at all for work in the hospital. This past week an added duty has fallen on me: teaching chemistry to the first year pharmacy students. The professor who taught the first month is leaving for the University of Illinois for some postgraduate work in chemistry. Since we arrived I have been constantly at the typewriter making laboratory sheets and also giving some lecture notes on sheets. The Dispensing Lab is taking considerable time, as the government requires that the student fill 200 prescriptions before he is eligible for the final examination. The 200 prescriptions are also requiring a great quantity of chemicals. I am trying to collect some of the indigenous herbs and fruits for the making of the medicinal. If only I would know the Tamil words for some I could be getting more. Nux vomica (strychnine), datura (atropine, scopolamine), senna, ginger, cinnamon, and various others are right in front of me, so I need not have the difficulty of language to interfere with the procurement of the drugs. Some of the Indian pharmacopoeia drugs are not familiar, so they are the ones I have to learn from someone."

ARRIVAL IN JAPAN

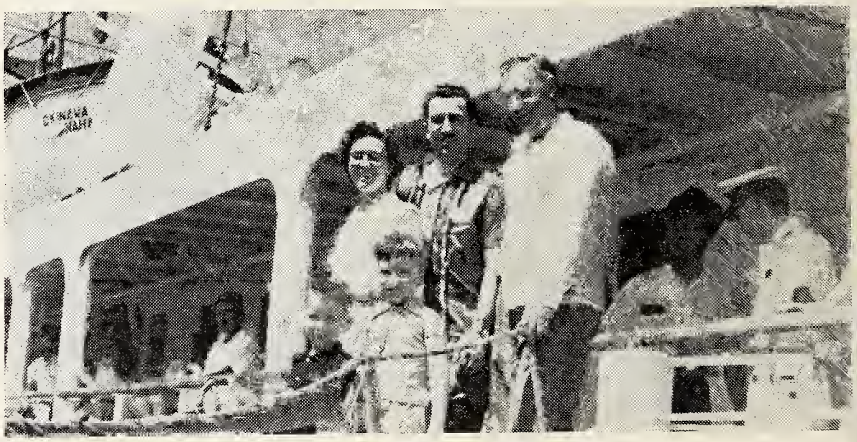
So this is Japan. Our party, consisting of missionary Paul Boschman and his family and William Zehr, motion picture producer from Portland, Oregon, arrived in Japan August 16. Leaving Oakland International Airport, Oakland, California, on August 12 we made stops at Honolulu, Wake, Guam, and Okinawa. At Okinawa we boarded the *Okinawa Maru* for a 24-hour cruise to Kagoshima City (pop. 250,000), the most southern large city in Japan. The customary route to Japan is through Tokyo or Yokohama, but we preferred entering by the "back door" because Kagashima is only two hours by modern diesel train to our nearest mission station.

We were met on the dock by missionary Verney Unruh and his two daughters, Judy and Patty. It was a most welcome sight to see Brother Unruh standing head high above the crowd that had come to meet the 202 passengers. After the exchange of greetings we went to a nearby restaurant where some of us enjoyed our first Japanese refreshments.

The Boschmans, who worked in Kobayashi during their first term, returned there for Sunday. Upon arrival they were met by a cheerful group of church members as well as Leonore Friesen and Esther Patkau. Sunday was indeed a day of worship, welcome, and fellowship. Most of the 45 worshipers remained for a simple fellowship meal consisting of sweet buns, tea, and cookies, followed by an informal homecoming led by one of the older Christians. One immediate observation was that God had kept right on working at Kobayashi even though there had been a change in missionary personnel, reminding us that "neither he who plants nor he who waters is anything, but only God who gives the growth."

William Zehr and Verney Unruh continued on for another three hours to the most northern station, Hyuga City. Here Brother Zehr remained in the Unruh home for several days, to relax from the hurried journey. He appreciated the fact that within a very busy schedule Brother Unruh found time to go swimming in the Pacific Ocean at one of the most famous beaches in southern Japan; the water is much warmer than the Pacific that washes the Oregon beaches. If you want full vision of the scenic beauty of Japan, Brother Zehr recommends the rear seat of Brother Unruh's motorcycle. The rice crop is good and the countryside is green, with an occasional flowering shrub.

Sunday began with a worship service. Even though the language was a barrier, the faces of the worshipers clearly communicated the oneness in Christ, our common Lord. Truly in Christ, there is no East nor West.



Paul and LaVerne Boschman and family and William Zehr arrive at Kagoshima, Japan. Photo by Verney Unruh.

FROM BELGIUM TO THE CONGO

Two of our Congo Inland Mission couples, Arnold and Elaine Regier and Charles and Geraldine Sprunger, have completed their year of language study in Brussels, Belgium, and are now in the Belgian Congo. The Regiers will be located at Mutena, via Tshikapa, and the Sprungers at Nyanga, via Tshikapa.

The secret of success in first century soul winning was personal evangelism.—H. D. Burkholder

SEPTEMBER 16, 1958

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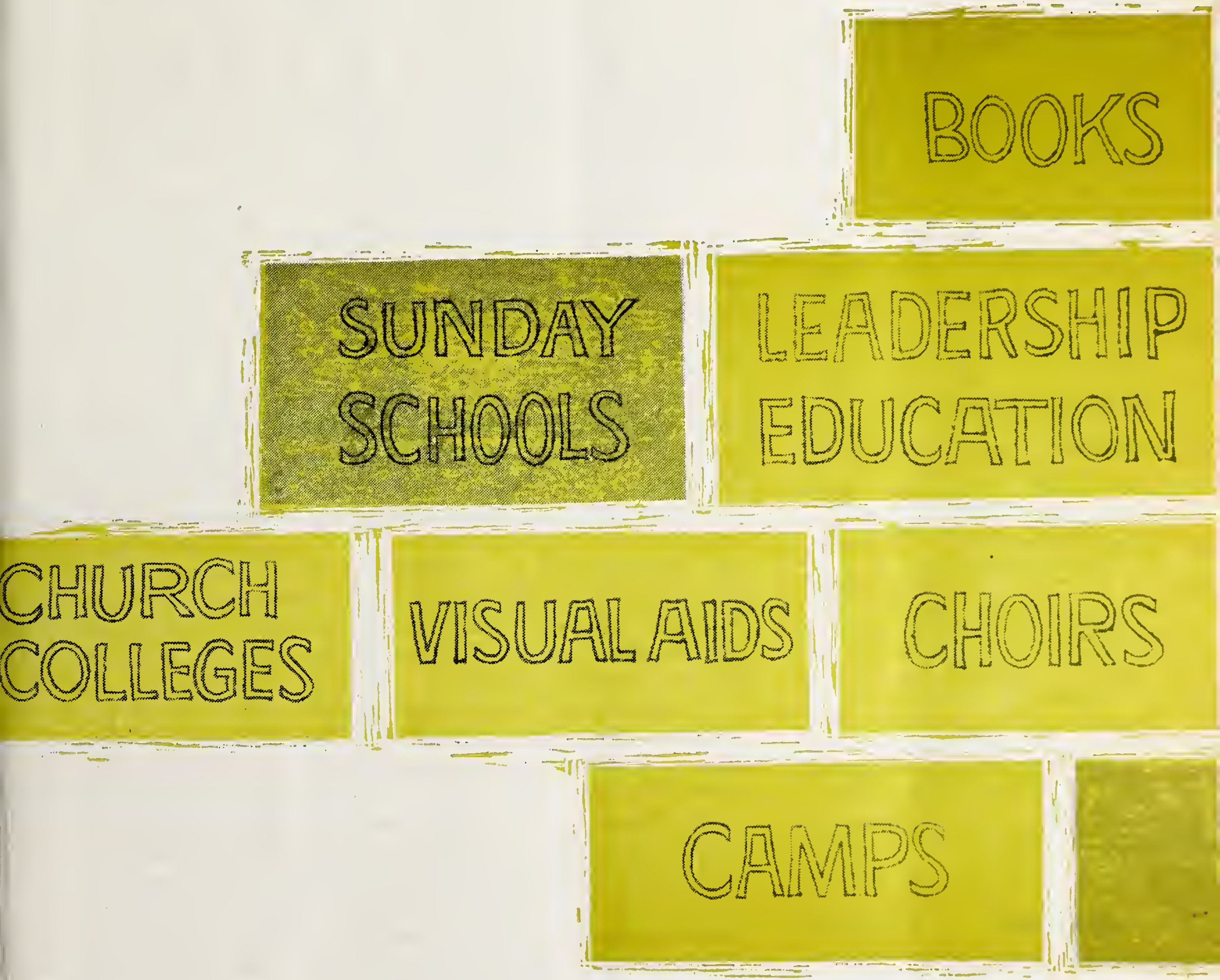
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Christian education TODAY—builds stronger churches TOMORROW

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Art by Robert Regier

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of things to come

Sept. 28—Dedication of new Seminary buildings, Elkhart, Ind.
Oct. 5—Worldwide Communion Sunday
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
November 9—Conference-wide Peace Sunday
Dec. 2-5—Council of Boards, Newton, Kansas.

1959

March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 36

editorials

LEADERSHIP TRAINING This special issue on Christian education calls to our attention helpful tools for the job of teaching in our churches. Tools are important. Dull or inappropriate tools are frustrating, but the most important factor still is the person who uses the tools. Good teaching materials are important, but the teacher is finally the key to success. This is why leadership training is a crucial point in Christian education, and for most of us the need focuses on the Sunday school. The entire organization is built around the teacher. If the Sunday school teacher fails, the Sunday school fails.

Teachers need training because of the difficulty of their task and the limitations under which they labor. Under pressure to secure teachers for classes, we sometimes infer that the job is easy. But good teaching is the result of study, discipline, and Christian experience. Teachers need training because a little training will do so much for them. It is an investment that brings not only satisfaction to the teacher but results for the Sunday school. It is encouraging to learn that others face the same problems we do. We learn by sharing insights. We are stimulated by the experience of others.

Teachers should seek training because it is offered free. In most cases the Sunday school will underwrite the cost of a leadership training course. Many interesting and helpful courses are available: training on the job, week-end institutes, one- or two-day demonstration schools, laboratory training schools, community leadership education schools, leadership training courses in Bible schools and colleges, and audio-visuals.

Teachers should seek training because all of us need to grow. We need to grow in personal faith and in Christian attitudes. We need to grow in knowledge—knowledge of the Bible, age characteristics, methods of teaching, ability to work with people.

Is your school planning a leadership training course this fall?

AUDIO-VISUALS Audio-visuals are being used increasingly as tools for teaching. Audio-visuals include all those techniques and devices which are used to appeal to the eye and ear to enhance learning. They provide concreteness and vividness for the learning experience.

If used wisely, audio-visual aids help the teacher be more effective: because it is possible to learn faster and remember longer, provided appropriate materials are skillfully used; because they convey through eyes and ears a more realistic and vivid impression than words alone are likely to do; because they heighten interest; and because they stir the emotions.

However audio-visuals are not cure-alls! Don't use them just to be up to date in method. They should not be used to entertain—unless that is the purpose—or to fill in what a leader has been too lazy to prepare. They should not be used just because the title sounds interesting; they should be carefully reviewed and chosen to fill a specific need.

Audio-visuals are a real aid when used wisely.

—Willard Claassen

In Your Sunday School

The Greatest Force for Evangelism

Maynard Shelly[*]

"WHY do they come back Sunday after Sunday?"

This has been the question I have asked myself as I have visited adult Sunday school classes all over the country. In spite of overcrowded conditions, uninspired teaching, poor preparation, and general indifference, attendance at most Sunday schools is much larger than it deserves to be, judging from external conditions.

Then I see people in animated and lively discussion after the services and the secret is out: The reason these folks endure Sunday schools, sermons, and spiritualizing that they cannot comprehend is that they like to be with other folks.

Sure, there are many good Sunday schools and many excellent church programs—I am in no way discouraged about the quality of our religious activities in general—but results in terms of attendance and response are always much better than we deserve, and this is so because people like to get together and they appreciate the fellowship of fellow Christians in the church.

And if Christians appreciate the fellowship of the church, and find it satisfying, isn't it possible that many other people want the same thing? It surely is possible, and the fellowship of the small groups within the church is the greatest force for evangelism that the church has.

Yes, I know that churches have been looking for all kinds of patent medicines and medicine men. But the cure for our evanglistic anemia is within us. We have had it all the time, but haven't used it. You may call it what you like, but I prefer to call Christian fellowship the gift of the Holy Spirit and the working of the Holy Spirit in the church. The real power of God comes to life when you use this force.

Christian Teaching Mission

This conviction has grown on me as I have participated in the National Christian Teaching Mission, my latest experience being as guest leader for the Lorraine Avenue Mennonite Church in Wichita, Kansas, last January.

The NCTM is an interdenominational program that has all the advantages of a co-operative community evangelistic effort with all the advantages of an independent denominational program. Does that sound impossible? It is really quite simple.

The main purpose of the teaching mission is to win all persons to Christ and to the fellowship of His church. Its secondary purposes are to alert every person and organization in the church to full evangelistic potentiality and responsibility, to bring all people under the influence of the Christian gospel, to surround every unchurched person with the warmth of a redeeming fellowship, to teach all whom we reach, to bring all who are taught to definite commitment to Christ as Saviour and Lord and into vital membership in His church, and to provide the churches with a community-wide strategy for undertaking their vast evangelistic responsibility.

The teaching mission program centers in the local church. The mission itself is led by the pastor and an invited minister, called a guest leader. These two take part in daily seminars or conferences attended by ministers and guest leaders from all the churches in the community. There they receive instruction for the four projects of the mission, which are a self-study, a community census, a fellowship cultivation plan, and an enlargement plan.

Knowing Ourselves

Every church should take a good look at itself every few years, and this should be done not only by the pastor and the church board, but by every active member.

While the teaching mission does not analyze every part of the church's program, it does check into the evangelistic potential. Special score cards have been prepared to test what is really happening in a church.

This self-study takes place early in each local church. As representatives from each group pore over the score cards they are surprised, pleased, and disappointed at the picture they see themselves draw of their own church. Most groups, even Sunday school classes, discover that the most valued feature of their group activity is not study, but fellowship. Service groups like the Brotherhood or the Ladies' Aid find that what people like about their work is the fellowship more than the service.

And most churches everywhere discover, that no matter how much talking they are doing about evangelism, they are doing little of it. This is always saddening, but there is no cause for despair. We do not evangelize because we do not know how, but we can use the strength of our fellowship to win others.

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[*] Associate executive secretary, Board of Education and Publication

Finding Others

Of course, our fellowship is turned inward, not outward. For this reason we are not even aware other people are lonely and are in need of Christ.

So the next experience in the teaching mission is really a jolt, if we are not over-dazzled by its mechanics. This is a community-wide census. Each church is assigned a part of the community to survey, and in a few hours on a Sunday afternoon, the names of all the unchurched as well as the churched people, active and inactive, are recorded. There are religious censuses of many kinds, but none so thorough and effective as the one that is administered by the National Christian Teaching Mission, for by Monday morning each church has the larger part of its list of prospective members, including those who expressed some interest in a particular church or are in any way connected with it. A few days later each church receives a list of those in its community who expressed no religious preference.

It doesn't take very long for each church to have a responsibility list that is as large or larger than its present membership. What can a church do in a situation like this?

Winning Others

It is obvious that the church must do something drastic — something radical — if it is going to do its share to preach Christ to its community.

While the fellowship cultivation program that the teaching mission sets up in each church is a simple program, we cannot describe its mechanics here. The program uses the common friendliness of the church to win people. Each Sunday school class, adult through nursery, is given its share of people to visit and invite to the meetings of the group where they can be exposed to the fellowship of the group. More names are given to the women's groups, men's groups, and youth groups to do the same thing. If a particular group is unsuccessful with one particular family, the family is assigned to another class.

The whole procedure is really so simple that most people will feel it is not worth the effort. Others will say, "We did that once, but it did no good." And I am sure that others will feel that inviting people to church is the minister's job. But those churches that are serious about their responsibility will do it, and be richer for it.

Preparing Ourselves for Others

I don't have to guess what the next objection to this plan will be. I'll tell you: "What good does it do to invite people to come to church?" Those may be the words, but the sentiment that coming to a Sunday school class meeting doesn't make a person a Christian is so right. It may be the first step in his encounter with Christ, but there are many other steps along the way.

This brings us to the last and hardest project in the teaching mission, and that is making your church the kind of church in which strangers can find Christ. This means more than sermons on salvation. It means a vitalized church program from head to foot. It means study classes that study and learn and grow in Christian love because of it. It means shaping all of the church program toward wooing those who come to our door and helping all under our roof to grow in Christ.

This can be called educational evangelism, Christian education, or simply evangelism. It means being the church holding forth the word of Life.

When the possibility of a teaching mission is mentioned for your town, city, or country, the Mennonite congregations should be the first to support it. Perhaps they should be the first to bring it up, because a community experience in evangelism is good for all churches.

In the meantime, we can well look to the groups in our church. Turn that fellowship inside out so that it looks beyond itself, and you will be using the mightiest evangelistic force that the Holy Spirit has to offer.

They Hold the World Together

In the second century after Christ an unknown Christian described Christians of his time thus:

"Christians are not distinguished from the rest of mankind by country, or by speech, or by custom. For they do not dwell in cities of their own, or use a different language . . . . This knowledge of theirs had not been discovered by the thought and effort of inquisitive men; they are not champions of a human doctrine as some men are. But while they live in Greek or barbarian cities according as each man's lot is cast, and follow the customs of the land in clothing and food, and other matters of daily life, yet the condition of citizenship which they exhibit is wonderful, and admittedly beyond all expectation . . . . They live in countries of their own, but simply as sojourners; they share the life of citizens, they endure the lot of foreigners; every foreign land is to them a fatherland, and every fatherland a foreign land . . . . They spend their existence upon earth, but their citizenship is in heaven. . . They obey the established laws, but in their own lives surpass the laws . . . . They love all men and are persecuted by all . . . they are put to death, and yet give proof of new life . . . . They are dishonored, and their dishonor becomes their glory; they are reviled, and yet are vindicated . . . . In a word, what the soul is in the body, Christians are in the world . . . . It is they who hold the world together."

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A Community of Evangelism and Decision

The Christian college seeks to prepare young people for high commitments and difficult missions in the world tomorrow by being a Christian community with Christ at its center.

ABOVE all else, the church college will be an evangelistic community—evangelistic in its desire that there be some ultimate reflective commitment to Jesus Christ."

Thus spoke Howard F. Lowry, president of the College of Wooster, as he concluded an address to a meeting of Christian colleges several years ago. He described the ideal college as a Christian community of the mind, intellect, and work, but above all one of evangelism. He defined evangelism as follows:

"This evangelism will, on the whole, will be a quiet thing. It will proceed by an effort at reason and knowledge, by legitimate appeal to the heart and the soul, by the witness of men and women in their lives. No church college will have a religious test for graduation. It will love the child of doubt as much as it loves the child of faith. But its hope will be steady and perfectly clear and unashamed—that every member of its community will know the things of God because every member knows His Son.

"At the very heart of a Christian college must be Christ himself. It is a community, not so much because of 'what' it believes, but because of 'whom' it believes.

"Let us put at the center of our community, not one who was just another great man, but the One who was what He said He was—the Incarnate God. The truth of Him is mercy and peace and loving-kindness and commitment to a life that in itself is a triumph over death. This is the most important thing, religiously or intellectually, that any Christian community can know or say. The promise of this is as old as Pentecost: 'I will pour out my spirit upon you.' For Jesus of Nazareth, a man approved of God, is the suffering servant, the risen Lord, the King of Glory, and the Light of the World. And 'this promise is unto you and to your children.'"

The type of commitment envisioned by Dr. Lowry was further described by Albert C. Outler, professor at Southern Methodist University when he said in a following address:

"The Christian college is undertaking to prepare our people for high commitments and difficult missions in the world tomorrow. We seek to help them find their calling and their place in society, and to enlist all their gifts and training in causes which overpass the bog of selfish and earthbound values. We want them to find and break down the barriers and partitions which bar men from their true fulfillment in knowledge and wisdom, beauty and brotherhood. We want them to be doctors for whom medicine is as truly a spiritual ministry as ever preaching was; scientists who glorify God and enjoy Him in their laboratories; businessmen and teachers and mothers and social workers who find an ongoing and increasing consummation of their faith and their love. 'The earthly hopes men set their hearts upon' *have* turned to ashes; the roseate dreams of 'onward and upward forever' have not stood the disillusioning of light of current history. If men are to be guided and nerved for high-hearted pilgrimage and crusade into a dangerous future, they must find strength and security from an unfailing source and an assured end. In such a crisis, the Christian hope speaks to our human condition with peculiar clarity."

Curriculum Materials

Grist for the Learning Mill

STUFF to study is where you find it. I read bread wrappers, catchy bottle labels, talk to people on the train, and listen to the radio. All these things are curriculum materials, because they are things to study. The whole world, wherever you find it, is fair game; libraries collect it and schools organize it, but the printed page doesn't limit it.

So you can make your own curriculum materials. Many people do, just like many housewives bake their own bread. But there are others who buy it at the store.

The Board of Education and Publication prepares study materials for those who want it for Sunday school, vacation church school, church membership groups, and private study. Just because it was prepared for specific study does not mean that the user is in any kind of a straightjacket. Just as the housewife can use her factory biscuits to toast, broil, butter, or patch the roof, so the users of Sunday school quarterlies and other lesson helps have as much space for creativity as a skywriter on a cloudless day.

While the General Conference does not produce everything that everybody wants, we usually surprise most people with the variety of things available. Here are some things available:

Sunday School

Adult Bible Study Guide (formerly *Adult Quarterly*) is the regular commentary on the Uniform Bible Lessons.

Youth Bible Study Guide (formerly *Young People's Quarterly*) is now completely written for young people studying the Uniform Lessons.

Junior Bible Study Guide (formerly *Junior Quarterly*) is a workbook-study guide for nine- to eleven-year-olds on the Uniform Lessons. There is also a teacher's manual.

Herald Teacher is a monthly manual for adult, youth, and intermediate teachers.

Herald Intermediate Bible Stories interprets the regular Sunday school lessons for junior highs.

Bibel Studien Fuer Erwachsene (formerly *Sontagschul-Lektionen*) discusses the Uniform Lessons in German. Scripture texts are in English as well as German.

Living Faith Nursery Lessons is a set of graded lessons for three-year-olds that includes a parent-teacher guide as well as three beautiful home books for the nursery child and his parents.

Living Faith Kindergarten II Lessons is a graded series of lessons for five-year-olds with weekly leaflets for the child as well as a thorough course of activities outlined in the teacher's manual. There is also a song book that accompanies the course.

Summer Bible School

This course is a closely graded set of lessons for use in vacation church schools, from nursery to grade ten. Grades three to eight contain sections on General Conference missions. There is enough material here for a two week school. Churches that do not use the upper course may find them useful for catechism class study.

Nursery: *Learning About Jesus.*

Kindergarten I: *Enjoying God's Gift.*

Kindergarten II: *Lessons from Bible Children.*

Grade I: *Stories About Jesus.*

Grade II: *Stories About God's Friends.*

Grade III: *What God Does for Us.* (missionary stories of China included).

Grade IV: *What God Wants Us to Do* (missionary stories of India included).

Grade V: *Life of Jesus* (missionary stories of Africa included).

Grade VI: *Teachings of Jesus* (missionary stories of Colombia included).

Grade VII: *Followers of Jesus* (stories of missionary heroes included).

Grade VIII: *Life of Paul* (stories of mission work among the American Indians included).

Grade IX: *Getting Acquainted with the Old Testament.*

Grade X: *Getting Acquainted with the New Testament.*

Superintendent's Manual

General Christian Education

Junior Messenger is a story paper related to the Sunday school lessons and reporting on General Conference missions for junior age boys and girls. $1.50 per year.

Kinderbote fulfills the same goal in the German language. 90 cents per year.

Catechism (*Katechismus*) is the traditional question and answer treatment of Mennonite doctrine, used for generations with only minor revisions. 40 cents and 75 cents.

Catechism Workbook is a work manual approach to the subject matter covered in the *Catechism.* $1.25. (A second workbook, *The Way of Life,* formerly published privately, will soon be available in a new edition published by the General Conference.)

Guide to Christian Teaching is a syllabus on Mennonite doctrine organized under subject headings. 40 cents.

Words to Young Christians is a statement on the responsibilities of church membership. 40 cents.

The Challenge of the Present also encourages new Christians to live for their Lord. 25 cents.

Objectives of Christian Education is a definite outline of things that we expect to accomplish at each age level in our teaching program. 25 cents.

Youth Fellowship Manual guides the organization of a vital young people's program. 50 cents.

Handbook of Mennonite Boys' League describes a boys' program for the local church. 25 cents.

Junior Program Materials. These are manuals for the leaders of children's Sunday or weekday evening meetings. The following titles are available ($1.50 each):

> *Through the Year.* Programs for the special days.
>
> *We Would See Jesus.* About the life of Jesus.
>
> *God Speaks to Me.* Prayer, music, art, and poetry have messages for us.
>
> *This God Is Our God.* A survey

(*continued on page* 572)

Living Faith Series

Why Our Own Curriculum?

*Willard Claassen**

WE ARE in the process of preparing a complete curriculum, or course of study, for our Sunday schools. While we have produced some Sunday school materials for many years, the series was not complete. The task of preparing a complete Sunday school series is being undertaken because this important aspect of our teaching responsibility cannot be ignored. The ancient Hebrews were commanded at the very beginning of their history as a nation to teach their children diligently. We can do no less.

People sometimes ask, Why should we attempt to produce our own materials? Why not use what there is on the market? Theoretically a church is free to choose any system of lesson materials it chooses, no matter who publishes it. But there are some important reasons why a denomination should publish its own materials, and consequently there are good reasons why a Sunday school should give first consideration to the publications of its own publishing house.

- Materials we publish are prepared with the needs of our church in mind. They are written by people who come within the best tradition of the denomination and are responsible to the church for what they do. The curriculum committee includes persons experienced in Christian education, persons who know the needs of both large and small churches, rural and town churches, churches with inadequate resources and those well equipped.
- These materials are written from the viewpoint of the theology, history, church organization, and program of our church. The teaching materials are not at the mercy of persons or pressure groups who will claim disproportionate emphasis on their cause, thus crowding out other important concerns. The three unifying themes used in the primary, junior, and intermediate departments of our new curriculum reflect our theology. These themes are *Redemption, Church,* and *Discipleship.*

Redemption in a general way deals with Old Testament materials. This will acquaint children with Old Testament stories and characters and trace God's redemptive activity culminating in the coming of Jesus Christ, the Redeemer.

The *Church* is a theme carrying through the study of God's redemptive purposes, the main thrust being a study of the beginning and expansion of the church as recorded in the Book of Acts. This study will also include the worship, current life, and beliefs of our church.

Discipleship will deal with the life of Christ. The study of the life and teachings of Jesus will be climaxed with lessons pointing up the implications of living for Christ in all of life's relationships.

- The new materials will include the missionary and benevolent emphases of our church. Obviously materials which we do not produce cannot be integrated with our missionary program, relief work, and hospital work. Writers will have opportunity to use illustrations from Pax, 1-W, Voluntary Service, and mission fields.
- Through the use of these materials children will learn in a natural way about the work and organization of their church.
- The problem of selecting curriculum material is greatly simplified if only one series needs to be considered, especially if that series is adequately planned for the denomination. Teaching materials chosen haphazardly from various publishing houses cannot have proper sequence, completeness, and balance. Memory work, projects, and even lesson content are bound to overlap.

A BEGINNING has already been made in producing our new curriculum. We have provided two new courses on the preschool level. The nursery course, designed for three-year-olds, was published last fall, and this summer a course for five-year-old children became available; it will be known as *K II.* A year from this coming October the first year of primary materials will be ready for use. The name *Living Faith Sunday School Series* has been adopted for our Sunday school courses.

People ask, What may we expect in these new Sunday school materials? How will they be different?

The curriculum will be carefully planned. Objectives for Christian education were first of all carefully worked out. The graded Sunday school outlines are integrated with the summer Bible school materials and a weekday curriculum which we hope will some day follow.

These materials reflect our interpretation of the Bible.

A fresh approach to Bible study will be used.

The curriculum will reflect our own educational goals. Educational policies were formulated by representatives of two Mennonite groups on such subjects as the use of the Bible, memorization, worship, understanding learning, balance between experience and content, use of projects, evangelism, home relationships, etc.

The curriculum will be closely related to the home. This will already be apparent to those who use the new Nursery and Kindergarten II materials.

These materials will be graded to meet our needs. Because many of our Sunday schools are small, beginning with primary the *Living Faith Series* will be group graded: primary grades 1-3, junior grades 4-6, intermediate grades 7-9.

While the graded lessons will depart from the "uniform" principle, *the curriculum will be unified by the use of the three themes: Redemption, Church, and Discipleship.*

These materials will reflect the best resources from Mennonite groups.

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*Executive secretary, Board of Education and Publication

New Ideas for Teachers

No Instilling Sitting Still

At last adults have come into their own. All too often adult Sunday school classes were forgotten, either because somebody thought they could teach themselves, or no matter what was done, they couldn't be taught anything.

"You can't teach an old dog new tricks" has been the feeble guide that has measured our adult work. But the truth really is that you can teach any dog anything if he wants to learn it.

And adults need to learn, because we need them to teach children and young people. They need to and can do all the things that we have always said the next generation should do. We are the next generation that the last generation was waiting for.

The big itch in adult education has been that we thought that adults could be taught like children. Make the class member sit still while somebody tells him what he should know and then ask him some questions to check on him, and then you have taught him. Well, some have doubts whether you can teach children that way, and the latest news is that you can't do it at all with adults.

This is the opinion of four new books, just published, all dealing with the subject of adult education. You can take your pick, but you should take one.

Earl F. Zeigler in *Christian Education for Adults*[1] feels that one of the solutions to sharpening up our adult work is to create an adult work committee. He is especially concerned about young adults and has a good discussion on their problem. He talks somewhat about group dynamics, but I feel that he doesn't quite trust it as a way of teaching adults. For that reason, I would recommend one of the following three books, if you want reading that is just a little more exciting.

A professor of the Associated Mennonite Biblical Seminaries, Paul M. Miller, describes what a Christian group is like and shows how it can be a real force for evangelism in a book entitled *Group Dynamics in Evangelism.*[2] He points out that most ministers think of themselves as a professional person who works alone, rather than seeing themselves as a leader of groups. All those who sense that this is their sin should do no better penance than read all two hundred pages.

Perhaps the easiest book to read in this quartet is *Dynamics of Christian Education*[3] by Robert S. Clemmons. Of special interest is the chapter on "Commitment Is Decision with Depth."

And a book for the fearless is *Design for Adult Education in the Church*[4] by Paul Bergevin and John McKinley. This is a textbook, but fortunately for you and me, it doesn't read like one. The authors are professors at Indiana universities and describe the Indiana plan for adult education in the church. It describes in a step by step manner how and why you can make your study and action groups come alive. This is a technical book, but it is inspirational enough to make you want to do something about your adult work.

Other Books in Brief

The Minister and Christian Nurture, edited by Nathaniel F. Forsyth, 250 pp., Abingdon, $3.50. This is a collection of ten essays by noted Methodist Christian educators about the minister's part in Christian education. Show me the minister who is discouraged about his work, and I'll read him a few pages to set him on fire.

The Use of Audio-Visuals in the Church by Oscar J. Rumpf, 150 pp., Christian Education Press, $3.00. This how-to-do-it book will become a classic in its field. The book is visual, besides. Don't miss the chapter, "Thirty-two Ways to Tell a Story."

The Church Kindergarten by Polly Hargis Dillard, 146 pp., Broadman Press, $3.95. This book is about weekday church kindergarten, something most of you have nothing to do with, but it has much material about kindergarten teaching from which the Sunday school kindergarten can learn a thousand (count 'em) things. Praise the Lord for a statement like this: "A premium is never put on 'being big.'"

Successful Sunday School Teaching by Dorothy C. Haskin, 48 pp., Baker, 85 cents. Though the author assumes all Sunday school teachers are women, the new teacher can still get his money's worth out of this brief storylike book. I could argue about its emphasis on authority, attendance contests, and its discussion of emotional problems, but if you promise to read another book later, I'll let you buy it.

Education That Is Christian by Lois LeBor, 252 pages, Revell, $3.75. The reason why everything is in a mess is that people have depended on man made systems of education, so the author sets out to discover from Scripture God's system of education. It's a long and involved search and many will get lost. We're not sure whether she found the right answer, but it is a worthy effort.

Introduction to Christian Education by Peter P. Person, 224 pages, Baker, $3.75. A good survey of Christian education written for college freshmen by a professor from a denomination (Evangelical Covenant) that purports to be conservative in theology and progressive in education. The theology is, but the education isn't, and besides that the typography leaves much to be desired. But we liked this quote: "Christian education is not a substitute for evangelism, it is evangelism. . . . *Evangelism is the process of spreading the gospel of Jesus Christ.* It is not a specific act but a process."

Maynard Shelly

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[1] Westminster Press, 142 pp., $2.75

[2] Herald Press, 202 pp., $3.50

[3] Abingdon Press, 143 pp., $2.50

[4] Seabury Press, 320 pp.

The testimony of a former hot-rodder

"Christian Hod-Rod Drivers"

by Carl Hooley

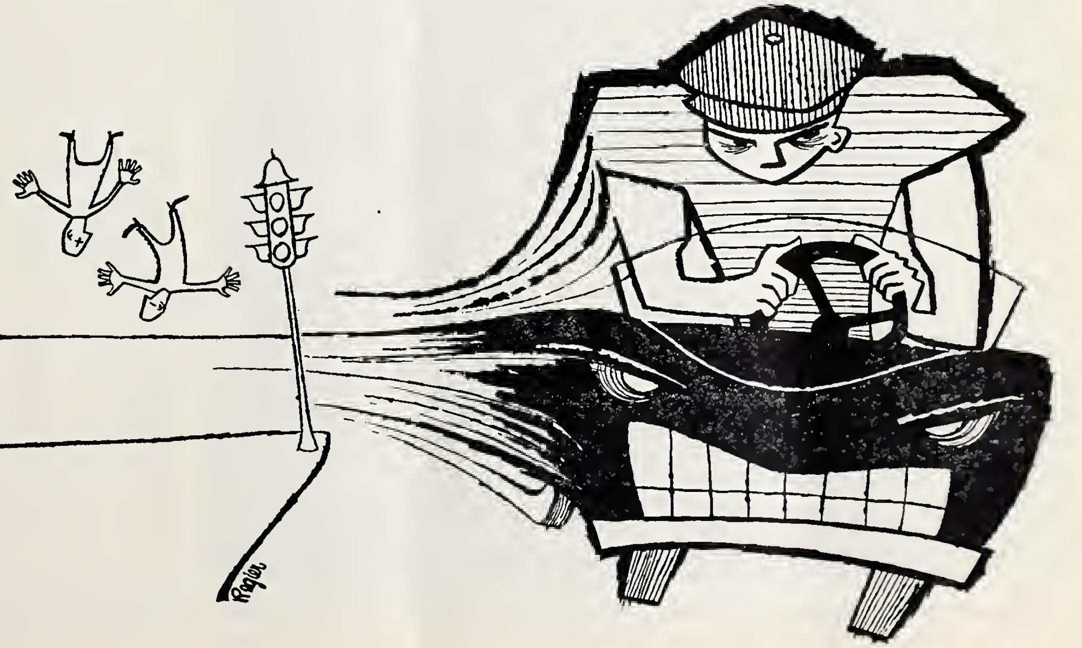
There seems to be, among us young automobile drivers of today, a desire for speeding and racing. The forward thrust of a powerful automobile seems to satisfy an inner longing to show off or to "be somebody." It seems that most of us want a car that will be across the street when the light turns green, before the other cars can even get started.

I am afraid that too many of us fellows spend too much money for dual carburetors, Hollywood mufflers, dual exhausts, racing heads, and many other expensive items. Does not the purchase of these unnecessary, expensive items seem to be rather poor stewardship of our money, especially when we put comparatively little in the church offering?

I know we argue that these accessories give us better gas mileage. This is true if we get only the ones which boost our gas mileage and let the others go, but I have observed that when we have all those extra horses stored up under the hoods of our automobiles, we too often yield to the temptation of using them. When this added horsepower is used for quick starts and drag races, we will find we are not getting nearly as many miles to the gallon of gasoline as we would if we drove moderately.

Another bad thing about hot-rodding is that it keeps us from being humble. In Matthew 18:4 it says, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Do you think that we who are always drag-racing and hot-rodding everywhere we go are humbling ourselves? Actually, the opposite is true. When we behave ourselves in this way, we are trying to glorify ourselves. We want to show other fellows how fast we can speed-shift and how fast we can take a corner.

My driver-training instructor told me that a fellow who tries to show off with his car is most likely a thwarted individual—an individual who has been subordinated or has



been considered an outcast by his associates. This type of fellow feels that he is not being sufficiently noticed by the crowd. He feels inferior to the rest of his companions. He then tries to inflate his ego behind the wheel. Because he wants to be noticed, this seems to him a good way to draw attention.

Another thing a Christian fellow must consider about hot-rodding is the value of his testimony and his Christian witness. Do we build up our testimony by squealing our tires on take-offs and by driving recklessly? I am afraid that instead of strengthening our testimony, we most likely weaken it or maybe lose it entirely. I have been ashamed many times of many teen-age drivers as they left the church parking lot. Some of them would take off fast, each one trying to squeal his tires farther than the one before him. I am glad that there were also those who did not. Were they in that much of a hurry to get home or to go to bed? I do not believe they were, because most likely they drove around a while before going home.

A church where I once attended had some fellows who thought that they had "hot cars." They very seldom left the parking lot without throwing dirt and burning rubber. Since this church was in town, there were many people living close by who were not Christians. What kind of testimony do you think those fellows left? What was the neighbors' opinion of Christianity?

Most of the unsaved fellows of today watch those of us who claim to be Christians and try to find fault with us. They are quick to notice any inconsistency in our lives. I can just see them watching one of us who claim to be a Christian, hot-rodding around. They probably say, "Yeah, that looks like Christ. That is probably the way that He would drive." They realize that Christ would not do such a thing, and therefore claim that we are inconsistent. Why is it that we do not seem to see this inconsistency? Let's try to be consistent and to keep our testimony strong.

In Titus 2:8 it says, "Sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Do we as young fellows feel that church is for sissies and try, by reckless driving, to show the world that we are not sissies—but he-men? Whether we receive our inferiority complex in church or not, I do not know. I do know that the born-again Christian will not be ashamed of the gospel but will be like Paul, who in Romans 1:16 says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Hot-rodding is also rather foolish, isn't it? What does it prove? The loser always needed his valves ground or his spark plugs cleaned; his points were burned and his timing was set too slow; his carburetor needed adjusting and his fuel pump needed to be rebuilt. The loser is always sure that if these things were taken care of, he would have no trouble in winning.

I am reminded of two fellows, each of whom thought he had the faster car of the two but never had the chance to prove it. One day the two met and the race was on. During the race, one of them lost control of his car and hit the other car, wrecking them both. One of the fellows went to the hospital and the other one had his driver's license suspended. It was a very expensive race and proved absolutely nothing except that it was a good way to wreck oneself and one's car. What good did it do them, then, to try to learn which car was the faster?

But it seems that some of us fellows who try to be so independent of the church and are so indifferent to Christian service are usually very quick to hide behind the church when Uncle Sam starts breathing down our necks. Then we come, meek as lambs, to the preacher and want him to fill out a form 150 for us because we do not know enough Scripture to defend our stand as conscientious objectors. At a time like this, we are very nonresistant because we do not want to get into the army. On the practical side, how nonresistant are we when we are behind the wheel of our cars? Do we exercise love toward other drivers? Do we drive so as not to endanger the lives of others on the highway? According to the law enforcement officers, there are more people killed on our highways than in war. If we are so conscientious about taking part in the killing that occurs in war, don't you think that we should be equally conscientious about all our driving habits?

Maybe some of you think by now that I am an angel and a model driver. I want to inform you quickly that I am not. I used to do these things myself. I used to inflate my ego behind the wheel also, but God knocked the props out from under me once and I fell—hard. I have thanked God many times for this experience and also for laying this conviction on my heart. It probably has saved me from a lot of trouble and maybe has even saved my life.

How about it, fellows? Are we going to go out and live for the Lord? Then let's leave a testimony that glorifies Him.

I think that you will agree that others judge us partly by the way we drive. It has been said that the depth of our Christian experience is inversely proportional to the square of the length of the skid marks we make when leaving church. Although this may be true, I want quickly to state that we should not justify ourselves on this basis, if we do not leave skid marks, it is no sign that we have a deep Christian experience, nor does it mean that we are saved, because I know some unsaved fellows who have enough sense not to burn their tires.

But if we are Christians, let's act like Christians. I Corinthians 13:5 says that charity does not behave itself unseemly. If we have this true love in our hearts we will obey the command given in Titus 2:6-8, which says, "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Fellows, the automobile was made for better transportation, and it is a good thing; but like most other things, it can be used in the wrong way. Let's use our cars to bring honor and glory to God instead of trying to glorify ourselves. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

From Youth's Christian Companion
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The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Haiti: the Little Task

A talk by Charles Suderman given before going to Haiti

In our home hangs a little motto: "God gives his best to those who leave the choice with him." My mother enclosed this little motto in a letter which came to me in a time of uncertainty.

Sometimes it is difficult to know if we are in God's best for us, since our tasks seem so small and insignificant. But we cannot judge God's power and knowledge by the size of the task, nor will we question it if we have left the choice with Him.

We must be willing to seek God's way and plan and be willing to do even the very small things.

Going to Haiti in itself holds potential of adventure and pioneering. But an interest in these things only will not aid the sickness, starvation, and lack of educational facilities on the island. We are not expecting to eliminate any of these, but merely try to help the people with some little things which may eventually show them God's love for them and raise their standards of living.

These little things we can do wherever we are. Dr. Albert Schweitzer wrote:

"Always keep your eyes open for the little task, because it is the little task that is important to Jesus Christ. The future of the kingdom of God does not depend on the enthusiam of this or that powerful person; those great ones are necessary too, but it is equally necessary to have a great number of little people who will do a little thing in the service of Christ.

"The great flowing rivers represent only a small part of all the water that is necessary to nourish and sustain the earth. Besides the flowing river there is the water in the earth—the subterranean water—and there are the little streams which continually enter the river and feed it and prevent it from sinking into the earth.

"Without these other waters—the silent hidden subterranean waters and the trickling streams—the great river could no longer flow. Thus it is with the little task to be fulfilled by us all."

Indonesia: First White Men

Edgar Hoover writes about a Pax adventure in the Far East

This is about a trip to two villages in the interior of Timor island, Indonesia, exactly on the opposite side of the globe from America, where in one of those villages we were greeted as the first white visitors.

We traveled for three days by jeep and had to go it on foot the rest of the way. Seeking a trail in an easterly direction across the plain and up a river we came upon a village. We met the chief, a large robust fellow.

He was afraid of us and tried hard to please us. Our guide assured him we were friends and would not hurt him. Soon he explained that during World War Two he was nearly beaten to death by some white people, and he thought the white men were after him again. Our guide again assured him we were friends. At this he folded his hands in a prayerful fashion and bowed many times.

From there we entered some of the most rugged mountains I have ever seen. It was late afternoon and monkeys were playing near the streams (it seemed to us that only monkeys should live there).

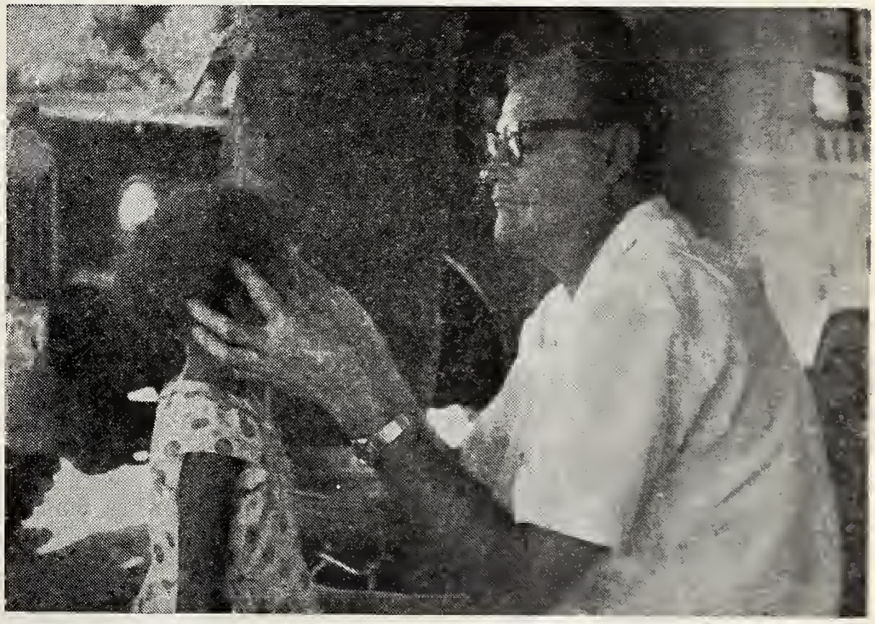
The home of one of our Timor friends is in a village among large granite rocks by the stream. The family lives in a so-called garden where they raise coconuts, papaya, corn, and some sugar cane.

Very few of the people of the village are Christians. Our guide said these people told him we were the first white people to enter their village. This they celebrated that night by playing gongs and beating drums until 3 a. m. in the morning.

The huts and yards here are very poorly kept. The beds we slept on were made earlier in the evening by several men of the village: bamboo frames tied to four poles in the ground and covered by penung bark. Before we started back for the jeep someone fixed us a lunch—a whole chicken, including head and intestines. I wasn't hungry.

The trip convinced us of the needs of our island friends. We certainly hope to help them.

Above articles from 1-W MIRROR



FORMOSA: Dr. Pankratz examines a child's eyes as part of the island's medical service.

GRIST FOR THE LEARNING MILL *(continued from page* 566)

of the historical books of the Old Testament.

Adventures for Christ in Colombia. Getting acquainted with boys and girls in our mission churches in South America.

Light Comes to the Congo. Reviews the work in Africa.

Sheila and Sunil of India (available October 15). Presents the life of a boy and a girl in a Christian home in India.

The Way of Love

The Power of Love provides several thoughtful programs on the positive expression of nonresistance. 50 cents.

Before You Decide talks to young people about their witness for Christ's way. 20 cents.

What of Noncombatant Service explores problems involved in a partial witness. 20 cents.

Youth and Christian Love is a set of thirteen lessons on the basic principles of nonresistance. 15 cents.

Doctrine

Studies in Church Discipline provides material on one phase of the living church; for special attention during 1958-59. $2.00.

The Believers' Church explores the kind of church Christ wants our church to be. $1.50.

Mennonite Articles of Faith is the outline of Mennonite faith prepared by Cornelius Ris. 50 cents.

God's Offer to You in Christ Jesus discusses the plan of salvation. 5 cents.

Emphasis on Evangelism looks at the ministry of the church in witnessing for Christ. 25 cents.

General Conference Tracts is a series of six leaflets that discuss the history, doctrine, organization, and areas of emphasis of our church. 25 cents a dozen.

Believers' Church Tracts gives a brief treatment of the meaning of the church in five different leaflets. 25 cents a dozen.

The Christian Home

The Gateway to a Christian Home is a discussion of the meaning of a Christian wedding. 15 cents.

Half of Love Is Faithfulness discusses the sacredness of Christian marriage. 15 cents.

All this material is available from Mennonite Bookstores in Newton, Berne, and Rosthern.

bookmarks

CAMPING

CAMPING TOGETHER AS CHRISTIANS, John & Ruth Ensign, 148 *pp., John Knox Press,* $2.95.

Just another book on camping, I thought as I opened up the Ensigns' latest edition. To my pleasant surprise here was a book that was different because it concisely combines in one volume information one expects to get only by skimming two or three larger books. Whether you want to know how many potatoes to cook for ten people or what to do on a rainy day at camp, or how to make best use of worship opportunity, this book will fill your need. The authors have drawn upon their vast camping experience to bring together here both the principles of sound Christian camping and practical suggestions for realizing them.

This is a book for leaders, primarily the junior high camp counselor, and is intended to help in preparation for a camp experience. It succeeds so well it should be a must for anyone accepting such a responsibility.

The book's emphases are small group activity—a group totaling a dozen; informal rather than "canned" scheduling with program details planned by the campers; adequate preparation including precamp-campsite training for the leaders; activities chosen to make best use of the unique setting of the campers' learning experience—camp is not primarily the place for mission study. The threefold emphasis is upon individual Christian growth as stewards in Christian community experience. The Ensigns favor individual camper's books for devotional use and have written such a companion pamphlet.

In particular the section on program guidance was outstanding. Here campcraft is covered in fifteen pages in an unusually capable manner. Suggestions for creative use of natural materials are given and a few nature games are described. Of especial value are the selected bibliography for further resource materials included and the help. A leader anticipating service in the Christian camp can do little better with his preparation time than to study this book.

Robert Jungas

CHURCH FATHERS

THE WISDOM OF THE FATHERS, Erik Routley, 128 *pp., Westminster Press,* $2.25.

In this delightful volume the author seeks to introduce the youthful and the lay reader to several of the leading fathers of the early church. It is a remarkable book, not only because of its deceptive brevity, but even more because of the fortunate insight with which selections from the fathers have been made and the wealth of understanding that is here brought to the interpretation of these passages.

Each of the chapters but one briefly introduce the early writer and his subject, following which a short passage is offered from their writings in fresh translation. The chapter is then concluded with an analytical commentary on the passage. Thus Origen is used for a study on how to read the Bible, Clement of Alexandria on faith versus knowledge, Athanasius on the incarnation of Christ. Augustine is the springboard for discussing freedom of the will, and Cyprian's quotations lead to a discussion on Christian loyalty and church unity. Basil illustrates the right approach to self-discipline and John of Damascus is actually seen discussing visual aids in principle (possibly even TV).

The author is a British Congregationalist minister. His commentaries show him to be a man of real Christian insight and principle coupled with a deep love and concern for the church. Thorough scholarship is easily apparent but not obtrusive. It is to be hoped that young and old will have access to this little work. It will surely introduce them to further readings in the early church fathers.

—Cornelius J. Dyck

The name of the righteous is a blessing, but the name of the wicked will rot. Proverbs 10:7, RSV.

MCC news and notes

PAX STATISTICS

EUROPE—From the July issue of Euro Pax News we glean the following interesting facts about the European Pax Program:

- It began in 1951 when thirty-five young men came to Europe to serve two years of alternative service in lieu of military service.
- Peak enrollment in 1953 and 1954 totalled 79 men. At the present there are 50. From a 100 per cent building program in 1951, the program has developed into a diversified one, with 44 per cent construction, 20 per cent agricultural assistance, 16 per cent institutions, 10 per cent refugee work, and 10 per cent office work constituting the 1958 program.
- Paxmen have assisted in construction of seven settlements, three churches, several community centers; rebuilding a protestant school in Austria; agricultural projects in two Greek villages.
- Assistance was also rendered in numerous emergency situations, such as the Holland flood in 1953, and the Hungarian revolution in 1956.
- A number of Paxmen serve on an individual rather than unit basis. They work in MCC community centers, children's homes, etc., or are loaned to other organizations for special asssignments.
- To date 370 families have been housed and a total of 500,000 man-hours put in by Pax personnel in Europe.

FORMER DIRECTOR REPORTS

VIETNAM—Dr. and Mrs. Willard Kraybill (Louisville, Ohio) returned from Vietnam in August after completing a three-year term of medical service in Banmethuot.

During the last nine months of his service Dr. Kraybill was director of the total program, which includes a material aid center at Saigon besides the medical center in Banmethuot. In an interview at Akron headquarters, Dr. and Mrs. Kraybill evaluated their service experiences and shared with us some of their concerns for the future of the program.

When the Kraybills left for Vietnam in 1955, MCC had commissioned them to open an area for medical assistance, to supplement the material aid program that was already in operation in Saigon. Rather than remain in the city, Dr. Kraybill looked for an even needier area, and found it in the interior of Vietnam among the primitive Raday tribe. Here, on the compound of a leprosarium established by the Christian and Missionary Alliance mission, the MCC medical center was established.

A mobile clinic and small hospital were soon in operation. Several nurses, another doctor couple, and a Paxman eventually joined the Kraybills to make up a unit. Dr. Kraybill spent his time equally among leprous and nonleprous patients. His wife served as matron and secretary of the unit, besides helping with nursery children at the leprosarium.

Dr. Kraybill envisions MCC assistance in the future as being given in close co-operation with the national church, which is the protestant church in Vietnam.

"We are impressed with the spirit of the church," he said, "even if it is not mature enough to go ahead alone. Though it is still leaning heavily on outside help, our real mission is to assist it to the point where it can develop its own program."

PERSONNEL

An orientation school is in session at Akron headquarters for fourteen Voluntary Service candidates who will be going into service shortly.

Five of them are leaving for our Mennonite mental hospitals. Clara Harder (Rosthern, Sask.), Orvis Kaufman (Freeman, S. D.), and Gary Schrag (McPherson, Kan.) will go to Brook Lane Farm; James Schmidt (Ferndale, Wash.) to Prairie View Hospital; and Norman Klassen (Carman, Man.) to Kings View Hospital.

Four are going to the National Institutes of Health in Bethesda, Maryland. They are James Conrad (Tangent, Oregon), James Weiler (Elverson, Pa.), Monroe Yoder (Grantsville, Md.), and Leonard Penner (Carman, Man.).

Helen Redekop (Aldergrove, B. C.) and Evelyn Zimmerley (Sterling, Ohio) are heading for Ailsa Craig Boys Farm in Ontario.

The remaining three are Lorena Detweiler (Wattsville, Va.), who is on her way to Junior Village, Washington, D. C.; Lila Fast (Wichita, Kan.), who goes to Boys Village in Ohio; and Marie Snyder (St. Jacobs, Ont.), who will serve at Wiltwyck School for Boys in New York.

On August 27 three other volunteers left for Albert Schweitzer Hospital in Haiti. They were Mr. and Mrs. Hubert Loewen (Topeka, Kan.), and Esther Litwiller (Elkhart, Ind). Mr. Loewen will serve as laboratory technician, Mrs. Loewen and Miss Litwiller as nurses.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

SITUATION WANTED

Medical Doctor—Young Mennonite medical doctor now finishing internship wishes information on needs and opportunities for a practice in the Mennonite communities in Midwestern states. Contact: Mutual Aid Placement Service, 722 Main, Newton, Kansas (No. P 246).

FARM FOR RENT

Livestock Farm—with 320 acres available for rent soon. Good grass and crop land for feed. Plenty of water. Located 2½ miles north of Agricola, Kansas; 20 miles northeast of Ottawa. Contact: Mutual Aid, 722 Main, Newton, Kansas (No. P 247).

into the beyond

Alta Elizabeth (Yoder) Dieffenbach of Bloomfield, Iowa, and member of the Pulaski, Iowa, Church, was born March 7, 1883, and died August 16, 1958.

How fortunate that boy or girl who cannot remember the time when he did not love the Lord Jesus and try to obey Him! How fortunate that child whose affections have been set on things above from the earliest years, who from a child, like young Timothy of old, has known the holy Scriptures (2 Tim. 3:15)! In later life, instead of being continually annoyed and discouraged by selfish interests and evil habits which have clung to him from childhood, he can forge ahead in manlike stride to a life of glorious service.—Lois LeBar in *Children in the Bible School*

jottings

CHURCH DEDICATION

TIEFENGRUND CHURCH, LAIRD, SASK.: It was a happy occasion for the members of our church when, after about ten busy weeks, our new church building was completed and the dedication services were held on Aug. 24. Our elder, A. E. Regier, officiated at the dedication and gave a message based on Job 41:11b: "Whatsoever is under the whole heaven is mine." This now applies to our new church in a special way as it has been dedicated to God. J. R. Friesen and J. G. Remple also spoke in the afternoon. Margaret Klassen sang a solo. The afternoon service, with the introduction by John Voth, was highlighted by messages rendered by H. T. Klaassen and J. C. Schmidt. The men's choir, under the direction of Waldemar Regier, enriched the program with many suitable songs. The appearance of many guests to share in the joyful occasion was also gratifying. Walter Neufeld, as foreman of the building committee, reported on the building project. He also participated in the door opening ceremony. The secretary, Henry Harder, reported on the financial aspect.—Corr.

EDIGERS SPEAK ON JAPAN

BETHEL CHURCH, INMAN, KAN.: The missionaries Pastor and Mrs. Ferd. Ediger worshiped with us on July 27 and related their work in Japan. Over seventy Christmas Bundles were packed and sent by our Sunday school. August 25 our Sunday school reorganized, with Art Pauls as superintendent, Simon Wiens as secretary, and Herb Neufeld as treasurer. The treasurer reported Sunday school offerings of $2,173.00 for a ten-month period. Virgil Flickinger attended the Goshen study conference recently. The last of the union Sunday night services were held in the Inman church, with Howard Nyce as speaker. A Gift Day for the Home for Aged at Inman was held recently. The Charity Society resumes its monthly meetings and workdays after suspending them for the two summer months.—Corr.

CHURCHYARD CLEANUP

FRIEDENSFELD CHURCH, TURPIN, OKLA.: The Men's Fellowship and boys of high school age gave the church yard a cleaning. Gravel was hauled in and spread out, weeds were mowed down, and trees trimmed. After the work a fellowship meal was enjoyed. There were twenty-seven present. Aug. 10 our church witnessed the wedding of Wilma Janzen of our church and Paul Toews of Inman, Kan. Our church is again, as in past years, having union services with our neighboring church, the Bethel Church of God. The first service was Aug. 17 and the closing one Aug. 31. Our minister, Levi Koehn, and family vacationed in New Mexico and Arizona, visiting with our missionaries. In his absence Paul Toews brought the Sunday morning message.—Mrs. Paul Ediger, corr.

LAYMEN PREACH

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: A number from our church attended the Lake Shetek Bible Camp during the last week of July. On Sun. evening, Aug. 3, Albert Ewert and a group from the New Hutterthal Church at Bridgewater, S. D., presented an inspiring C. E. program through sermon, story, and song. Bible Meditation League representative Darrell Stark addressed the Senior Bible Class and prayer meeting group Wed. evening, Aug. 6. On the following Wed. evening the film *Proclaimed Liberty* was shown. In lieu of our pastor, Peter Tschetter, who was on vacation with his family, layman Bob Schroeder brought a message on inseparability on Sunday morning, Aug. 17. Lowell Stoesz spoke on "Reviving Revival" on the subsequent Sun. morning. Grace Zyp, a missionary to Hungary, showed interesting pictures on Fri. evening, Aug. 29. Following Keith Davey's message on solicitude, we observed the Lord's Supper on Sun. morning, Aug. 31.—Willis Linscheid, corr.

Key to American Survival

America's first line of defense is the Christian home, for it is not guided missiles but guided morals that is our great need today.

There is no question but that this is the gravest hour we have ever known. We are only ten minutes away from destruction by atomic missiles. If war comes there will be no time for the mobilization of American productive strength, for it will be all over in less than half an hour. I recently heard an American senator say that *in case of atomic war twenty-five or thirty million of us will die before we wake up the next morning.*

The situation is just as bad for the church. For every one that is won to Christ twenty-five are born into heathen surroundings and influences. Communism has one billion people under its control after only forty years, while all branches of the Christian church—Catholic and Protestant—number only 820 million after 1900 years.

The Bible is no longer the best seller. Matthew, Mark, Luke, and John have taken second place to Marx, Engells, Lenin, and Stalin. Over two-thirds of the world has absolutely no knowledge of Christ. The church must now face the question, "Will the gospel be heard in Russia before the Russian missile is heard in America?" Our only hope is the spiritual regeneration of the Russian people and leaders.

We are where we are because of what we are. The love of luxury, the breakdown of integrity, and the sexual immorality of America are sapping its spiritual and moral strength. Newsstands are flooded with filth. Truthfulness and honesty are scoffed at on every hand. Juvenile hoodlums roam the streets in gangs. These are symptoms of the sickness of America, the sickness of sin. It is the disease from which other great nations have died and it will be fatal to America if it is not stopped. Before we can expect regeneration in Russia we must see revival in America.

The key to American survival is the Christian home. Here is where character can be molded and standards established. Here is where Christ can be brought to the child and the child to Christ. And here is where parents can renew their spiritual resources for the demands that America's gravest hour places upon all of us.

In this hour of crisis the family altar can mean more than the conference table, and intercession can be more important than summit talks. The Christian home can save America. —George L. Ford

Material made available by National Sunday School Association.

CONFERENCE NOTES
(continued from the back page)

tend Mennonite Biblical Seminary.

Anna Dyck, R.N. (Japan), Drake, Saskatchewan, plans to take college work this fall.

Mr. and Mrs. Ferd Ediger (Japan), Inman, Kansas, will be in Hartford, Connecticut, where Mr. Ediger has enrolled in the Kennedy School of Missions.

Mr. and Mrs. Bernard Thiessen (Japan), Route 3, Newton, Kansas, are both available for speaking engagements.

Dr. and Mrs. Merle Schwartz (Belgian Congo), Carlock, Illinois, have very recently arrived in this country.

Margareth Peters, R.N. (Taiwan), Gretna, Manitoba, will take a specialized course in anaesthesia in Detroit, Michigan.

Mr. and Mrs. W. C. Voth (Taiwan), 221 S. Walnut, Newton, Kansas, are available for itineration.

Mr. and Mrs. Bruno Epp (Paraguay), 3003 Benham Avenue, Elkhart, Indiana, will be at the Mennonite Biblical Seminary, where Brother Epp will take a year of work.

Mr. and Mrs. P. K. Dirksen (Oraibi, Arizona), Route 1, Box 964, Flagstaff, Arizona, both plan to attend school this winter.

Mr. and Mrs. Arthur Friesen (Hammon, Oklahoma), are at 1126-L Street, Reedley, California, where Mr. Friesen is convalescing from a heart condition.

BUDGET STATEMENT

The Board of Missions is grateful to God and to our supporting churches that so far this year all missionaries' salaries have been paid in full to the end of September with no deductions or cuts made necessary by lack of faith that God will provide. Early this year the Central Office resolved to withhold and keep on reserve ten per cent of the field budget of our mission areas. Because of unexpected expenses during the summer months and the usual drop in contributions and gifts during this time, the money held on reserve was applied toward commitments of the ninety per cent field budgets. Even so the Board of Missions account currently shows a deficit.

We are confident, however, that in the fall months of the year churches will respond liberally so that our treasurer will be able to remit to our mission fields the ten per cent field budget which was to be held in reserve until such time when full budget payments could be made, but which has been used in meeting current field budget requirements.

ANTHEMS FOR SMALL CHOIRS

Recognizing that choir directors frequently find it difficult to find good music for their choirs, the Church Music Committee adopted as one of its projects a list of anthems which would fill the following requirements:

(1) A worthy text, suitable for Christian worship.

(2) A good quality of music.

(3) Simplicity: practically no division of parts, almost no solo work, and simple rhythmic patterns.

(4) Some anthems chosen from the different periods of church music which are part of our Christian heritage.

(5) Old familiar anthems as well as some new ones.

(6) Selections that can be used during every season of the church and calendar year.

(7) A wide variety of composers as well as music publishers.

(8) Some hymn anthems included.

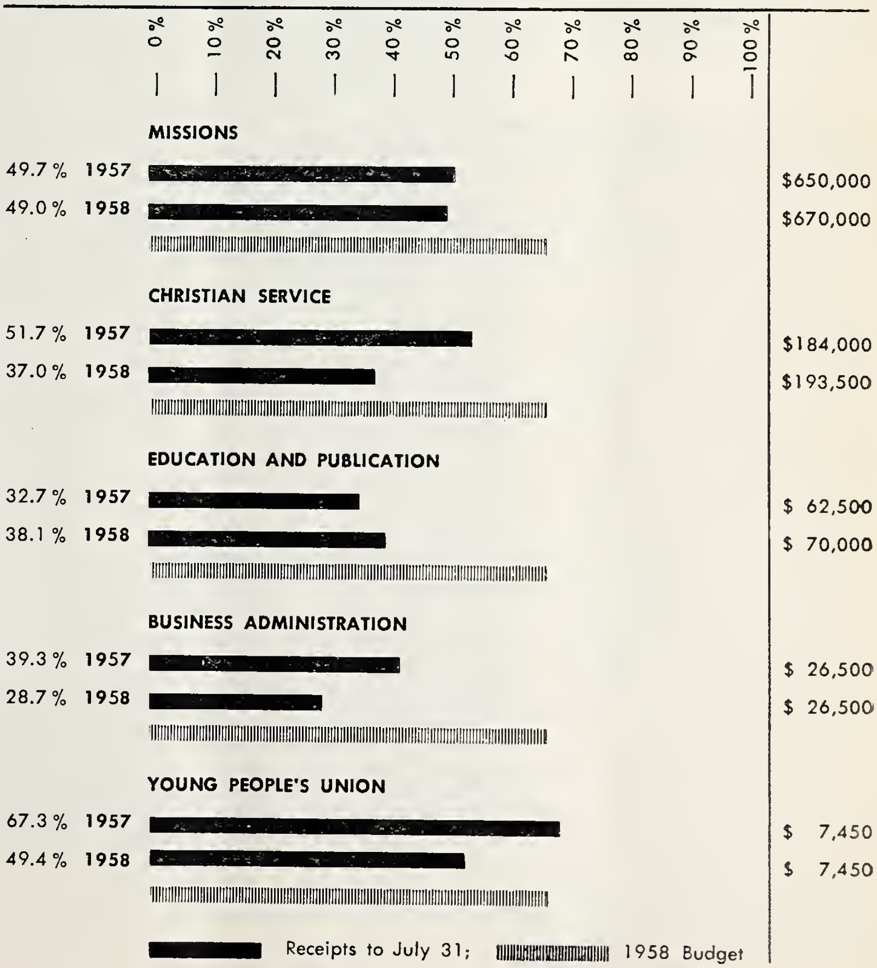
(9) Variety of style, interest, and appeal.

Sample packs of all fifty-two anthems are available for $10.00 plus postage from the Mennonite Bookstore, 720 Main Street, Newton, Kansas.

We will also order for you any selection of the music listed (allow ample time for the music to be ordered from publishing houses).

conference stewardship

July 31, 1958, as compared to July 31, 1957



conference notes

GROWING UP WITH THE LIVING FAITH SUNDAY SCHOOL SERIES

These children who began with the Living Faith Nursery Course will be the first to grow up using all of the Living Faith Graded Sunday School lessons now being prepared by the Board of Education and Publication.

Pictured at right with teacher Mrs. Giesbrecht is the Nursery Class of the United Mennonite Church of New Westminster, British Columbia: Lesly Nikkel, Alvira Janzen, Marianne Giesbrecht, Wayne Dick, and Donnie Neufeld. The pastor of the church is Abe Neufeld.

This class began using the Living Faith Nursery Lessons in October of 1957. This October they can use a new course just published—the Living Faith Kindergarten II Lessons. In 1959 the first Primary Lessons will be published and ready for these youngsters. By the time they reach the junior classes and the intermediate classes the Living Faith lessons will be waiting for them, because the first units for those grades will have been published in 1960 and 1961.

Of course, what is true for these children in British Columbia is true of all children in the General Conference Mennonite Church who began using last year or will begin to use the Living Faith Graded Lessons this year. If your Sunday school is not using these materials, you may get more information by writing to the Board of Education and Publication, 722 Main Street, Newton, Kansas.

ELKHART FELLOWSHIP ORGANIZES

Since the beginning of May we have been meeting as a fellowship of believers, and until we have a name chosen we are going by the name of the Elkhart General Conference Mennonite Fellowship. Throughout the summer we have had the privilege of having a number of visiting ministers, among them A. E. Kreider, Harry Martens, J. N. Smucker, J. Winfield Fretz, M. C. Lehman, Russell Mast, Henry Poettcker, and Orlando Waltner. As we do not have a pastor we appreciate the willingness of these brethren to serve us. On August 31 we had our charter membership service with Robert Hartzler (Goshen) as main speaker and A. E. Kreider and Leland Harder assisting in the service. Thirty-one members declared their intention to join by signing their names in the charter book. We were happy to have a number of visitors from neighboring General Conference Mennonite churches. While we are not yet formally organized, two committees have already been elected. The pastoral committee is engaged in securing a pastor, and the committee on location is evaluating several locations for a church building. We have secured permission to continue meeting in the West Side School auditorium, located just south of the Elkhart city limits, until we have a building of our own.

1-W OPENINGS

The University of Kansas Medical Center Personnel Office has stated that it has openings for 1-W's in its nursing department at the present time. Other positions in the kitchen, the engineering department, and in various laboratories may be open in the near future. The 1-W's have a unit house three blocks from the medical center, renting to 1-W's at twenty dollars a month. The Kansas City Mennonite Church is directly across the street from the hospital. Inquiries about job openings, wages, rent, hours, and living costs may be directed to 1-W sponsor Stanley Bohn, 3950 Rainbow, Kansas City 3, Kan. There are at present fifteen 1-W's from various branches of the Mennonite church working at the University Medical Center.

MISSIONARIES ON FURLOUGH AND THEIR PLANS

Mr. and Mrs. Jake Giesbrecht (India), Waldheim, Saskatchewan, will spend the fall months itinerating and begin additional college work in the winter months.

Mr. and Mrs. Ben Sawatzky (India), Mountain Lake, Minnesota, will be living in Mountain Lake, where Brother Sawatzky has been asked to serve as assistant pastor in the Bethel Mennonite Church during their year of furlough.

Mr. and Mrs. Harold Ratzlaff (India), Buhler, Kansas, are available for speaking engagements until they receive their visa to return to India.

Esther Wiebe, R.N. (India), Aberdeen, Idaho, is also available for itineration until she receives her visa to return to India.

Mary Schrag, R.N. (India), Route 2, Hutchinson, Kansas, will be working in the Bethel Deaconess Hospital, Newton, Kansas, and taking some relevant nursing courses while there.

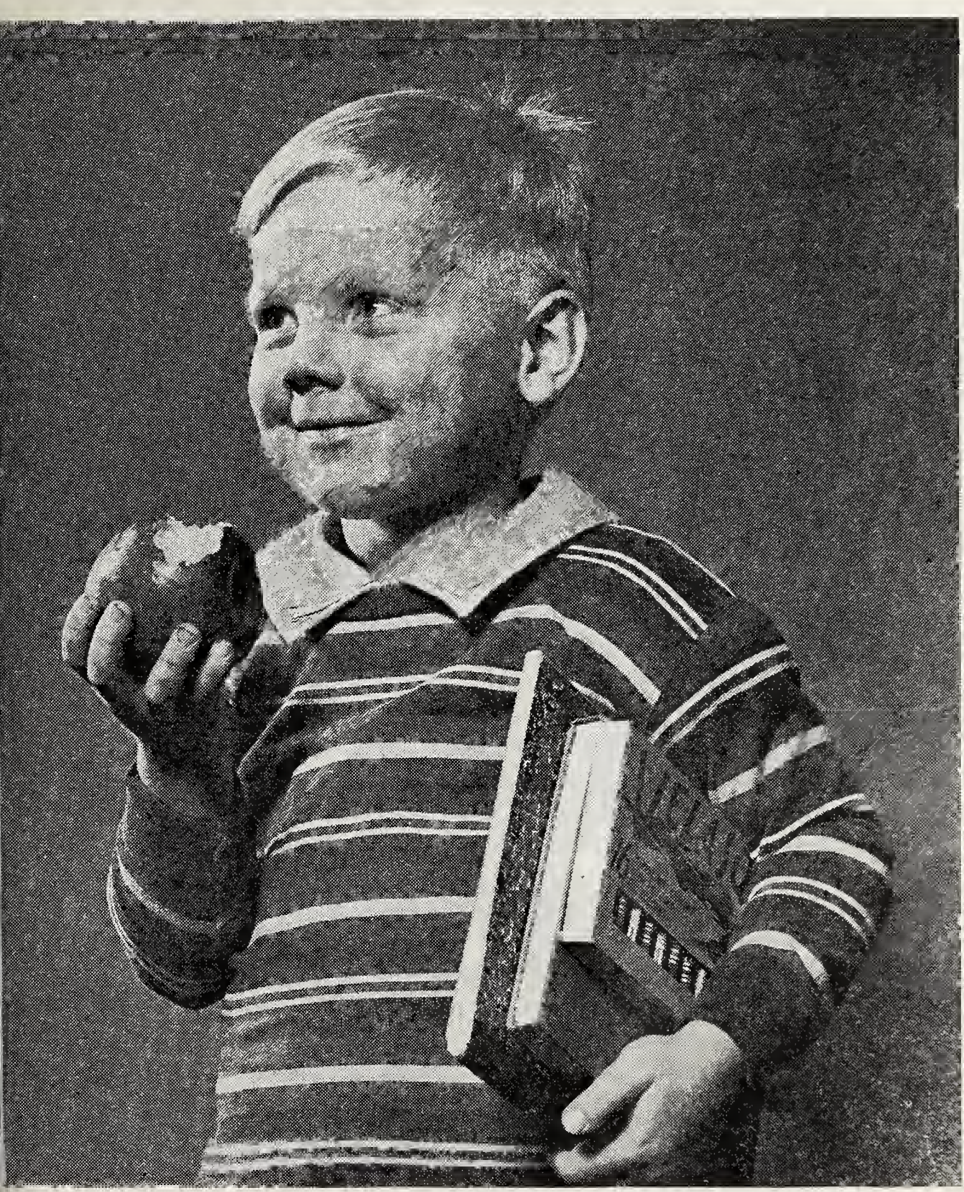
Martha Giesbrecht (Japan), Waldheim, Saskatchewan, plans to at-

(*continued on page* 575)

SEPTEMBER 23, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



TITHING EXCUSES AND BIBLE ANSWERS
CHRISTIAN SERVICE UNDER FIRE

editorials

WHAT HATH GOD WROUGHT! Our Mennonite Biblical Seminary is now operating at the new location just south of the city of Elkhart, Indiana. Within a year after the breaking of ground in the fifty-five acre plot, the new buildings have been completed, the move has been made from Chicago, and the new school year has begun its round of activities. This is the Lord's doing, and it is marvelous in our eyes.

To be sure this giant project involves a heavy debt, and we are dependent on churches and friends of Christian training to help meet this financial obligation. It has been a venture of faith from the very beginning and we continue to have faith in God and His people to help meet the obligations entailed.

All are invited to the special Service of Dedication on Sunday afternoon, September 28 (announcement on page 588). We trust many will be able to attend and see what God hath wrought. May the good work of preparing Christian workers for definite service increase and abound to His glory.

SHALL WE TITHE? More and more people are becoming convinced that we should give at least a tenth of our income for the work of the Lord. Some feel this is but a beginning, and that the real offering starts after the tithe has been given. Yet we suspect there are also many that for some reason or another do not tithe. After a careful reading of the article on tithing in this issue, if there are those who feel they have good reasons for not tithing or have some better method to offer, we would be glad to have such present their case.

If tithing is biblical and the best way of financing the Lord's work, let us adopt it conscientiously. If it is not meant for New Testament believers, or is too much or too little, let us find something better. However it might be well not to condemn one method too severely until we have given it an honest trial. What have our readers to offer, either for or against the method of tithing?

OCTOBER 1, NATIONAL DAY OF PRAYER In these brink-of-war days it is heartening to have the President of the United States designate a special Day of Prayer. We trust it will be much more than just a polite salute to God. It could be a day of real heart-searching that our lives and attitudes may be in line with God's will. It could be a day when Christians who know the power of prayer, would call upon God in sincerity for His guidance and protection that the nations of the world may be kept from slipping over the brink. It could be a time when the leaders of nations would be upheld by millions of prayers that they might be open to divine guidance in deciding the critical issues of these troubled times.

The President has called for this special day of prayer. May we show our gratitude by really making it a day of fervent prayer that nations may be kept in peace and have a higher regard and devotion to the Prince of Peace. May October 1 be a special day in our lives and in the history of world affairs.

in this issue

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Photo by Lambert
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of things to come

Sept. 28—Dedication of new Seminary buildings, Elkhart, Ind.
Oct. 5—World-wide Communion Sunday
October 18-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 19-20—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
November 9—Conference-wide Peace Sunday
Dec. 2-5—Council of Boards, Newton, Kansas.

1959
March 8, 1959—Conference Sunday
Aug 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 37

Life's Supreme Vocation

*Leo D. Thomas**

SUPERSEDING and permeating all other vocations of life is the divine calling to be a Christian. "I beseech you . . . that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). The apostle Paul is not speaking here concerning making good as a successful farmer, salesman, or business executive. Rather he intimates that regardless of the particular type of work for which one feels fitted or called, as a born-again believer one's supreme allegiance is to Jesus Christ.

Full Time Christian Vocation

In responding to the divine invitation to become a child of God by faith in Jesus Christ, the believer's full time job becomes that of daily living a consistent Christian life. The particular business enterprise whereby he gains his livelihood becomes significantly an avenue whereby this high vocation of being a Christian finds expression in everyday living. This then is the challenge: so to conduct our lives and carry on our business and do our work that God will be glorified, that Christ will be exalted, that believers will be edified, and that unbelievers will be converted.

But what should be our attitude toward the material things of this life How are these two related—our calling as a Christian and our earthly occupation? Jesus gives us some clear directives in that portion of the Sermon on the Mount recorded in Matthew 6:19-34.

A Sense of Values

Note first Jesus' assertion that we need to *place highest value on eternal treasures* (vs. 19-21). How important it is to "live with eternity's values in view." Transient treasures are not worthy to be compared with eternal verities. Therefore we need to maintain a proper sense of values by centering our supreme affection on that which is eternal in nature. If assigned a secondary role in our lives, the "treasures of earth" will contribute substantially toward our spiritual prosperity and eternal reward.

Is it not reasonable then, that we should give of our time, energy, talents, and money for that which has eternal value? Should we exhaust our strength and spend our time providing only for the things of this life? Indeed that person is a fool, as Jesus asserted, who lays up treasures for himself and is not rich toward God (Luke 12:21). How easily can the spirit of covetousness make us spiritual paupers. Let us, therefore, "set (our) affections on things above, not on things on the earth" (Col. 3:2).

The Goal of Our Work

Again, it is essential that we have one primary goal in life, *to please God in everything* (vs. 22-24). We need to ask ourselves, "Why has the Lord saved me, placed me in this position, given me these talents?" If, for example, we farm only in order to make a living or to get ahead in this life, necessary as that may be, we are missing the main purpose as to why God has intrusted that farm to us. Either Christ is Lord of all—including that farm, home or business, or else He is not truly Lord at all.

Jesus in this passage uses the illustration of the eye to emphasize the necessity of a steadfast purpose in life in order to have a clear sense of direction and to arrive at a desired goal. If we see "double," if our loyalty is divided, our spiritual life will be characterized by instability and our testimony will be ineffective. For "a man's inward purpose, aim in life, determines His character." There can be no spiritual sitting on the fence; "ye cannot serve God and mammon."

Cure for Worry

If we have settled the matter of the lordship of our lives, then we shall be able to *place absolute faith in the promises of God* (vs. 25-32). What a blessed experience daily to live conscious of God's gracious care. The cure for anxiety is quiet confidence in God. "In quietness and in confidence shall be your strength," declares the prophet Isaiah (30:15).

But, you say, a person must plan for the future! Yes, forethought and planning are proper—but anxiety and worry? No! After all, if God gave you your life, surely He can supply the food to nourish that life. If He gave you a body, then He can clothe it as well.

Worry can sabotage a Christian's joy; it can rob us of inner peace of God. Not only does worry fail to accomplish anything constructive, but it also makes the worldling think we are just like he is. For the materialistically-minded person, the necessities and pleasures of this life are his chief concern. "After all these things do the Gentiles seek" (v. 32).

The Father Who Cares

We who have a heavenly Father who "knows that we have need of all these things" surely ought not to display such an attitude of anxiety about the necessities of life. To do so is a denial of the essence of faith. Rather "in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Then God will supply the peace *and* the need! That is His promise.

All that has been said thus far may be summarized in the words of verse 33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This requires that we *put the Lord first in our lives.* For to "seek first the kingdom of God" implies that we recognize His authority over every area of life as King supreme. Thus if we truly seek first God's kingdom and righteousness, we will give spiritual matters prime consideration. And lest we forget, this means that "in all things (Christ) might have the pre-eminence" (Col. 1:18).

What would happen if this divine formula (Matt. 6.33) were really put into practice? No doubt it would revolutionize our lives, our churches, and our communities.

---

*Pastor, Pleasant View Church, Aurora, Nebraska

Harbor Light

The story of the faith and Christian witness of a Formosan gatekeeper in the face of a typhoon's destruction, told by Mrs. Peter J. Pankratz, missionary on Taiwan

HIS "friends" of those other days laughed and chided when they saw that Mr. Ch'en's home and also "his" gatehouse had been taken by the typhoon. Derisively, they asked, "What kind of a loving God is that who will try to harm you and your family?"

On Tuesday night typhoon Winnie was raging and salaciously sweeping clean with a saltiness of increasing velocity; no one could stand up against such a giantess; everyone sought shelter in the safest corner and hopefully awaited the end of the storm.

Wednesday was a day of awed looking and asking, and silent thinking of the mercy of God in sparing lives; of seeing the results of a power which crumpled or tore away not only fragile shelters but also many well-built houses, brick walls, warehouses of cement, 75-year old banyan trees impervious to many a previous gale.

On Thursday we had the heart to take some pictures. A group of mountain tribes people had come to replace tile on the hospital roof. The salt-water-soaked hospital supplies were carried out to be washed and then laid out to dry in the sun which finally won over the rain that now fell intermittently. A wonderful spirit of quiet working together was evident.

Friday and Saturday more and more carrying out; the Compound was a field of colors: towels, sheets, blankets, pajamas, with unrolled bandages tying the conglomeration together. Everyone was weary but smiling—tomorrow would be Sunday!

On Sunday afternoon Mr. Ch'en went to the harbor where he used to work as a coolie, to answer those who had laughed and scoffed. He told them that although his house was shattered his faith was not. He told them too about the gatehouse, of how he had hoped to bring his family there for the night; of trying to get the car out of the garage, not thinking that it would have gone the way of the upturned buses seen the next day. He knew only that he must somehow get to his family.

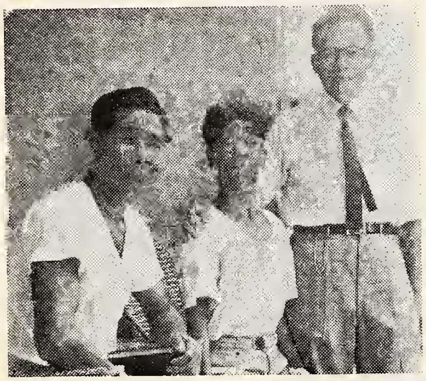
Reaching and crawling along the wall of the Compound, against the blinding fury, he had suddenly remembered—"The Lord is my Shepherd." Yes, "the Lord is my Shepherd"! Just last week he had learned it, and now, over and over again he repeated those words.

He reached his home and found it collapsed; he feared that his family were all dead. The words of strength still in his mind, he lifted some boards and found his family crowded beneath tatamis (floor mats) placed over the ground where Mrs. Ch'en had managed to pull up some floor boards to get to a lower level. There she had gathered together her three children and Miss Tsai, a roomer, just before the whole house collapsed over and around them.

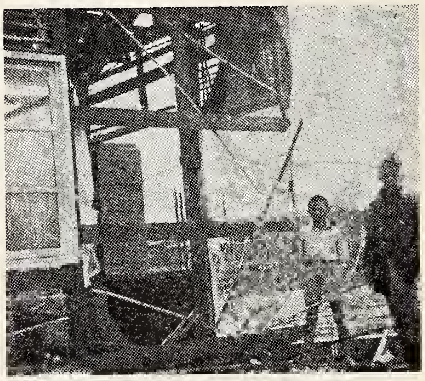
He told his friends in the harbor crowd about his Refuge and his Strength; he told them too about his neighbor, Mrs. Liu, who when asked whether she was all right said "But see, I saved my Bible; I have peace!"

That same Sunday evening at the hospital candlelight service, holding firmly the Bible which came through that stormy night with him, Mr. Ch'en again gave his testimony. His family had not been crushed, his Shepherd was his and still leading, and he was now given added responsibility: his neighborhood had selected him to be their representative to whom all could go in time of trouble. With the help of Christian friends he would rebuild his house and it would soon be ready again for the Wednesday night cottage prayer meetings.

A week later, though the house was not quite rebuilt, a service dedicating it to God was held in the yard. A full moon was shining; the again calm ocean was glistening. We could have done without the carbide lantern and didn't mind that the lighthouse was dark, for here the harbor light was burning brightly. We noticed the salvaged, dented cooking utensils, the cups without handles stacked neatly on a table nearby, broken pieces of lumber, some of which would be used again. We hardly noticed the debris a bit further away but still all around us, for here everything else was in order—and next week we would come again!



Mr. Ch'en, the gatekeeper; a friend; and Pastor Cho.



Gatehouse and gate after the destruction of the typhoon

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every ues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

If you don't tithe, do you know why you don't? Your objection is answered below.

Tithing Excuses and Bible Answers

Merrill D. Moore

I earn my money. Why should I give it away?"

The basic reason why men do not tithe is that they start out with the assumption, "What I make is mine."

But is it? Does one earn his income all by himself, without God's help? Without the help of other men? The Bible plainly declares that "Ye are not your own" (1 Cor. 6:19) ... "The earth is the Lord's, and the fulness thereof" (Ps. 24:1) ... "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8) ... "and the cattle upon a thousand hills" (Ps. 50:10).

This is basic in the Scriptures. No man can believe God's Word and think that what he has is his own. What we have belongs to God. We are His stewards, responsible to Him for how we use what He has committed to us. He has given us a definite plan for the financing of His kingdom program. That plan is tithing Christian stewardship.

"I am in debt. It is a shame for a man to give away his money while he owes other persons."

This objection reflects a basic spiritual inadequacy, a lack of the proper understanding of the bigness and importance of the cause we are in, and of our relation to God.

Most of us are in debt. The Bible does not say, "All of you who are not in debt, bring the tithe into the storehouse," but it *does* say "Bring ye all the tithe."

To whom is one more indebted: the dealer from whom a car was purchased or God, who has freely given us all things (Rom. 8:32) and from whom cometh "every good gift and every perfect gift" (Jas. 1:17)? One owes ten thousand times as much to God.

If giving be put on the basis of debt, God gets the first and largest portion of every man's income. Our debt to God comes first, not last.

"I cannot afford to tithe. I earn so little, and it takes all I make to live. It would be impossible to give a tenth."

Cannot afford to tithe? Have you tried it to see?

Whose testimony about the value of a product is competent, the man who has tried it and found it satisfactory, or the one who has never tried it?

The only ones who complain about tithing or object to it are those who have never tried it! Every tither is enthusiastic about his tithing. The uniform testimony is "I'd rather have nine-tenths with God than ten-tenths without Him." "The blessings have been so many that I would not stop tithing for any amount of money." "The truth of the matter is, I cannot afford *not* to tithe."

"Let those who have a great deal of money tithe. It is too much for the poor to give, and it is not enough for the rich."

Are we to deny the blessings of Christian stewardship to those who have little money? Jesus did not. He commended Mary at Bethany (John 12:7) and the poor widow (Mark 12:42-44), who gave what men thought to be far beyond their abilities.

Who complains about the tithe being too hard on the poor? Usually it is not the poor themselves but some other person who is trying to build a smoke screen behind which to hide his own covetousness. No man of moderate or larger means ever complained of the tithe if he had the right understanding of the grace of giving and a willingness to do his part.

God does not want His kingdom supported by the rich alone or the poor alone, but by all His children, rich and poor alike. To them He promises His blessings for faithfulness.

The tithe is an appeal to faith: "Prove me now" and "Seek ye first the kingdom." When things are hard, what shall one do? Do what God says, and trust Him.

"Where does the Bible teach tithing?"

From Genesis to Revelation. The basic principles underlying the doctrine of Christian stewardship are found in practically every book in both the Old Testament and the New. It is fundamental to all that the Bible teaches, and underlies the whole biblical structure. The Old Testament specifically teaches tithing in scores of passages. Read

Gen. 28:20-22, Lev. 27:30-34, Mal. 3: 8-10.

Tithing was strictly practiced by the Pharisees and other Jews in New Testament times. It was necessary for Jesus to rebuke hypocrisy then, but it was not necessary for Him further to emphasize tithing, which they all were doing already. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt 5:17). To the Pharisees He said, "These ought ye to have done, and not to leave the other undone" (Luke 11:42, Matt. 23:23). He went on record not only as endorsing obedience to the law of the tithe, but as considering it a duty.

Jesus had more to say about the right use of possessions than any other single subject. There are 1,565 references to giving in the Bible. At least twenty out of thirty of Jesus' major parables, and one verse out of seven in the four Gospels relate to man's attitude to property.

"Salvation is free. We are not under the law but under grace."

That is correct. We cannot earn nor help to earn our salvation. But if our gratitude to God, under grace, is less than that of the Jew, something is wrong within us. One who seeks to justify a selfish course thus has a mistaken idea of grace, for one of the manifestations of grace is liberality (2 Cor. 8: 1, 2).

Jesus, in making the transition from law to grace, raised the old standard in every instance. Read the Sermon on the Mount (Matt. 5, 6, and 7). If the tithe is not now expected of Christians, Jesus lowered this one standard.

The Christian under grace has a larger obligation and privilege than the Jew under law.

"I believe in tithing—and more. But there are so many calls for charity and other good causes. I cannot give all my tithes through the church."

"Bring ye all the tithes (i.e., the whole tithe) into the storehouse . . . saith the Lord" (Mal. 3:10). "The tithe . . . is holy unto the Lord . . . the tenth shall be holy unto the Lord" (Lev. 27:30, 32). The Lord's tithe is not for secular uses. In the Old Testament the charity tithe for the stranger, the fatherless, and the widow was brought in addition to the regular tithe (see Deut. 14: 28, 29). In the New Testament the Jerusalem Christians gave far more than the tithe, because of the need of their brethren (Acts 4:32-37). Later, the Christians in Asia Minor and Europe gave liberally beyond their tithe. The Macedonians gave "to their power . . . and beyond their power" (2 Cor. 8:3), because of the need of the Jerusalem Christians. The charitable work done through the church in the Lord's name, for which the Lord receives the glory, is rightly paid for out of the Lord's tithe. But charitable causes outside the church, however worthy and fine, are not usually supported with the Lord's tithe, when one has the teachings of the Bible clearly in mind.

"I believe in tithing but I am just not ready to begin. I want to be sure that I can go through with it when I start."

When a duty becomes clear, that is the time to begin performing that duty. Only the devil gains when a Christian puts off doing what God says, while the Christian, the church, the world, and the kingdom lose. "Today . . . harden not your hearts" (Heb. 3:15).

The only way to go through with a Christian duty is, first, to begin and second, to continue. *Now* is the time to begin.

"I have a good excuse."

So others have thought. But Jesus has not agreed that excuses for not doing what God says, are good. Jesus indicated that the ones who "began to make excuse," by their own action prevented themselves from tasting the supper (Luke 14: 18-24).

It is in stewardship as it is in becoming a Christian: the things which seem to be real problems disappear very quickly when one is willing to seek God's will and do it.

A Christian who once had many objections to tithing later said, "When one agrees that the principle of tithing Christian stewardship is right, it is remarkable how quickly all the problems and questions disappear."

There are some practical questions relating to this matter of tithing stewardship. But there is not a one that you and the Lord cannot settle, if you are willing to do His will.

A farmer asked his neighbor, "May I borrow your axe?" "No," was the reply. "I have to go to town tomorrow." Someone later asked, "What does your going to town have to do with lending your axe?" "Nothing, but when one does not want to do a thing, one excuse is as good as another."

The real reason one refuses to tithe is because he has the mistaken idea that what he has is his own. He has a faulty conception of the Christian faith and he fails to consider himself expendable for Christ's sake.

Without offering an excuse, let us without delay "bring . . . all the tithes into the storehouse" and prove the Lord, if He will not open the windows of heaven and pour out for us, as He has for others, blessings so great that we will not be able to receive them.

Will you not do so—now?

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Indonesian patients wait their turn at the MCC Hospital at Tobelo. Here rebel forces and national troops came and went as civil war disrupted the village life and the hospital program.

Christian Service Under Fire

At the conclusion of Part One of "Christian Service Under Fire" (September 9th issue), we left the MCC unit at Halmahera, Indonesia, sticking to its post in a town that was virtually deserted. A sense of responsibility for their hospital and supplies, and a feeling of being as well off in Tobelo as elsewhere made the workers stay on. But common sense told them to settle on a definite course of action in case rebel troops should arrive, so we left them preparing a foxhole in the moonlight on the night of May 1. The story continues from there:

AND THEN came Friday, May 2.

Anne continues: "Now it has happened. The invading troops have come and gone. At about 5:30 a.m., while we were still in bed, we heard the first shot. We all hit for our foxhole, and by the time Chris arrived with the baby we seemed to be hearing shots from all directions. In reality they were only coming from one side as the army here took to the woods without much shooting back. As we were listening to the bullets whizzing over our heads we were wishing we had brought a thermos of water and the nice fruit cake which the Yoders had received in a parcel some time ago.

"But we weren't in there long enough to require either food or water. After three-quarters of an hour we suddenly heard Chris say "Ja, ja, ja" and saw him put his hands up. Looking up, we saw two soldiers at the mouth of the hole with guns pointed down at us. They expressed surprise at finding people, especially white-skinned ones.

"On being assured that we were unarmed and that our workers were quite harmless, they told us to come out and not be frightened. We were led to the nearby school while they went off to the army and police barracks, doing some more shooting into the air or grass. When they were satisfied that there was no one else around, we were permitted to go home and make breakfast.

"About twenty of them followed us, and asked us to make them tea. Then they sort of set up headquarters and relaxed on our front porch. One of them seemed to produce a guitar from nowhere and sang some of the latest American popular songs! Others played Ping-pong or started reading some of our books. They used our jeep to go about the town, but in the early afternoon they all left for Morotai again, after thanking us for everything. Our hearts well up in praise at the way we have been protected."

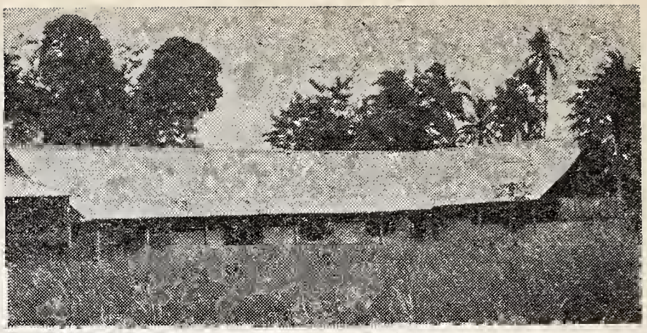
And now a few excerpts from Dr. Hoffman's report on developments after May 2:

"After a stay of two days in which portraits of President Sukarno were torn down and the eyes methodically plucked out, the rebel troops issued an ultimatum of surrender to defending troops and policemen and left Tobelo, promising to return in one week.

"However, Central Government troops have returned in the meantime and their decision is to hold the town if possible. The possibility of a gun battle looms great. Also, it is difficult to obtain food in a deserted town. That explains why we are presently living in the village of Wari some three kilometers north of Tobelo. The village pastor here has very kindly consented to give us his home temporarily while he and his family stay with his parents nearby.

"Since the people will not come to Tobelo to the hospital, we have opened outpatient clinics at five points in the district surrounding the town near the displaced population centers. Each week we make the rounds with our landrover and plan to continue this until we can once more return to Tobelo, or until our supply of gasoline is exhausted. The work in the coconut garden continues."

The main street of Tobelo, Indonesia


Back view of MCC Hospital, Tobelo

For the conclusion of our story, we turn to Ed Weber's report. Ed writes:

"Although the month of May literally came in with a bang, the beginning of June finds things quiet and getting back to normal once more. The rebels have not returned, and Central Government paratroopers have taken over Morotai and the surrounding rebel territories again. People are back in their homes, schools and public offices are reopening, and the deserted ghost town of two weeks ago is once more the teeming busy Tobelo we have always known. We are especially happy to be back in our big comfortable house where we have a bathroom and closed-in toilet, and the goats and chickens stay out of our dining room."

And so the Indonesian rebellion which occured in the spring has become history. We thank God that the record includes this inspiring example of staunch Christian service, with its outreach to all men alike in the midst of apprehension, anxiety, and turmoil. Selfless and unflinching, such service ably bears out the well-known words of the apostle Paul: "Love never faileth."

National Day of Prayer --- October 1

In 1952 a joint resolution approved by Congress provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

President Eisenhower says in his proclamation that "it is a privilege to carry out this resolution."

I ACCORDINGLY set aside Wednesday, the first day of October, 1958, as a National Day of prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayers for our nation and for all mankind, and especially :

"First, that we may be humbly mindful that this nation, under God, arrived at its present position by the toil and sacrifice of many citizens who subordinated personal interest to the common welfare and passed on to us a heritage with which we are singularly blessed;

Second, that we may have divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

Third, that we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors;

Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work towards goals of human betterment which may be attained only beyond our span of years."

Valuable Weights

Clocks with weights have always fascinated me, whether they are the saucy, little, carved cuckoo clock or the big lumbering hall clock. The weights are what I'm talking about. Heavily they hang, but without them the clock is no good. An old gentleman in our town has a number of old clocks, but someone stole the weights—they won't run.

Troubles and trials in life are weights . . . heavy sorrows and disappointments that we "can't bear." But maybe, like the clock, we need them.

We were just thinking, too, about window weights—they lift the window higher. Weights often lift people to God. Some people are in heaven or on their way because something "drove" them to God. The psalmist David said, "Before I was afflicted I went astray." This brings to our mind weights that hold things in place, like rowboat anchors, or paperweights.

Still another use of weights is brought to mind as I take my car into the garage to get the wheels balanced. When needed, weights of various sizes are put around on the rim so that the wheel runs more smoothly. God knows when we are getting out of balance; He knows where the weight needs to be placed. No, these are not always pleasant, but who can say that they are not for our good?

We can't speak of weights and pass by this one! Those who fish know the value of the sinker which enables us to reach the fish. There are people who need to be reached and caught for their own good, but pride, business, or something else keeps them out of reach until a weight comes along that sinks their pride and slows up their business, so that we reach those that need reaching. —J. W. Mellick

For 198 volunteers it was a

Summer To Be Remembered

LET'S make this summer count!" became a familiar slogan last spring as Mennonite Central Committee encouraged young men and women to give 8-10 weeks of their time to Christian service projects in MCC Summer Service.

Now it is September and fall is here. To 198 volunteers who responded to the call for service, it was indeed "a summer that counted." Judging from their careful evaluations, the service experience was a satisfying, enriching, and maturing one for all of them.

Typical incidents related by workers, comments and reactions bear this out. From Governor Bacon Health Center Unit in Delaware City, Wanda Friesen wrote: "When I walked into the schoolroom for epileptic children, Ralph was the first to meet my eyes. He is a big-featured boy with big hands and feet. His eyes have bags under them. His mouth is always hanging open, he is confined to a wheelchair, and he is paralyzed from the waist down. The first two days I completely ignored Ralph and helped those who seemed more like normal children.

"While we were making pot holders Ralph came up and said, 'I want to make one for my mommy.' I said he could and wondered at the time how I could ever get through it. The next morning we started. What would take an ordinary person fifteen minutes to do took Ralph and me two and a half hours. When the instructor came around and asked about it he said, 'I'm making it for my mommy and I'm making it myself.' Had it taken ten hours it would have been worthwhile, for this was the first time I had seen Ralph smile."

Another volunteer, Marilyn Frey, served in a migrant camp at Hamilton, N. Y. She reported: "Livermore is a little 'town' with only one street and small 14' by 14' gray houses sitting next to the muddy roadway—a typical migrant setup. There are no swings and slides, but there are children — lively, normal children who need recreation. Wherever there is a crop that needs to be harvested by hand, there are Livermores—and loneliness.

"But what is that noise? 'The white folk are comin!' Even old Grandma Liza grins, her eyes showing the welcome that the children are shouting as the Migrant Service Team drives up. What do the white folk bring? They bring the church and the community to the migrant families. The portable organ and the tall flickering candles lend an atmosphere of reverence to the open air church service. Ball games, health lessons, films, sewing classes, literacy classes, rummage sales, teen-age parties, and study groups all help to bring a form of community life to the migrant."

From Hastings State Hospital in Minnesota, Dan Munson reported: ". . . my work is simple. I cut toenails, give showers, play with the patients, scrub floors, listen to the radio, put the patients to bed, take them to and from eating, and give out medications . . . I thrill to the joy of making my patients happy."

Tom Dow, volunteer in Winnipeg Municipal Hospital, Manitoba, Canada, has this to say about his experiences: "Loving and caring for these people is quite a bit more than I myself am able to do; but moment by moment God gives me the strength and help needed. I am looking forward to a rich summer—meeting new people, doing new things, and, most important, getting to know a little better the Christ who is all sufficient to the needs of the world."

These are just a few excerpts from the many warm and glowing reports volunteers have written about their experiences.

Here is the over-all picture of this year's MCC Summer Service program. A total of 198 young people served in twenty projects in North America; 160 of these came from Mennonite background, the remaining 38 from various other denominations.

Gerhard Reimer, director of Summer Service at MCC, Akron, Pa., reports that 110 volunteers served in the United States program in crippled children's camps, migrant camps, health centers, state mental hospitals, schools for disturbed children, and the National Institutes of Health (NIH) in Bethesda, Maryland. In Canada, according to the MCC office at Waterloo, Ontario, 88 volunteers worked in tuberculosis sanatoriums, general hospitals, mental institutions, and at Ailsa Craig Boys Farm. Nearly every group of Mennonites in Canada was represented.

The largest unit, twenty-four in number, was at NIH, while the smallest consisted of two girls who conducted Bible school at Wiltwyck School for Boys at Esopus, N. Y. Geographically the projects ranged in location from northern Canada to Mexico, from California to New York.

People in every sector of North America need physical and spiritual help. Summer Service provides one channel whereby their needs may be met. But more than this, individuals who serve find validity in Christ's statement: "He that loseth his life for my sake shall find it . . . and whososever shall give to drink unto one of these little ones a cup of cold water . . . he shall in no wise lose his reward" (Matt. 10:39, 42).

Seven Years of Pax in Europe

Since 1951, 500,000 man-hours of labor have provided housing for 370 refugee families and built three new churches

Germany—1951

The European Pax program began in 1951 when thirty-five young men came to Europe to serve two years of alternative service in lieu of military service. The first Pax units were at Neuwied, north of Koblenz on the Rhine River and Espelkamp in northern Germany. One group of fellows worked in a cement block factory in Neuwied and hauled the blocks to Espelkamp where the other Pax unit built houses. During the first year, fifteen fellows in Espelkamp built five houses for twenty refugee families.

Upon completing the five houses in Espelkamp, the two units moved to Backnang near Stuttgart, Germany. This unit of twenty-five to thirty men began construction of a large twenty-house settlement. In 1955 a church building was completed by Paxmen, and the last houses in the Backnang settlement were finished at the end of 1956.

Greece—1952

Later in 1952 the work in Greece began. Units opened first in Panayitsa, then in Tsakones (1954), both small villages near the northern Greek border. In Greece the work was not building houses, but rather an agricultural improvement program to help the Greek villagers raise their standard of living, by using better farming methods, fertilizers, and more productive livestock and seeds.

The building unit at Luebeck, Germany, began operating in June, 1952, and in one year five houses were built for seventeen families. Some of these families had been living in crowded, unsanitary refugee quarters for as long as seven years.

Netherlands Flood—1953-54

In 1953 the Netherlands suffered much damage from a severe flood. Pax and Mennonite Voluntary Service sent a team of workers and a jeep to help clean towns of debris and repair damaged buildings.

Enkenbach near Kaiserslautern, Germany, was the site of the next refugee settlement to be built by Paxmen. Up to the present time twenty-three houses have been completed, providing a total of eighty-one living apartments. A church with Sunday school rooms was completed in the fall of 1957.

The opening of the building project in Wedel near Hamburg, Germany, rounded out 1953. In Wedel Paxmen leveled an old firing range and began work on the first five of twelve four-apartment houses. The project was complete without a church by fall 1956. Building plan approval and necessary permission to build the church were secured in the fall of 1957 and a small unit of Paxers built the church from August through October 1957.

Vienna—1955

The Karlsschule in Vienna, Austria, is an old elementary school that was destroyed by the Germans in World War Two. Owned by the Lutheran Church, it is the only protestant school in the Catholic city. In January, 1955, Paxmen joined the Brethren Service Commission 1-W men in a unit to rebuild the school.

In the spring and summer of 1955 Paxmen worked for about six months on the MCC Community Center in Kaiserslautern, Germany. Youth activities, summer Bible school, sewing hour, and a daily kindergarten are part of the community center program at the "Menniten-Haus."

In April, 1955, a builders' unit opened at Bechterdissen near Bielefeld in north central Germany. Except for the first four months of 1957, the Bechterdissen unit was in operation from April, 1955, through December, 1957. During this time 46,000 man-hours were spent helping build forty-five houses for approximately ninety families. Plans are to build a church for the Mennonite congregation in 1958 or '59.

Algeria—1955

Many Arabs in Algeria lost their homes in a great earthquake in 1954. In 1955 a Pax unit was opened to build new but simple and inexpensive houses for many homeless Arab families. The French Government supplied the material and the Pax fellows did the work. One thirty-house project has been completed, and a second project will be finished sometime this year.

The Pax unit is located close to an installation of the French Army, and the fellows have seen some interesting demonstrations of the futility of war. In 1957 the administration of Pax Algeria was given to the Mennonite Relief and Service Committee in Elkhart, Indiana.

Hungarian Revolution—1956

In the latter part of 1956, a revolution broke out in Budapest, Hungary. Thousands of refugees swarmed across the border into the neighboring country of Austria. With financial support from MCC's Hungarian Refugee Fund, three refugee homes were organized near Vienna, Austria, and staffed by Paxmen. In the period from December, 1956, to June, 1957, the three homes provided approximately 275 refugees with a Christian environment like nothing they had ever experienced in communist Hungary.

A refugee home was opened in West Berlin in February of this year. This home, like the earlier ones in Austria, is financed by MCC and staffed by Paxmen. The home at Hammerstein Strasse has facilities for about fifty refugees (mothers and children).

September, 1957, a crew of Paxmen moved into Krefeld in Germany's industrial Ruhr area and began work on a community and youth center for the large Krefeld Mennonite Congregation.

— From *Euro Pax News*

At Gulfport, Mississippi, during the past summer, volunteers taught Bible school, supervised a retreat, and aided the community center program

Southern Service

In mid-July five volunteers began a month of Bible school teaching in Mississippi as part of the General Conference Mennonite VS program in the Gulfport area. LaVerle Kaufman writes this report:

"At Saucier (near Gulfport) we averaged about sixty-five pupils and divided them into four classes. Each morning we got the children from three meeting places and took them home after Bible school was over. The attendance was very regular, even in spite of the many rainy days.

"Lois Heidebrecht's class met in the church, Lila Penner and Edna Buller's at the schoolhouse, and Marlys Harder and I had class under a large tree. We used a lady's porch when it rained.

"The final two weeks were spent teaching at Biloxi, a beautiful and historic city along the coast. Pastor Timmons of the Methodist Church was very hospitable and grateful for our services to his church. Charles Flowers from Gulfport, a student at Bethel College, helped with Bible school teaching at Biloxi.

"We appreciated the help of the Negro teachers who worked with us throughout the summer. Our prayer is that even those short weeks of teaching have planted in each child seeds that will bring fruit."

Let's Talk About Jesus

Summer service worker Ardis Fliginger reports concerning the retreat held for Gulfport youth:

"It was nearly 11 p.m. and lights were turned out when a teen-ager at retreat tiptoed to my bed and said, 'Let's talk about Jesus.' I crawled to the top of a bunk bed and we talked about Jesus.

"The forty-two young people from Gulfport who attended retreat were challenged in a class led by H. B. Schmidt of Newton to talk to someone about Jesus. The reactions were interesting and varied. All of the retreaters who spoke to some one said they were happy they had done it.

"Other retreat classes were led by Orlo Kaufman and Mrs. T. B. Brown. Pastor Brown gave inspirational messages each evening. Time was spent each day in crafts, recreation, and swimming. One afternoon the entire group went via bus to Jackson to see the state capital and state mental hospital.

"As a counselor of twenty-seven girls—all sleeping in one room—one is confronted by a wide variety of interesting and humorous incidents. Our lullaby each night was the music of giggling teen-agers. But the lasting memories of this retreat week will be of the young people from broken homes and crowded city streets meeting in a beautiful spot of God's universe, free from the noise of the city, desiring to talk and know Jesus and to live the life He has commanded."

Christian Community Center

Here is a bird's eye view of the North Gulfport Christian Community Center's summer program, by VSer John Bennett:

"The objective is to provide wholesome recreation in a Christian setting for the young people of the community. The staff provides supervised recreation on weekday mornings for children from the ages of six to thirteen and a second period in the evening for youth from fourteen to twenty.

"Morning activities include softball, tumbling, hiking, nature study, arts and crafts, indoor and outdoor games, tournaments, story hour, folk songs, and devotions. The evening program for teen-agers, held from 7 to 10 p.m., includes a special interest club and three evenings of group recreation. The morning program reaches approximately 150 children and the evening activities draw some 60 teen-agers."

1-W Openings in Kansas City

The University of Kansas Medical Center Personnel Office has stated that it has openings for 1-W's in its nursing department at the present time. Other positions in the kitchen, the engineering department, and in various laboratories may be open in the near future. The 1-W's have a unit house three blocks from the medical center, renting to 1-W's at twenty dollars a month. The Kansas City Mennonite Church is directly across the street from the hospital. Inquiries about job openings, wages, rent, hours, and living costs may be directed to 1-W sponsor Stanley Bohn, 3950 Rainbow, Kansas City 3, Kan. There are at present fifteen 1-W's from various branches of the Mennonite church working at the University Medical Center.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

our schools

SEMINARY DEDICATION, SUNDAY, SEPTEMBER 28

The new Mennonite Biblical Seminary will be dedicated at a special service on the campus Sunday afternoon, September 28, at 2:30 p.m. The principal speaker for the occasion will be Dr. Walter N. Roberts, president of United Theological Seminary, Dayton, Ohio, and past president of the American Association of Theological Seminaries. There will be other special features on the program. A guided tour of the buildings will follow the dedication service.

All interested friends are cordially invited to attend this special service of dedication and thanksgiving to God for making possible this institution of training for Christian workers.

The seminary is located in the southern part of the city of Elkhart, Indiana, at 3003 Benham Ave. There are two entrances to the campus: on the north from Hively Avenue and on the west from Sixth Street.

FJC WORKSHOP-RETREAT

A two day workshop-retreat on August 28 and 29 opened the new school year at Freeman Junior College this fall. This annual event is a period of orientation and organization as well as one of spiritual refreshing. Guest speaker during the sessions was John Regehr, pastor of the Silver Lake Mennonite Brethren Church near Freeman. He spoke on the prerequisites for a successful school year: unity, spiritual maturity, and goals. Worthy goals he emphasized were perfecting of character in Jesus Christ and producing God-approved workmen.

Committees organized and planned their work for the year. President John Ewert and Principal Gerhard Buhler had charge of the orientation periods. Families of staff members joined in the noon and evening fellowship meals.

September events include the formal school opening Sunday evening, September 7, with William Unrau, pastor of the Bethany Church, Freeman, as speaker; Religious Life Week, September 15-19, with messages by Leo Miller, pastor of the Goessel Mennonite Church, Goessel, Kan.; and the annual Corporation meeting September 26.

NURSE CHOSEN FOR HONOR

Irlene Gierman, 22, of Bluffton, Ohio, has been named Student Nurse of the Year from District Six of the Illinois State Nurses Association.

She is a senior at Mennonite Hospital School of Nursing, Bloomington, Illinois, and was selected by the executive board of the Sixth District of the Nurses Association. She will now compete with representatives of other districts of the state for the title, Illinois Student Nurse of the Year.

CAMPUS VISITORS

Dr. and Mrs. Julius Herford of New York visited the Bethel College campus, North Newton, Kansas, as guests of the David Sudermans last Friday. Dr. Herford is on the music staff of Boston University, Westminster Choir College, and Union Theological Seminary. He has been co-director with Roger Wagner of the choral workshop which Dr. Suderman had attended this past summer at San Diego, Cal.

The Herfords spent some time visiting the Kauffman Museum and the Historical Library. His enthusiasm for the museum was expressed in words he inscribed in the guest book: "With great admiration for a man who spent his life wisely." The Herfords were also much absorbed by the manuscript hymn books and the large hymnary collection in the Historical Library.

MCC news and notes

WEDEL CHURCH DEDICATION

GERMANY — The new Mennonite church at the Wedel settlement near Hamburg was dedicated on Sunday, August 10, at 3 p.m. The church was filled to capacity, with standing room at a premium. Pastor Otto Schowalter of the Hamburg Mennonite Church presided. After the main messages and dedication the congregation was dismissed for half an hour while the tables were set up. Then everyone reassembled for "Kaffee and Kuchen." During this time the speeches continued and people were reminded that not long ago the site of the church and Siedlung had been a rifle range. Banks of earth for target shooting had to be removed before construction could begin.

In the front of the church is a six-foot cross of dark oak. The entire church is decorated in good taste and in keeping with traditional Mennonite simplicity.

Peter Dyck, who represented MCC and Pax at the dedication, comments: "I felt the response of the people during my message, and was assured by many individuals privately that they appreciated tremendously what MCC and especially Pax had done in helping them to build houses and this church. We believe, as every Paxer knows, and the refugees appreciate, that no settlement is complete until it has received its own church."

Work on the settlement began in 1953. The finished project consists of twelve apartment houses, occupied by 133 persons, mostly Mennonite widows and children.

HEIFER PROJECT SUCCESSFUL

GREECE — From Panayitsa unit, Pax interpreter Alexander Mavrides reports to ex-Paxman Robert Stauffer (Lancaster, Pa.) on encouraging developments within the heifer project. Heifers were donated to Greek farmers by the Lancaster Mennonite Relief Committee.

Alex writes: "You remember how some of the cow owners were planning to sell their animals as soon as they had a right to? There is a big change in their thinking now.

They really like their cows; in fact, they even want more than one. They are sold with the idea, and I believe the milk market is responsible for this change. I think the marketing of the milk is one of the biggest achievements of the unit. Right now we are selling from door to door about 140 okas (392 lbs.) of milk. There is a demand for 250 okas (700 lbs.) Everybody wants to buy milk from the unit because it is good milk."

Another Greece Paxman, Harold Hamm (DeWitt, Neb.), passing through Akron recently on his way home, explained how the milk is marketed. The farmers milk their cows, then bring the milk to the unit to be weighed, strained, and cooled in cans at the local village well. Paxmen do the door-to-door selling in the nearby town of Edessa because Greeks still distrust one another too much to make it possible for them to market the milk themselves.

RELIEF WORKER ASSISTS AFTER TYPHOON

TAIWAN—When a destructive typhoon hit the Hualien area of Taiwan in July, 1958, leaving ruin and havoc in its wake, opportunities to render assistance presented themselves to volunteer workers from every direction.

Roy S. Habecker (Washington Boro, Pa.), sole MCC worker in Taiwan, and working in co-operation with the Mennonite Mission at Milun, reports how he was able to make a contribution.

He writes: "I have been helping with relief distributions in and around the Hualien area, especially since the typhoon struck. Most of the clothing which MCC sent us last fall has been given to typhoon victims. Hans van den Berg (former MCC worker, now with the Mission) and our Hualien Church World Service Committee have worked on getting a disaster unit together to help in repairing typhoon damage. The idea is new, so we had a little difficulty in getting people to come out, but we were pleased that some of the youth from the local National churches responded. We had no carpenters with us and so were limited to doing clean-up work. We worked for only two days but got quite a bit done and had an enjoyable time of Christian fun and fellowship. The first day we had sixteen young people helping us. The number increased to twenty-six the following day. We hope this has introduced the work camp idea to them and that it will be less difficult to get a similar group together in case of another emergency."

into the beyond

John K. Lichti of Reedley, California, was born in Kuesselhof, Ramsan, Germany, November 27, 1863. He was ordained to the Christian ministry by Elder Jacob Hege on December 7, 1901, and served the Mennonite Church at Paso Robles until 1913; the Mennonite Church at Fairmead, California, 1913-1920; and assisted at the Upland Mennonite Church, 1922-1938. He died August 24, 1958. He was a member of the First Mennonite Church, Reedley, California.

Leonard E. Hoffman, son of Earl B. and Alvina (Ratzlaff) Hoffman, was born in Marion County, Kansas, December 29, 1943, and passed to his eternal reward at the Kansas University Medical Center, Kansas City, Kansas, May 22, 1958. A public address system was given in his memory and dedicated August 31, 1958.

Alvin Stutzman, of Reedley, California, entered into rest July 29, 1958.

Peter P. Buller was born in Russia July 23, 1874, and came to this country as an infant. In 1905 he was elected as an evangelist, thus beginning fifty years of active service: fifteen years as minister at the Alexanderwohl Church near Newton, Kansas, and thirty-five years as pastor of the Goessel, Kansas, Church. He was also a schoolteacher and postmaster. He passed away at Newton, Kansas, August 28, 1958.

jottings

DVBS STUDIES THE BIBLE

Bethel Church, Hydro, Okla.: Our daily vacation Bible school was held two weeks at the dining hall at Hydro with an enrollment of fifteen, using as a theme "The Best Book of All," the Bible. Instructors were Mrs. R. F. McKee, Mrs. Jake Pankratz, and Mrs. Larry Lee. A very fine program was given at our worship service on Aug. 24. Pastor and Mrs. Paul Isaak and son Richard spent their vacation with their parents in Walton, Kan., and Aberdeen, Idaho. Our pastor attended the Evangelism Conference at Goshen, Ind. Alvie Schwartzendruber, pastor of Pleasant View Mennonite Church, north of Hydro, filled the pulpit during the absence of our pastor.—Wilfred Ewy, corr.

SPECIAL SERVICES

First Church, Reedley, Calif.: Francis Eugene Hobbs and Hilda Neufeld were married Sat. evening Aug. 23, by Pastor Aaron Epp. Special services are to be held Sept. 28-Oct. 5 with H. H. Neufeld as speaker. There will be a German service and a Bible study in the morning, and services in the English language in the evening. Wendell Remple, Donald Friesen, and Alfred Habegger left for Newton, Kan., to attend Bethel College. Quite a number from here attended the family retreat at Cambria, near Paso Robles.. Two funerals were held in the church lately: John Lichti, formerly a minister, age 94, who was well known as he lived here many years; and Mrs. Walter Krehbiel, age 53, mother of three children.—J. P. Glanzer, corr.

HOMECOMING SUNDAY

Springfield Church, Pleasant Valley, Pa.: City Missions was discussed at our missionary meeting. Harry Yoder spoke about the expansion fund at Bluffton College at the June meeting. On Pentecost Sunday a class of six received baptism and were received into our church fellowship. Daily vacation Bible school was held June 23-July 3 with an average attendance of 95 pupils. The Sunday school picnic was held Aug. 2 at Memorial Park in Quakertown. On Sun., Sept. 21, Homecoming Sunday will be observed at Springfield, with an invitation sent to all former members. Arthur Rosenberger will be the speaker in the afternoon. The church interior has been painted and a new carpet installed.—Corr.

MCC CROP DRIVE

Hoffnungsau Church, Inman, Ks.: June 22 Pastor and Mrs. Bernard Thiessen told of their missionary work in Japan. Early in summer Walter Adrian flew home from Germany to visit his aged parents, the Jacob Adrians. His father had a serious operation in April and in May he celebrated his 96th birthday. Our congregation took part in the MCC CROP drive this summer. Two of our members have recently gone to their heavenly home: Mrs. J. F. Schmidt passed away Aug. 1, and on Aug. 7, C. O. Heidebrecht. Both had been sick for some time. Our church participated in union services this summer with the five churches of the Inman community. Dellis Schmidt and Mrs. Garry Dick recently joined our church by letter. Three new homes have recently been established: Merle Ratzlaff and Jo Ann Hicks, Norman Dick and Dellis Schmidt, Harold Pauls and Joleen Kaufman. The following homes are blessed with new babies: June 13, Debra Sue, to Leland Nikkels; June 15, Beth Ann, to Milford Penners; July 1, Jennifer Jane, to Floyd Butzs; July 11, Chris Henry to Ray Edigers; July 25, Betty Diane to Virgil Regehrs; and Aug. 16, Dwight Kenton to Leroy Gehrings. The week of Aug. 24 our pastor was speaker on the Faith and Life radio program.—Kathryn Klassen, corr.

OKLAHOMA CONVENTION

Grace Church, Enid, Okla.: Pastor A. J. Unruh left Aug. 17 for Goshen, Ind., to attend the Evangelism Conference. Russel and Mayre Mueller are attending Grace Bible Institute; Richard Toews is attending Hesston Junior College. The ladies of our church canned 120 quarts of jelly and jam for the Okla. Bible Academy. The mixed choir and men's chorus presented numbers of sacred music at the Okla. Convention held at Orienta, Okla., Sept. 12-14.—Mrs. R. Buller, corr.

ARTIST SPEAKS

Ebenezer Church, Bluffton, Ohio: On Sun. evening, July 20, J. P. Klassen, prof. of art at Bluffton College, gave his sermon "The Potter's Wheel," to our combined C. E. Societies. Prof. Klassen has given this in many churches and his fine presentation is always appreciated. July 31 to Aug. 3 a Missionary and Youth Conference was held. Speakers were Donavin Diller from Montana, Ernest Boehr, and Richard Wolff. A youth banquet was held Sat. evening. Two former members had evening services in August: L. R. Amstutz, Whitewater, Kan., was here Aug. 10, and Harold Burkholder, Dallas, Oregon, showed pictures taken on his recent trip to Africa and the Holy Land, on Aug. 17. The church choir presented the cantata *Ruth* on Aug. 24 under the direction of Bernard Windmiller. Mrs. H. E. Dester, missionary to India, spoke of their work in the Sept. meeting of the Women's Missionary Society.—Corr.

MISSION STUDY NIGHT

Gospel Church, Mountain Lake, Minn.: Twenty-one campers from our church attended the Children's Bible Camp at Lake Shetek the last week in July. The King's Co-Workers Mission Society met for a study night Aug. 7 with Kathryn Neufeld speaking on child evangelism and Mrs. Elmer H. Dick reporting on mountain work. Pastor A. H. Schultz conducted two weeks of evangelistic meetings at Avon, S.D., Aug. 17-31. During his absence Brother John J. Esau filled the pulpit; Sunday, Aug. 31, marked a milestone of thirty-one years in the ministry for Brother Esau. His son John also assisted with the worship service that morning. The Lightbearers gave a program in the First Mennonite Church Sunday evening, Aug. 17. Brother and Mrs. H. H. Peters and a group of six young Negro women of the Open Door Bible Institute of Jackson, Miss., gave an interesting program Sunday evening, Aug. 24. —Mrs. Waldo Stoesz, corr.

HYMNALS FOR WOODSTOCK

Stirling Avenue Church, Kitchener, Ont.: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). The Sunday school purchased fifty youth hymnals for the Woodstock School in India. July 7-18 marked our two weeks of summer Bible school. Seven members and our pastor served as teachers. July 19-26 the juniors held their annual camp at Chesley Lake. July 19 a farewell service was held for Jim Plummer, who volunteered as a Pax worker in Paraguay for a two-year period. We wish him God's blessing. Our pastor and family were on vacation for the month of August. During his absence the following pastors assisted in the morning service: Brother Spracklin, Brother Harvey Taves, Brother Paul Erb, and Brother Orley Swartzentruber. There were no Sunday evening services in August. July 10 a daughter, Susan Carol, was born to Mr. and Mrs. Kenneth Burgetz. —Ruth Moss, corr.

EVANGELISM CONFERENCE

Eighth Street Church, Goshen, Ind.: June 8 a banquet was given at the church to honor high school and college graduates from the five northern Indiana Mennonite churches. The women's sewing group met every two weeks for quilting and relief sewing. Two quilts were finished and sent to the Schnells in Congo, Africa. On July 6 missionary W. C. Voth spoke at the morning service. During the following week the Missionary Orientation School was held in the church, followed by a Mission Board meeting. The annual Sunday school picnic was held at the camp with a basket supper. During the pastor's vacation the following ministers filled the pulpit: J. N. Smucker, J. E. Hartzler, A. E. Kreider, and Lawrence Burkholder. The Evangelism Study Conference, sponsored by the General Conference Mennonite Church, was held in the church during the latter part of August. More than 100 delegates from many parts of the country were housed in the college dormitories, and their meals were provided in Fellowship Hall at the church. The death of our oldest member, Mrs. Leah Augsburger, occurred in July. Mr. and Mrs. E. J. Zook celebrated their golden wedding anniversary Aug. 24 by receiving friends and relatives in the church parlor. A peace conference was held the latter part of August, which a number of our members attended. This was followed by a meeting of advisors of youth groups.—Corr.

WISMER ORDAINED

Deep Run Church, Bedminster, Pa.: A daughter, Debra Lynn, was born to Mr. and Mrs. Willard Wismer June 4, and a son, Kenneth Lee, to Mr. and Mrs. Hugo Friesen July 21. Lawrence Reese of Silverdale, a youth worker of the Lutheran Church, spoke at the campfire service for the Youth Fellowship and Intermediate C. E. in August. B. E. Ewing, state superintendent of the Pa. Temperance League, filled the pulpit Sunday morning, Aug. 17. Mrs. John Leatherman, returned missionary from Africa, spoke and showed pictures of their work to the Women's Missionary group. The wedding of Eleanor Wismer and Donald D. Kaufman, Marion, S. D., took place at the church Aug. 30. Both are graduates of Mennonite Biblical Seminary. Eleanor is now serving with Pastor Arnold Nickel at the Eden Church, Moundridge, Kan., and Donald is acting chaplain at Prairie View Hospital, Newton, Kan. They will make their home at Moundridge for the present. The ordination of Donald G. Wismer to the gospel ministry took place at Deep Run Church Aug. 31. Ministers participating in this solemn and very impressive service were Ellis Graber, Arthur Rosenberger, Robert Landis, and Pastor Boyer. The Wismers are now serving at the new Denver Fellowship at Denver, Colorado, under the Western District Conference.—Corr.

NEW CHURCH PLANS TO BUILD

First Church, Sioux Falls, S. D.: Action to advance the construction of a house of worship for the First Mennonite Church of Sioux Falls, S. D., was brought to closer realization with the purchase of a tract of land at 41st and Hawthorne. Our plans are to proceed with construction as rapidly as possible. The Northern District Conference, with which the congregation is affiliated, is assisting in the undertaking and will provide funds through its thirty-seven churches. The congregation has been meeting since Jan. 5 at Nordic Hall, where regular morning and evening services have been held. Sunday school services, Youth Fellowship, and a children's and adult choir round out the church activities and program. Officers of the congregation include Max E. Miller, pastor; Leland Miller, moderator; Harry Kunkel, Lester Schroeder, and Leland Miller, Church Advisory Board; Orpha Wiens, secretary-treasurer; R. Howard Pugh, Sunday school superintendent. Members of our Church Planning Committee are Henry Miller, LaVern Hofer, Leonard Miller, Leland Miller, Delmer Berg, Lester Schroeder, and Mrs. Harry Kunkel. The membership of the congregation is at present 21, with a weekly average attendance of 44. Additional members will be received into the congregation on Oct. 5, at which time the Charter Membership will become officially closed.

NEW PASTOR WELCOMED

Hanston Church, Hanston, Kan.: The Ransom Church favored us with an exchange program on May 11. We joined with the Hanston Baptist Church for our vacation church school. Pastor and Mrs. Krahn left the last of May for Princeton, New Jersey, where Pastor Krahn enrolled in Hebrew in the summer session. On June 1 the congregation welcomed the new pastor, Harley King, and Mrs. King with a hamburger fry on the parsonage grounds. Following this a dedication service for Christmas Bundles was held at the chapel. Brother and Sister Ed Hirschler went to Arizona to assist the missionary Kliewers at Moencopi by serving the station while the Kliewers were on vacation. Jeanette Sperling served as recreation leader at camp this summer. On July 20 our young people were hosts to the Ransom young people at the parsonage grounds. Pastor Harley King attended the semiannual meeting of the Board of Missions —Mrs. Frank Sebes, corr.

(CONFERENCE NOTES continued from back page)

VOLUNTARY SERVICE COMMITTEE MEETING

The Voluntary Service Committee of the General Conference Mennonite Church, which met recently in Newton, Kansas. Pictured below are, from left to right, committee member John Bertsche, VS director Leo Driedger, VS volunteers Mr. and Mrs. Erwin Graber, committee chairman Albert Goeddert, committee members Peter Kehler and Harry Martens, and YPU representative Harris Waltner. Members not present art Peter Ediger and Gordon Dyck.

Some of the main topics of discussion were opening of new projects for 1958, and the discussion of projects opened recently in Philadelphia, Chicago, Koinonia, Kansas City, and Rosthern. Next year special emphasis will be laid on securing help for our city missions and churches where needed. It is also our concern that 1-W men serve under VS to make their service more meaningful.

VOLUNTEERS LEAVE FOR EXTENDED SERVICE

The Erwin Grabers and their family are now serving in the Negro work in Philadelphia. The Daniel Hirschlers left for VS work in the Negro Woodlawn area of Chicago. Dan will be serving his 1-W service on a VS basis. Francis Flaming and LaVerne Schmidt will be serving their 1-W service on a VS basis at the Mennonite Youth Farm in Rosthern, Saskatchewan. All six volunteers stopped in at Newton, Kansas, for a few days for final orientation. The Grabers, pictured above, expressed concern that other couples with families be given opportunities to serve as well.

BORN ON THE FIELD

John Alan was born to missionary Calvin Flickingers September 5, 1958, at Bogota, Colombia. The Flickingers, with their new son and his two older brothers Ronnie and Danny have returned to Cachipay.

A son, Mark Allen, was born to missionaries Earl and Ruth Roth on June 29, 1958, at Mukedi via Kikwit, Belgian Congo.

OLD QUARTERLIES AND CHURCH PAPERS

The Board of Education is building up its files on its own publications. Copies of *The Mennonite* prior to 1950 are needed, plus copies of the Adult, Intermediate, and Junior Quarterlies, as well as the Lektionen and Herald Teacher prior to 1954. If you have any of this material please write to the Board of Education and Publication, 722 Main Street, Newton, Kansas, for further detail. Do not send any materials without checking, because not all issues are needed.

VS ALUMNI GATHERING

Some thirty-five to forty General Conference Mennonite volunteers gathered in Kidron Kottage, North Newton, Kansas, recently. Their main purpose was to chat, share experiences, and wrestle with the witness that VS alumni can make after they have served. Nineteen projects from ten different years were represented. It is hoped in the future other VS alumni gatherings can be held in other areas.

Magdalen Friesen
3003 Benham Avenue
Elkhart Indiana

C-31

conference notes

YOUNG MENNONITE MISSIONARY DIES AT THE HAND OF MORRO INDIANS

Kornelius Isaak, 30, a Mennonite missionary in Paraguay, has given his life to bring Christ to the savage Morro Indians.

September 11 a telegram informed the Board of Missions that Kornelius Isaak had been wounded by the Morro Indians on the previous day and that he died on the 11th as a result of the attack. Further information of this particular encounter has not yet been received.

Earlier Mission Work

Before beginning missionary work with the Morro Indians, Brother Isaak had been engaged in missionary activity among the more peaceful Chulupi Indians.

P. K. Regier, who recently visited Paraguay, writes:

"On Saturday evening, June 21, it was my privilege to visit the Chulupi Indian village just outside New Halbstadt of the Neuland Colony in Paraguay. Mission work is being done among these Indians, and two young missionaries, Kornelius Isaak and Walter Rennert, were working together in this mission enterprise. At the time of my visit the foundation for a church building had already been laid, and the two young men with the help of some of the Indians were at work on the building.

"These two young men had learned the language of the Chulupi Indians and were preaching the gospel in their native tongue. On that Saturday evening a prayer meeting was held in the yard of the two missionaries just outside the Indian camp. We arrived early at this home and the Indians began coming to the prayer service. Group after group came, and it appeared as if the whole village must have been emptied to swell the attendance.

"Ernst Krupka, evangelist from Germany, and myself were the visitors at the prayer meeting. After the missionaries had given brief messages and the two of us had given Christian greetings to our Indian brethren in Christ, many of the Indians led in audible prayer in a very impressive service. We went away from the service with the feeling that a most effective mission work was being done by these young men, and we thanked God for the souls which had already been won to Christ in such a comparatively short time.

"The Chulupi Indian tribe is a tame, peaceful tribe and is not a menace to the lives of Mennonites in the Chaco. On the other hand the Morro Indians are a wild, savage, bush-inhabiting tribe and have on two previous occasions attacked Mennonite families."

Adventure in Faith

"For several years," writes missionary G. B. Giesbrecht (Mennonite Brethren Church), "Mennonite missionaries in Paraguay have studied and explored the possibilities of reaching the . . . Morros.

"In August there was a peaceful encounter between some Morro warriors and employees of a North American oil company (Pure-Oil) drilling for oil in Morro Indian territory north of Fernheim. News of this peaceful meeting reached Fernheim speedily. . . .

"On Monday, August 25, missionaries David Hein, Kornelius Isaak, and Johann, a Lengua Indian preacher, set out by jeep and trailer for the Morro bush territory while the church prayed for their protection and a successful contact with the Morros.

"Departure of the party was preceded by appropriate missionary services in Fernheim the previous day. On Sunday, August 24, missionaries Gerhard Hein and Walter Rennert were ordained. Missionaries David Hein and Kornelius Isaak presented the missionary challenge on the basis of the divine 'must' and expressed their willingness to seek the vicious Morros. The congregation was moved and pledged itself to prayer and intercession. In the evening the missionaries met for a special season of prayer in behalf of the dangerous undertaking."

Gifts Exchanged

MCC director Frank Wiens, according to an MCC news release, visited Filadelfia, the capital of Fernheim, the first week in September, during which time these missionaries returned from their mission.

He then wrote: "These brethren reported that they had found traces of the Morros and had left material at that spot and upon returning discovered the Morros had taken same. They, therefore, left other material and again it was taken, but this time the Morros had left a wooden plate and feathers and other trinkets, which the missionaries accepted and again left other gifts.

"The missionaries returned to Filadelfia to stock up on provisions before leaving for the Morros once more. To date they have not made a man-to-man encounter, but they felt very much encouraged over this exchange of gifts as they hope and pray it is a prelude to a happy and peaceful personal encounter in the near future.

"The Fernheim Colony agreed to encourage every family to pause for prayer at sundown every day, interceding that God might protect these missionaries in this life and death venture. I think all of us feel moved at the importance of this effort. May God grant wisdom and mercy to those whom He has laid hands upon for this task, and touch the hearts of the primitive people that a point of contact may be achieved without disaster and disappointment."

However this was not to be.

Missionary G. B. Giesbrecht writes, "Prayer is solicited in behalf of the bereaved family, the Paraguay missionaries and churches, and in particular for the Morros still in the bondage of sin.

"Brother Isaak is survived by Sister Isaak, the former Maria Born, and several children. His parents are Brother and Sister Jacob Isaak of Fernheim. Sister Isaak is the daughter of Brother and Sister Jacob Born, also of Fernheim."

In an MCC footnote: "One more instance of a life freely given for Christ's cause, once again bearing out the time-tested phrase: 'The blood of the martyrs is the seed of the church.' "

(*CONFERENCE NOTES continued on page* 591)

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THE MENNONITE

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Vincent Harding—AN OPEN LETTER TO MENNONITES

Arthur D. Thiessen—THE MEDICAL MINISTRY OF OUR MISSION IN INDIA

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Photo by H. Armstrong Roberts

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of things to come

Sept. 28—Dedication of new Seminary buildings, Elkhart, Ind.
Oct. 5—World Communion Sunday
Oct. 5—Western District S. S. Convention, Hoffnungsau Church, Inman, Kan.
Oct. 12—World Literature Sunday
Oct. 13—Thanksgiving Day, Canada
Oct. 16—Indiana Women's Missionary Rally, Goshen, Ind.
October 19-21—Western District Conference, Mem. Hall, N. Newton, Kan.
October 18—Western District Youth Fellowship conference
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
Oct. 26—Reformation Sunday
November 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Dec. 2-5—Council of Boards, Newton, Kansas.

1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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editorials

WORLD-WIDE COMMUNION SUNDAY Again, on Sunday, October 5, Christians the world over will gather around the Communion Table, thereby expressing their basic unity which centers in Christ. This is the nineteenth annual observance in some fifty countries around the globe. It is a fellowship without frontiers that reaches out to the ends of the earth as Christians forget their differences, remembering Christ and the spiritual fellowship He brings them.

This fellowship joins us with the long line of believers which began at the Upper Room, above the street level of living. It is also a fellowship with those dear to us who have gone ahead to be with the Lord. Likewise it joins us with all believers now living. It is a timeless and limitless fellowship whereby we are led to remember Him who lived for us, died for us, rose again, and now intercedes for us.

Here at the Communion Table our hearts go out in worship and thanksgiving to Him "who loved us and gave himself for us." It is a place to find renewal of spirit and a new sense of obligation in being a part of the divine company.

PRESSING NEED FOR CHRISTIAN LITERATURE The first annual World Literature Sunday is to be observed October 12. This special day has been arranged to meet the new demand and great need to produce and distribute better and more adequate Christian literature, especially in those countries which are making tremendous strides toward a higher rate of literacy.

The church today faces an unprecedented opportunity to reach mind and heart through the printed page. The increase in the ability to read is running ahead of the good literature available in the languages involved. In India more people have learned to read in the past three years than in the previous twenty-two. Over half the world's people are now able to read, and that figure is changing rapidly.

This new wave of intense interest in reading, and the rapidly increasing number learning to read, brings to the churches a new opportunity of spreading the gospel. In many countries the masses are reading anything that comes their way. We must concentrate on producing more Christian literature in their languages. Pastors, Sunday school teachers, missionary committees can help acquaint all with these new conditions and needs. Offerings can be designated for this Christian literature program.

FOR THE BLIND The John Milton Society was created at the urging of Helen Keller to provide religious literature for the blind. Now for over a quarter century it has been supplying religious magazines in Braille, also Sunday school lessons, hymns, and other religious literature. Since 1951 material has been available on Talking Book Records. Much of the Bible can now be heard on phonograph records. These publications are sent free to any blind person requesting them. Churches may find helpful the booklet entitled "Even the Night Shall Be Light," sent free by addressing the above Society at 160 Fifth Ave., New York 10, N. Y.

Talking to God, no matter how often, is different from

Talking *With* God

THIS past summer my wife and I were privileged to be on the teaching staff at the intermediate camp at Camp Friedenswald. While we were there we participated each morning in devotional exercises called Morning Watches.

Before breakfast we would gather at Inspiration Point, a hill overlooking the lake. There we were led in devotional periods by John Suderman, pastor of St. John Mennonite Church, Pandora, Ohio. A short inspirational talk was given; then we separated, each to his own place to meditate and talk with God.

It is marvelous what happens when one sets his mind to be alone with God. With nothing else to distract, and with unhurried ease, I sat down with my Bible, and I began to see things in my own life that I had never seen before. When I began to meditate upon God's Word, and then to pray, things started to happen. I had to face facts and realities. We need to have our own personal retreat daily, to get away where God can look at us and tell us what we are and what we need.

As we sat there on Inspiration Point, watching the mist rise from the lake, I was reminded of Jesus and His disciples on the hills overlooking Galilee. Jesus was praying in the early morning hours, and when He finished praying, one of the disciples said to Him, "Lord, teach us to pray."

And the Lord Christ looked at him and said, "When ye pray, say, 'Our Father which art in heaven, hallowed be thy name. . . .'" For a time I imagined that I was sitting at the feet of Jesus. For I, one of His disciples, discovered that I needed to know how to pray. It was a strange feeling to discover that, although I had been praying since I was a small lad, I had seldom felt the presence of God as keenly as I did during that week at Friedenswald. I discovered that I had been praying *at* or *to* God, but seldom did I talk *with* Him. I stayed at a respectful distance, where I could feel safe.

Now a minister is not supposed to have problems in the realm of prayer. But you will discover that many do. We have our spiritual problems as well as any other struggling Christian. We, too, often tend to want to carry on a casual relationship with God.

I admit that God and I are on speaking terms, but often I am afraid of an intimate relationship. An intimate relationship carries responsibilities, and as a human being I am afraid of such responsibilities. I say, Lord, teach me to pray—but do I mean it at all? I am coming more and more to the conclusion that I do not know what all prayer involves. For I am afraid to talk *with* God, and in a casual manner I kill the real fellowship that I might have with Him.

I GET the feeling sometimes, and I am sure that you do too, that our prayers are on a one way street, the traffic moving in one direction but never returning. It is like a telegraph wire sending messages heavenward, with no receiving set to get the return message.

George Buttrick in his book entitled *Prayer* says, "What we get out of prayer depends on what we see in God and what God sees in us. It is the faith that we have, not in prayer itself, but in God. Think of God first, and not of prayer. Get the concerns of God on your heart. Get alive to God and forget yourself for awhile."

Merton Rice once gave this reply to the question: "Do you know what 'amen' at the end of a prayer means?" He answered, "Yes. It means: Lord, I'm with this too, and I'll stand my share of the expenses." So when you say "amen," be careful! Recognize what you are getting into.

by Robert R. Coon, pastor
First Church, Chicago, Ill.

WHEN you speak with a close friend, you feel free to share things with him. His concerns are yours and your concerns are his. I have a close friend that I have known since high school days. But now I see him only when we return to my home to visit. And when we get together, no two women can outtalk us. The things we talk about are not superficial, but they are our real concerns and problems.

This is the way our talking with God should be. This time of fellowship and two-way communication we should look forward to with unbridled pleasure—the time of sharing our plans with God and talking them over with Him. I have found in my own prayer life that when I share my plans with God and place them in His keeping, it is amazing how many times the plans become as one with His. I feel that I have come at least a step along the way in knowing God a little better, and also in letting Him speak to me. But I (and you, probably, feel the same way about your prayer life also) have not attained the highest degree in my prayer life. Not at all. I speak in the words of Paul, "I press on . . ." and pressing on desire the important things of God to take pre-eminence over the unimportant things that clutter my life.

WHY is it that we, as finite human beings, presume to tell an infinite God what is best for us? We do this by speaking all the time and seldom letting God speak to us in return. Might our prayer at this moment be, "Lord, teach us to pray. Teach us to pray so that we might 'hear with our ears' instead of speaking only with our mouths." Might our prayer always be: "Speak Lord, thy servant heareth." Amen.

The Medical Ministry of our Mission in India

*Arthur Thiessen**

WHEN reading the annual report of the medical institutions of our mission, one may miss the real meaning of the statistics and may perhaps not get the real pulse beat and throb of the work as a whole.

The figures lie there coldly, stating how many operations have been performed, how many laboratory tests have been completed, what the expenses for the year have been, and what income has been realized, etc. But back of the figures a drama goes on daily—a drama in which the Lord's servants battle not only with disease but with superstition, unchristian ideologies, and unseen powers of darkness.

In this grim battle it is the prayers of Christian friends across the seas which provide that essential ounce of strength, that split-second right decision which may save a life, or that word of cheer and encouragement which may mean recovery. To that body of loyal prayer warriors who uphold us with their prayers and gifts we send this message.

Modern Miracles

You have the right to know that God is at work in our midst today even as in years gone by when the mission was in its pioneer stage. It may be said that in those days medical techniques were less refined, and knowledge less profound, nevertheless the great God was at work and did miracles for which no one could give any human explanation.

Today that same God, our personal daily Helper, is at work. Step into the operating room of any of our hospitals and watch how He guides the Christian doctors and nurses in their work. Visit the patients whose lives have been spared because God used His servants to perform modern miracles through medicine. Talk with those who have caught a glimpse of the Lord Jesus, the Great Physician, as He has walked the halls of hospitals and dispensaries doing what no one else can — cleansing hearts, mending lives, and giving new meaning to life.

Drama of Life and Death

There is drama enough in our mission hospitals to make a book. Slip with us into the Champa Christian Hospital one afternoon. The doctors are scrubbed and ready to begin a Caesarean section. Their loyal trained team of nurses and anesthetist pause for prayer as they seek the guidance and blessing of the Lord for the task at hand. So much is at stake. The patient on the table has no living child and but for God's help may go home without this one. Her previous two pregnancies ended in tragedy—but by God's grace this one will end in triumph.

An hour passes in which the band of Christian workers struggle to save the unborn and spare the life of the mother. As the wiggling babe is delivered, the tension of the hour eases just a bit, but not until the mother is safely in her room and the baby properly cared for can the staff relax. Then with thanks to the Great Physician they turn to other duties. He has won again, the God who answers prayer.

Help and Healing

Come with us to the Bethesda Leprosy Hospital and Homes, and catch a glimpse of what the Lord is doing there. At the school eighty-six happy children greet us as we come to see the work which they are doing under the guidance of four devoted Christian teachers. Each child could tell his story of what the Lord has done for him through the agency of this leprosarium, and how the various staff members have done many good things for them.

Many children as well as adult patients were in abject misery when they came here. Now they thank God for the chance to receive help and healing through His loving servants. Most of the children will tell you that the Lord Jesus Christ has entered their hearts, and that the lab technician, or the office manager, or some other staff member helped them to understand the message of Jesus.

Workers and Witnesses

Then let us visit the Sewa Bhawan Hospital in Jagdeeshpur. There the Lord has richly blessed the lifetime of service of Dr. and Mrs. H. E. Dester. During the past year the Desters retired from the mission field, and there are many hundreds and even thousands in the Jagdeeshpur area who through the loving ministry of the Desters received their first glimpse of the Lord Jesus and heard for the first time the Good News.

The Desters have left behind them a staff of well-trained and consecrated hospital workers. Here, as well as in other hospitals and dispensaries, the ministry of healing depends heavily upon the faithful service of Indian Christian staff members. We wish to mention here our special appreciation for the three Indian doctors: Dr. Mathai and Dr. Varghese at Champa, and Dr. Thomas at Jagdeeshpur. They are our co-workers in a very unique sense, and we would ask that you pray particularly for them, that the Lord might bless them and use them mightily for His glory.

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*Medical missionary in India

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to my fellow Christians

An Open Letter to Mennonites

Last week as I looked at the cover of my *Mennonite* (**September 2**), I was struck by the picture I saw there. It was the portrait of seven smiling children evidently on their way home from school after a happy day in class. And as I stared at their faces, other pictures flashed into my mind. These were pictures of children with darker faces, unhappy faces, some faces marked with tears. They were unhappy because they had been cursed and jeered and hated. They were unhappy because they had been forced out of school by other children and adults—people with yelling, angry faces. They had been forced out because their skins were too dark.

And I wondered. I wondered if we had also forced these dark, unhappy faces off our magazine covers and out of our minds.

Of course, to push them aside will not make them cease to exist. For there are sixteen million dark faces in this country, and our mere refusal to look at the unhappiness on many of them will not deplete the number of a single one. But if we make believe that they do not exist, or if we make believe that they are not suffering persecution, then we need not speak out about their situation.

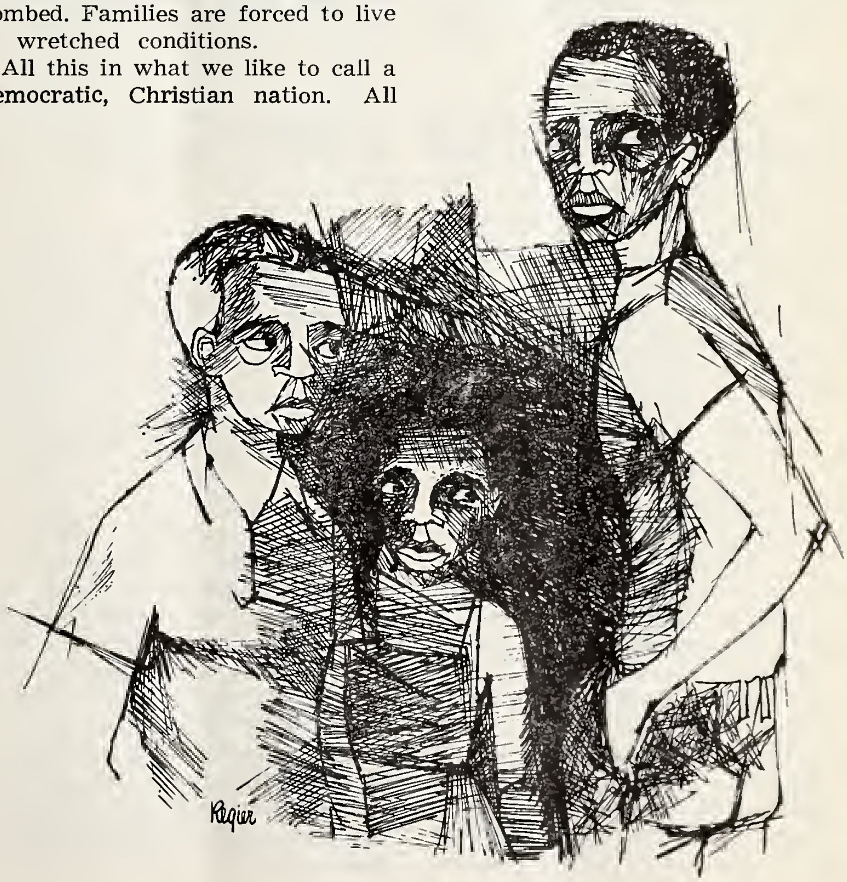
Somehow, it seems that this is what is happening across our land. It appears that a great conspiracy of silence on the moral issues of segregation has gripped the nation, spreading from Pennsylvania Avenue and Capitol Hill to the Golden Gate. And in the present school integration controversy, the only voices we can hear are the harsh voices of hatred and fear which uphold the practices of segregation, and the brave voices of lawyers and judges who base their condemnations solely on the question of law.

But what of those persons who have the responsibility to address the deeper and more essential issues that are always involved when men hate and persecute and subjugate other men? Is there no Christian duty here? Is there no compulsion of the love of Christ, especially on the part of those whose history testifies to their knowledge of persecution at the hands of the majority?

So, above all, the question I wish to raise is this: Can Mennonites afford to be *die Stille im Lande* in the face of today's American tragedy? Is it possible for any group which takes seriously its Christian faith to be silent at such a time as this?

The list of injustices mounts up around us (perhaps we commit some ourselves). Children are harassed and hated when they seek an adequate education at the school of their choice. Citizens are denied the right to register and vote. A man is sentenced to death for stealing less than two dollars. Homes and churches (and synagogues) are bombed. Families are forced to live in wretched conditions.

All this in what we like to call a democratic, Christian nation. All



this because the faces of these people are dark.

Can we really push these faces out of our minds? Are not these the faces of our brothers? How shall we before God justify our silence when the blood of our brothers (black though they may be) cries out from the land? Do we answer only with silence, with the sad shaking of our heads, with the shrugging of our shoulders? Or has the time indeed come when from every corner of the land the voices of protest must arise—strong, daring, yet humble voices, speaking in protest in the name of Him who gave himself for all men? Can the voices which once sounded so loudly in opposition to warfare between nations now be silent when men are destroying other men (and themselves) with hatred?

I remember when the present Universal Military Training Bill was before Congress. Thousands of letters flowed into Washington from Mennonite homes. Representatives from our churches went to Capitol Hill to make their voices heard. The welfare and religious freedom of Mennonite boys was clearly in danger and we spoke out. Here were words and deeds.

Now, if Mennonites follow a Lord who commands us to love our neighbors as ourselves, where are the letters protesting the inaction of Congress and the President on the segregation controversy in the schools? Where are our representatives to plead the cause of Negro boys and girls whose welfare is endangered and whose educational freedom is being stifled? Where are the words and deeds on behalf of our neighbors and brothers?

Do we not participate in the sins of segregation and racial discrimination when we are silent and motionless in their presence? We, as Mennonites, have long shied away from the kind of social action groups fostered in the larger denominations. But if blatant wrongs and injustices rise up in the midst of our society, who has a better ground for action than the Christian? For he speaks in the name of the ultimate good, the fullest revelation of the love of God. He speaks in the name of his Lord. And is it not far nearer to the way of our Lord when we protest against the wrong done to others, rather than waiting until we are hurt before we raise our voices?

Will anyone listen to our voices? Perhaps—who can tell? But whether we see any results or not, we must be heard. For no voice that speaks in the name of our Lord is ever lost. Still, we cannot believe that voices alone will suffice. For Mennonites must surely face the possibility that the time may come (and, perhaps, is already fully upon us) when we will be called upon to lay down our lives for our brothers.

Do I mean actually being killed for our black brethren? In our tension-ridden land that is certainly a possibility. But I was thinking more in terms of giving up life as we know it, giving up our quiet, pleasant, secluded farm and small town lives. I was thinking of giving up this life with our private ambitions, and perhaps going to where we can find our brothers in need. And there we may minister to them. There we may bear their burdens. Is this not the way of the disciple?

Your brother in our Lord,
Vincent G. Harding
Associate Pastor
Woodlawn Mennonite Church
Chicago, Illinois

Sennacherib's Defeat -- 1958 Version

(*Based on* 2 *Chron.* 32:9-23 *RSV*)

After this Sennacherib, dictator of Assyria, whose ground troops were about to occupy Lachish, sent his propagandists to Jerusalem to Hezekiah, president of Judah, and to all the people of Judah that were holding a convention in Jerusalem. They said, "Here is what Sennacherib has to say: On what are you relying that you all come together in one strategic center? Is not Hezekiah being too complacent when he tells you, 'The Lord our God will deliver us from the H-bombs and missiles of the dictator of Assyria'? Has not this same Hezekiah demanded that you worship in only one church so that your God has been limited? Do you not know what I and my predecessors have done to the people of other countries? Were the people of those lands saved by the weapons in which they trusted? What, among all the nations, has been able to deliver any country from my power? Do not let Hezekiah deceive you or mislead you like this, for no weapon has been able to save others from our advance. How much less will your God protect you!"

And the propagandists said still more against God and against His servant Hezekiah. They wrote articles to cast contempt on the Lord the God of Israel and to speak against Him, saying, "As the missiles of other countries have not delivered the people from my hand, so the God of Hezekiah will not deliver His people from my hand." They kept repeating these things over and over, knowing that if they said them often enough the people would believe them and surrender without a struggle. They spoke of the God of Jerusalem as they spoke of the weapons of the peoples of the earth, which are the work of men's hands.

Then Hezekiah, the president, and Isaiah ben Amoz, his pastor, prayed because of this and cried to heaven. And a great epidemic broke out among the best fighting men of the Assyrian dictator's army. He returned shamefacedly to his own land. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem (without missiles and H-bombs) from the hand of all his enemies; and He gave them rest on every side. Then many brought gifts to the Lord to Jerusalem and precious things to Hezekiah, president of Judah, so that he was exalted in the sight of all nations from that time onward. —Lois Duffield

Mennonite Central Committee relief workers are trying not to take sides in the

Lebanon Relief Emergency

LEBANON is a country racked by strife and internal tension. The attention of the entire world these days is focused on the troubled Middle East, where the clashing of strong Arab national and pro-government elements, magnified by multiple contributing outside factors, has led to serious conflict. Because of the urgent relief need that has developed in Lebanon as a result of the political crisis, MCC decided to set up an emergency relief project to help meet that need. Plans for such a project have been drawn up, but considerable difficulties must be overcome before they can be put into action.

In a recent comprehensive report Ernest Lehman, area director in Jordan, comments on the numerous complicating factors that enter the picture and discusses plans for providing assistance in several areas.

He writes: "On August 16-19 I was in Beirut to confer with Arnold Dietzel and Ada Stoltzfus. In terms of the tension between various areas held by the respective groups we find that there remain sharp antagonism and continued conflict. I was impressed with the sharp delineation of these areas, and the fact that a relief project will by its very location be required to serve a pro-government, predominantly Christian group, or on the other hand an opposition and predominantly Moslem group, but most likely not a combination of the two groups. To serve both elements one needs to think of several projects in different areas.

"Also emerging quite prominantly is a third, a kind of terrorist element. It reveals itself in robbery, kidnapping, confiscation of property, and the like. This irresponsible lawlessness makes for even worse anxiety in general, and multiplies the basic problem.

"The Lebanon Emergency Committee (LEC) continues active and its social workers are urging vast increases in operation. It seems, however, that Christian leaders within LEC have put on some pressure to give preference to Christians in distributions, as over against Moslems. MCC and American Friends Service Committee have apparently been able to maintain their own identity and remain more objective than some of the other relief agencies. Concerning our relations with both UNRWA and LEC, I feel we are welcome and our role is understood. The U.S. surplus flour in Lebanon will presumably become a source of flour for LEC operations, but this is not yet fully cleared for available use. Best estimates anticipate that relief needs will exist for at least six months.

"Ada Stoltzfus has been making investigations preparatory to opening up relief projects where they are most needed. To quote Ada on her work in Beirut 'the place is in a mess; there are large restricted areas, people are out of jobs, some have moved from homes, etc. Travel to certain outside areas and places is impossible. We have a few schemes in mind, but whether we will be able to carry them out remains to be seen. For instance, we are planning to change flour into bread to give to needy children or families.'

"She has, however, come up with three projects, all of which I feel are sound. The first concerns an area of Beirut called Mousetbeh. It is predominantly Christian, forming a triangular wedge in an otherwise Moslem area, and at the point of it lies the Southern Baptist mission church. The surrounding area, being Moslem, is also 'opposition.' The Baptist Mission people are very helpful but feel they are inexperienced in relief work, and in fact seem anxious not to find themselves responsible to decide who gets the 'loaves and fishes' because of the repercussions it would have to their continued living and working in this area.

"Another project being pursued is in the Aysha Baaka area, roughly adjacent to Mousetbeh. This is dominantly Moslem and opposition occupied. Ada and a Lebanese social worker were able to enter the area. Ada explained MCC work in various countries, and offered to open in this area a feeding center to give a daily prepared meal to children, perhaps two hundred. The officer said he would consider the proposal and later we heard that he had given a favorable reply. This seems to be one of the few opposition areas where it appears possible to open a relief project.

"Another project under consideration is a flour distribution in the villages of the Marjayoun area, south of Beirut, not very far from the Israeli border. These are border villages in the context of the Palestine partition of 1948 and are chronically poor since that time. The irregularities of these months have been just hard enough that people have fallen from the category of poor to destitute and hungry. It seems clear that there is need in the area.

"I encouraged Ada and Arnold to continue planning toward the realization of their projects. For the time being clothing is not needed in Lebanon, however with the opening of a feeding project we urge that as soon as possible you dispatch a shipment of 200 boxes of MCC meat."—MCC

Contributions to help provide food, clothes, and emergency care in areas like Lebanon should be sent at once to the Board of Christian Service, 722 Main Street, Newton, Kansas.

The problem of

Return Engagements

"ONCE a pastor leaves a parish, he should consider it 'off limits' for the future," writes an experienced minister and church leader.

That sounds rather stringent, and perhaps should not be interpreted with absolute rigidity. But there is wisdom in the general idea.

Many a pastor can recite examples of embarrassing situations and unhappy complications that arose when this principle was thoughtlessly ignored. This is one of the places where the "do unto others" philosophy needs pointed application.

The idea is not to bar a former pastor from all contact with congregations and people whom he has formerly shepherded. But in the main such contacts should come by invitation of the present pastor, or at least with his knowledge and consent.

The matter of weddings and funerals can be a problem. Should families call former pastors back to officiate on such occasions? Such a practice is questionable, and many pastors would flatly answer "No," except under very unusual circumstances.

A procedure to be highly recommended is for a family at least to seek the counsel and co-operation of present leadership in their congregation before inviting a former pastor to return for some occasion. This is simply a matter of common courtesy.

Actually, a former pastor should hesitate long and perhaps even refuse invitations for "return engagements" when such invitations do not come either directly from the present pastor, or at least with his full knowledge. This is a matter not only of courtesy, but of ethics as well.

As a general rule, a pastor will share participation with or even step aside for a former pastor in a given situation — and gladly — if there are suitable reasons why he should do so. A little forethought by all concerned can avoid needless friction.

Families who feel inclined to call in former pastors for one reason or another need to weigh the matter carefully. In occasional instances the procedure may be perfectly satisfactory and even for the best. But in many cases it is questionable whether the call for a "return engagement" is either necessary or wise. And sometimes there are reasons why personal preferences should be set aside and the welfare of the congregation as a whole given first place.

It is hard to make ironclad rules at this point, but perhaps a few well-established operating principles would be better than none at all. So much depends—well, so much depends! There are ministers, and then there are other ministers. There are laymen, and then there are other laymen. Some of both are scrupulously ethical and others—well, there are a few others!

The purpose here is certainly not that of putting pastor-people relationships in any strait jacket. It's just that certain aspects of these relationships could stand a little improvement. Not pastors alone, but all members of the congregations, need to measure the suitability of practices and requests along this line.

For example, is it not a highly questionable procedure for members of a congregation to seek out the counsel of a former pastor, especially on matters pertaining to the conducting of affairs in the congregation which he once pastored? A wise and ethical minister gently but firmly sidesteps that situation.

And is it not highly questionable for a former pastor, unannounced and uninvited, to drift into a former parish and start a round of visitation of old friends and parishioners? He ought to drop in at the parsonage first, and even then he should exercise all diligence not to re-open any old wounds or do any postmortems on past problems or try to be judge and jury over the current scene.

There are always persons in every parish who welcome such an exercise. They will instigate it if given half a chance. Happy the minister who avoids even the suspicion that he might be embarked on such a venture in a former parish—even by mail!

The spectacle of an ex-pastor still trying to shepherd a flock which has now called another minister to be their shepherd is little short of tragic. If he doesn't know any better, wise laymen should at least not encourage him or help him out!

by Harold L. Phillips in GOSPEL TRUMPET. Used by permission.

Sunday School Convention

The Hoffnungsau Church near Inman, Kan., will host the Western District S. S. Convention Sunday afternoon, Oct. 5, at 2:30 p.m. There will be a progress report on graded materials by Willard Claassen, followed by discussion. Discussion group leaders are: preschool, Amelia Mueller; primary, Mrs. Carl Voth; junior, Mrs. Herbert Miller; intermediate, Mrs. Lloyd Spaulding; youth, Mrs. O'Ray Graber; adult, Willard Claassen; pastors and superintendents, Maynard Shelly.

Evening lunch will be served by the ladies of the church. The evening service will include a talk on "Social Problems and Sunday School" by Esko Loewen, and a film, *Split-Level Family.*

Women's Missionary Rally

The twenty-second annual Indiana Mennonite Women's Missionary Rally will be held Thursday, Oct. 16, at the Eighth Street Church, Goshen, Ind. The theme for the day, "Ponder Anew What the Almighty Can Do," will be presented by speakers representing mission and service fields: India, Congo, and migrant work.

Registration will begin at 9:30 a.m., and sessions are scheduled for p.m.

Invited to this annual convention are all women of the General Conference Mennonite and Evangelical Mennonite churches in Indiana and northeastern Ohio.

Suppressed peoples are rising to demand a better life. Christians have God-given responsibilities in these days of

Revolution In World Society

Robert Schrag

REVOLUTIONS are the order of the day. We marvel at the scientific advances that are revolutionizing our ways of thinking and living. But even more awesome is the great social revolution that is stirring the underprivileged peoples of the world. For the first time in history the impoverished masses of Latin America, Africa, and Asia are awakening to the knowledge that they do not have to live that way.

A missionary in Latin America, Richard Shaull, has written a revealing book entitled *Encounter With Revolution.* He says this about the masses of the world who live on a substandard basis: "They are convinced that their suffering has not been decreed by God or by Fate. They realize that science and technology have made a better life possible for all. If they do not enjoy this better life, they assume it is because others, in positions of wealth and power, refuse to give it to them."[1]

In this intensely sobering situation—revolution in world society—what is our duty as young Americans and as Christians?

As Others See Us

To get at the heart of the problem, we must first look at ourselves as others see us. Missionary Shaull describes an interview he had with a South American student who, after studying in the U. S., returned to his country violently anti-American. The student said:

"I went to the United States with great hopes, I expected to find there students who would understand the tragedy and agony of my people and would be eager to encourage and help us as we tried to solve our problems. But I have returned sadly disillusioned. I am convinced that most people in the United States have no idea whatsoever of the social revolution in which we are caught today; worse still, that they have little interest in learning about it. I found your churches much concerned about beautiful worship, new buildings, even spiritual revivals, but hardly anyone seemed to realize that the Christian faith has any relation to racial, social, and economic problems. I heard Americans talk all the time about the freedoms they want us to have; no one seemed much concerned about the injustices we can no longer bear. . . ."[2]

Although many will recognize this as a valid indictment of our self-centered, easygoing culture, we still tend to believe that in general these conclusions about America are unfair. Among other things, we may cite our country's large foreign aid program to prove the point. On the other hand, perhaps we should examine our motives for giving. Do we as a nation give because we have such great love for other peoples, because we want them to have their just share of the world's wealth? Or is it only because Russian Communism threatens our security and we feel foreign aid is one way to stop it?

We people of the United States—a nation that has only six per cent of the world's population, yet produces sixty per cent of the world's goods—should stop feeling so charitable when we condescendingly give a little of our surplus to feed the hungry. Rather, this giving should be regarded as the very least we can do.

Are Americans Rich?

Yet all Americans are not rich—at least by American standards. In many cases the American breadwinner feels that he must have two jobs and work double time to provide his family with what he thinks are the indispensable things in life. But real honesty will force us to admit that these are often the things we *want,* not necessarily what we really *need.*

In sharp contrast to the artificial "necessities" for which we strive is the situation described by an American writer who had traveled in the Middle East: "In Persia I talked with a peasant who had seen a can of our dog food. He said that if he could get such a can once a week for his family, he would be happy. He might be willing to die to realize his ambition to lead the life of an American dog."[3]

If we really believe that the Christian church was established by God to do His work in human history, we must overcome our unchristian attitude of aloofness. We must realize that our world is one world and that the world's problems are our problems. We must remind ourselves that the actions of our nation affect people everywhere. Even if we do not approve of these actions, we cannot escape bearing responsibility for them.

But the Christian's sense of responsibility for his neighbor is based on much more than this—the supreme example of Jesus Christ. Being rich, Jesus became poor so that we might become rich. God gave himself for us when we did not deserve His love. To believe in Him means that we are called to do the same for our neighbor.

Living in a Glass House

But how can groups of Christians living in America, far removed from the struggles of the social revolution, make any worthwhile contribution to the solution of the problems?

First, we must be concerned about the witness of the American Christian community at home. We must set a good example by keeping our own house in order. Just as we point to what is happening in Russia as proof that Communism is bad, so the world often points at us to gain support for Communism. For example, the way we treat Negroes in the United States definitely affects our relations abroad—especially since two-thirds of the world's people are not "white." We live in a glass house. Our life at home determines the witness we give to the world.

Furthermore, as people of other nations come in contact with American life, our pattern of living fails to awaken in them any sense of commitment to a cause which would serve their fellow men. They are often enchanted by the material advantages of our American way of life, and conclude that concern for material progress should be the dominant aim in life.

Commenting on this menace of materialism, an article in *The Mennonite* by Esko Loewen said: "We seldom buy new cars any more because we really need them. We buy them because they have become a symbol of our social and material status. . . . We seem quite occupied with gadgets."

What then are the values that really hold a grip on our lives?

The Cost of Our Faith

What can Mennonite young people do, what is our answer to the world revolution? For us, the opportunities to meet this challenge are unusually great — especially through the world-wide program of the Mennonite Central Committee. There is rehabilitation, fundamental education, and relief work to be done in overseas Pax in Korea, Vietnam, India, Africa, Jordan, Greece, Germany, Austria, Algeria, Paraguay, and Peru. Especially significant is the new Missions Pax program in the Congo where young men give vital assistance to missionaries.

Here in the U. S., 1-W and Voluntary Service personnel can give a real witness in mental and general hospitals. In V. S., both men and women are given an opportunity to help keep our own house in order by serving in city social work, migrant camps, children's homes, and areas of racial tension.

But this kind of service cannot be performed effectively without a new realization of what our Christian faith will cost us. We receive hope and strength from the resurrection of Christ, which proclaims that there is a power at work in the world which is mightier than all the forces which crucified our Lord. But we must also be willing to take upon ourselves the burden of the Christ of the cross. We must be willing to be expendable, to suffer, and to sacrifice. We must remember the words of Christ: "He who finds his life will lose it, and he who loses his life for my sake will find it."

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[1] Shauli, M. Richard, ENCOUNTER WITH REVOLUTION (New York: Association Press, 1955) p. 6.

[2] Ibid., p. vii.

[3] Ibid., p. 4.

Varied Opportunities in Overseas Pax

Ioannina, Greece — Paul A. Wengert Jr., 1-W of Chambersburg, Pa., this spring helped plant some of the six thousand pine trees along houses, barns, roads and rivers in a semi-isolated corner of Greece near the Albanian border. He is working with an agricultural rehabilitation team sponsored by the World Council of Churches. In his village-to-village work Wengert helps the farmers improve their poultry housing and feeding, introduces improved seeds, teaches them about fertilizers, and tries to improve sanitation. The people of this area have been victims of suppression and war.

Jericho, Jordan — Two 1-W men are helping in the agricultural demonstration projects being conducted by the Arab Development Society here. Leron Peters of Henderson, Neb., works with general farming and Wilbur Yoder of Goshen, Ind., works with poultry development.

Basel, Switzerland — Student's and teacher's religious educational materials are rolling off the press at Agape Verlag under the skill of Homer Andres of Elbing, Kan. Agape Verlag is a Mennonite publishing firm which furnishes materials for European Christian churches. The books and manuals are printed in German and French. Many of the productions are translated or adapted from materials published by the Mennonite Publishing House in Scottdale, Pa. Andres operates the multilith press, staples, trims, folds and mails the productions.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

VS 'Alumni' Share Experiences, Discuss Witness

From Rosthern Volunteers:

The weeks that the rest of us weren't teaching were spent working at the various homes on the Youth Farm. We filled in for staff members on vacation or just helped where help was needed. Ann Wiens and Tina Schultz were on the farm for their entire terms of service, working at the 55-bed Invalid Home and 10-bed Crippled Children's Home, respectively.

The patients at these homes vary in the degree of their dependence on other people for care. But all of them reflect the sad tragedy that comes with sickness of the mind, body, or soul. Working with these folks requires a perpetual gentle love or else the only response one gets is fear and confusion. Some of the work isn't at all pleasant and it takes a few days of gritting teeth to get used to it. But then there are the rewards like the smile of a small boy who is completely unable to express himself further, or the contented chuckle of a wrinkled lady—a chuckle that shows you her solitary tooth.

We learned that the folks here aren't just saying often-repeated words when they thank God for freedom to live and worship as they choose. Many of them have only recently experienced the terrors of immigration and war. Knowing this added a strange new depth to our philosophies of "God's in His heaven, all's right with the world."

We Bible school teachers were scattered all over Saskatchewan during most of July, teaching one week sessions in various communities. We thought we were pretty rural at heart until we really got into the rough, way up north. We found beautiful specimens of mud (we're convinced it's mixed with glue), miles and miles of untamed bush land, and rivers and lakes which defy any kind of description.

Some of the children prayed their first prayers this summer—at first slowly and questioningly. It's hard to know if we sowed the seed correctly. We can only pray that God will water it and make it grow.

At an area meeting in Kansas:

IN LIVELY DISCUSSION at a recent meeting of VS workers at Kidron Kottage on Bethel College campus are personnel representing Voluntary Service in Topeka, Denver, Arizona missions, and Camp Mennoscah.

WORKCAMPERS (left to right) are Darlene Driedger, who served at Swan Lake camp last year; Melvin Schmidt, Sarah Froese, Richard Stucky, and Donald Goering, who participated in this year's Teen-age Workcamp in Idaho; and Marion Regier, who served in Chicago.

our schools

DEDICATION OF NEW HALL

The new women's Residence Hall at Bethel College, North Newton, Kan., will be dedicated October 13, 7:30 p.m., with J. E. Hartzler serving as the speaker of the evening. This Dedicatory and Founder's Day program will feature the annual Founder's Day Thank Offering and expressions of appreciation by various persons.

MENNO SIMONS LECTURES

Dr. George Williams, professor of Church History at Harvard University Divinity School, will participate in the annual Menno Simons Lecture Series, November 2-6, speaking on the theme: "Wilderness and Paradise Experiences in the History of God's People." The lectures will be given in the Bethel College Mennonite Church at 9:30 in the morning and at 8:00 in the evening. Dr. Williams will give six of the lectures. A cordial invitation is extended to everyone to attend.

ENROLLMENT

The enrollment figure at Bethel College now stands at 505. By classes the enrollment is as follows: freshman 170, sophomores 115, juniors 63, seniors 76, and specials 81.

AMS MEETING

"We have dreamed together, planned together, and now we are working together," said H. S. Bender, dean of Goshen College Biblical Seminary, in response to the welcomes given by President Erland Waltner and Dean S. F. Pannabecker at a meeting of the students and faculties of both seminaries Sept 16. The meeting, sponsored by the Joint Administration Committee, was held in the reading room of the new library. Paul Mininger, president of Goshen College Biblical Seminary, also took part in the short service which inaugurated the joint activities of the two seminaries.

The two schools will co-operate in three main areas. Eight classes are being held conjointly, combining faculty and personnel and resources. These classes will be held on the Elkhart campus. Secondly, there is a plan by which students of both schools can make use of materials and books in either of the two libraries, including the historical library at Goshen. Thirdly, the Institute of Mennonite Studies is being sponsored by both seminaries.

SEMINARY FACULTY IN LOCAL TRAINING SCHOOL

Leland and Bertha Harder will be teaching a class, "Teaching Young Adults," in the Elkhart County Leadership Training School. William Klassen, instructor of New Testament and Greek, will teach a course in "The Life of Christ." The school continues for three weeks, meeting two evenings a week beginning Sept. 29.

MCC news and notes

PERSONNEL

J. Harold Sherk terminated nine years of service with the Peace Section at MCC headquarters in Akron, Pa., when he assumed the duties of Executive Secretary of the National Service Board for Religious Objectors on September 1, 1958. His position in the Peace Section during those nine years was also that of Executive Secretary. His new post takes him and his family to Washington, D. C.

Jesse Yoder, pastor of Zion Mennonite Church near Morgantown, Pa., will assume major responsibility for the Peace Section by serving as Acting Executive Secretary on a half-time basis. Assisting him will be Merle Epp (Hampton, Neb.) from Personnel Services, who will devote a portion of his time to the Selective Service aspect of Peace Section work.

EXODUS FROM EAST TO WEST

GERMANY — David Janzen, new director of the Berlin refugee home reports: "One can travel through Berlin and see how it is a beehive of activity and conclude that all is well. But when one looks beneath the surface one can see mutual distrust and tension. There is a mass exodus out of the East which is now gaining momentum. During the last week of August, 6,079 people fled from mid-Germany. 15,705 have sought asylum in West Berlin during the month of August according to the *Potsdamer Tageszeitung.* This is said to be an increase of 1,700 over the month of July. The total number of refugees who have come into the West since January exceeds 130,000. The flight has now reached the highest proportions since June 17, 1953. Included in this number are many doctors and teachers. This means that many residents of the East cannot get the services which they require. The situation has become so serious there that even the mayor of Greater West Berlin has appealed to the people in the various professions of the East to stay there and serve if they can possibly see their way through."

LEBANESE PASTOR VISITS MCC

AKRON — Samuel Doctorian, pastor of the Evangelical Spiritual Brotherhood in Lebanon, visited MCC headquarters, accompanied by Bishop Henry Ginder of Mount Joy, Pa., in whose district he has been conducting evangelistic services.

Brother Doctorian is here under the auspices of World Gospel Mission. As a resident of Lebanon, he is appealing for help especially for needy Christians of his strife-torn country.

While in Akron he made a special appeal for his own church, requesting that MCC's relief efforts in Lebanon include needy members of the Evangelical Spiritual Brotherhood. The Relief Section has asked MCC representatives in Beirut to check into the needs of these people. MCC policy is to help the most needy without discrimination.

At the August 12 Executive Committee meeting a special Lebanon Relief Fund of $10,000 was approved, and donations for this emergency project continue to be solicited. This is the time of harvest, when God's bounty should make us particularly mindful of the needs of others. Give generously to the poor in Lebanon, sending donations via Board of Christian Service, 722 Main Street, Newton, Kansas.

HUNDREDS DIE IN EPIDEMIC

KOREA — From the Children's Charity Hospital in Pusan, Arline Zimmerman, R.N., (Bareville, Pa.) reports that Korea has been hard hit by an encephalitis epidemic. The disease is carried by mosquitoes and is quite deadly. There is no treatment or immunization for it. Many who contract the disease receive no medical treatment, so it is difficult to get an accurate figure for the total number of cases. Over 4,000 Koreans and approximately nine Americans have it, and already more than 900 deaths have been recorded.

Arline writes: "Needless to say, we foreigners are avoiding the mosquitoes and keeping things well screened and sprayed. Most of the cases are in the southern part of the country. We have two emergency hospitals set up to care for the patients. Material support is given by foreign agencies and the medical work is done by Koreans who volunteer their services. All treatment is free. The patients are isolated to keep mosquitoes from spreading the disease. It is not contagious in itself. As soon as cool weather arrives, the epidemic will subside."

AND THEIR WORKS DO FOLLOW THEM

GERMANY — At the annual conference of the Brethren Service Commission in Kassel, an item of special interest to Mennonites was read when Mrs. Marie-Luise Neubauer, wife of a Kassel pastor and president of the Protestant Mothers Service, presented a paper titled "A Destroyed City." It mentioned how a small group of people came from Geneva at the end of World War Two to make arrangements for administering material aid. When the first bales arrived, they were opened eagerly.

Mrs. Neubauer reports: "The first bag we opened came from the Mennonites. Hundreds of small labels fluttered out bearing the inscription "In the Name of Christ." This touched us very deeply and we came to understand that these few words contained a whole message. 'Though our nations are enemies, you are our brothers and sisters, and in the name of Christ we are here to help you.' "

In a personal note of appreciation, Mrs. Neubauer added: "Please express our heartfelt thanks to your brothers and sisters for helping us in this time of emergency and despair. Because I was responsible for young mothers, I am certain that many children's lives were saved, as these mothers got new hope through your gifts. We will never forget your help."

Meetings of Western District Organizations

Women's Missionary Organization Program, First Mennonite Church, Newton, Kan., October 18. *Morning session* 9:30 a.m.: Address on Pax service by Dwight Wiebe; election; address on "What can I Do For Missions?" by Mary Schrag, missionary to India. *Afternoon session* 1:00 p.m.: Business meeting; book review of *Cry, the Beloved Country* by Mrs. Eldon Rich. *Evening session* 7:30 p.m.: Illustrated lecture by Mrs. W. C. Voth; address by conference speaker Walter Gering. Special music provided by Friedensfeld Church, Turpin, Okla.; Deer Creek Church, Deer Creek, Okla., and Eden Men's Chorus, Moundridge, Kan.

Mennonite Men's Program, Bethel College Church, North Newton, Kan., October 18. *Afternoon session,* 2:30 p.m.: Reports by various committees, business and election, special music by Alexanderwohl Men's Chorus. *Banquet,* 6:00 p.m.: Address by George Stoneback.

Youth Fellowship, Student Union Room in Memorial Hall, North Newton, Kan., October 18. *Afternoon session,* 2:00 p.m.: Business meeting; report and slides on outreach camp by O'Ray Graber; special music by brass ensemble. *Banquet,* 6:00 p.m., Guest House, 610 Main, Newton, Kan.: Address on "Who Am I?" by Dr. Jesse H. Ziegler. Banquet tickets must be sold in advance and may be purchased from Dorothy Schmidt, Box 205, Newton. Cost: $1.50 per plate. Tickets should be purchased early as only 200 tickets will be sold.

Ministers' Conference Program, Walton Mennonite Church, Walton, Kan., October 18. *Morning session,* 9:00 a.m.: Communion sermon by Reuben Siemens; Communion service; Bible study by P. P. Tschetter. *Afternoon session,* 1:30 p.m.: Topics: "Sunday School Materials" by Willard Claassen and "Catechism" by H. B. Schmidt, followed by discussion; business and election; closing by president for coming year.

jottings

SPANISH DEPARTMENT

Grace Church, Lansdale, Pa.: A Spanish Speaking Department in our church was begun on Sunday morning, June 29. This has been approved by the Council and the Sunday School Workers Committee and is under the direction of the Evangelism Committee. Mr. William Chegwin is our worker, and teaches and preaches in Spanish. The Spanish speaking services have been averaging around 45 persons each Sunday morning. Mrs. Jacob Fretz and Mr. and Mrs. John Phillips united with our church during July. Mr. Phillips also was baptized. A large number of our young people have enrolled in various schools again this fall. First year students include Gladys Kulp and Janice Stauffer at Kings College, Dale Moyer at LeTourneau Tech, Thomas Landes at Penn State, and Sarah Kratz at Bluffton College. Others returning to school are June Moyer and Ray Linberger to Philadelphia College of the Bible, David Stauffer and John Kulp to Kings College, John Arn to Bethel College, Dennis Smith and Rodney Stauffer to LeTourneau Tech, and June Schwager to the Lansdale School of Business. Linwood Kulp Jr. left September 4 for the United States Marine Corps where he will serve for six months.—Ruth P. Arn, corr.

GUEST MISSION PROGRAM

Inman Church, Inman, Kan.: An interesting missionary program was presented by two of the ladies' societies from the Eden Church June 29. The Women's Fellowship directed a devotional service at Prairie View Hospital in July. Leo Driedger brought us the morning message on July 27; Pastor Ben Rahn was serving as retreat leader at the young adult and family retreat in Hydro, Okla. Mrs. Wilbur R. Wiens (Margaret Friesen) of Meade, Kan., was welcomed into our church fellowship Aug. 3. Our pastor has been teaching a special course of catechism to an adult class during the summer months. Ferd Ediger and Orlando Waltner brought us the morning worship services while our pastor and family were on vacation. The churches of the community again joined in evening union services, with the host church securing the guest speaker and two other churches furnishing a double number of music. A girl, Sharon Kay, was born to the Thomas Rogers; and boys, Freddie Lee to the James Haslers, and Myron Jay to the Rein Peterses.—Corr.

YOUNG PEOPLE ORGANIZE

FRIEDENSFELD CHURCH, TURPIN, OKLA.: The following were received into church fellowship by baptism on Sept. 7: Mary Ann Schmidt, Katheryn Plett, Jim Schmidt, Alfred Isaacs, Joe Hinz, and Ronnie Ediger. Dr. John Marks of the Beaver Hospital spoke to our young people on a recent Sun. evening on the subject "Social Dancing." The young people of the neighboring Church of God were invited. The Ladies' Aid met in the church basement the afternoon of Sept. 4. Our young people have organized for the winter months. LaVerle Dirks was elected president; Annie Franzen and Mrs. Paul Ediger were elected song leaders to fill out the unexpired terms of Phyllis Isaacs and Larry Becker, who left to attend school. — Mrs. Paul Ediger, corr.

DOUBLE WEDDING

GRACE CHURCH, DALLAS, ORE.: Pastor H. D. Burkholder attended the General Conference Mennonite Evangelism Conference in Goshen, Ind., on Aug. 19-21. He presented a paper entitled "The Role of the Pastor in Evangelism." Brother and Sister Wilbert Regier were with us on Aug. 17. Our newly remodeled church parsonage has been occupied by the pastor and his family since the middle of July. A dedication service was held there on the afternoon of Aug. 10. Pastor Burkholder assisted in the installation services for Alan Tschiegg at the Pratum Church Aug. 24. Howard Dick, son of Mrs. Marie Dick, was married to Yachivo Sakamato at the American Embassy in Tokyo July 8. Howard has spent five years in Japan and has re-enlisted for another four year term. Kathy Stainke was married to Leroy Wall, and Barbara Stainke was married to Larry Ediger in a double wedding ceremony in the First Baptist Church in Salem. Pastor Burkholder officiated at his first double wedding ceremony. The brides are the daughters of Mr. and Mrs. Wm. Stainke; Larry is the son of Mr. and Mrs. Henry Ediger.—Mrs. E. A. Flaming, corr.

UNRUH SERVES CHURCH

WOODLAND CHURCH, WARROAD, MINN.: July 13-20 a number of our children attended the Bible Camp at Lake Bronson, Minn. Some attended the Lake of the Woods Bible Camp July 27-Aug. 3. Paul Daulenberg was with us July 20, and Laverne Dicks were with us July 27 (he brought us the morning message). Brother and Sister H. F. Ortmann were with us on Aug. 2, having just recently returned from Alaska; Brother Ortmann brought the morning message. In the evening they showed some slides and answered questions. Pastor and Mrs. Arthur Ortmann went to the All Peoples' Mission at Carrick, Man., on Aug. 24. Jake Unruh has been serving us in his absence. At our Ladies' Aid meeting some forty layettes were cut and taken home to be sewn.—Corr.

S. S. CONVENTION

HEROLD CHURCH, BESSIE, OKLA.: On July 26 the wedding of Donald Kliewer and Edna Mae Schmidt took place in the Zoar Church near Goltry. They have moved to Lincoln, Neb. The evening of Aug. 1 Melvin Voth of Inola and Elenor Nickel from here were united in marriage in the Herold Church. They have established a home at Inola. Aug. 3 Norman Schmidt brought us an inspiring message. He serves the Faith Memorial Church at Filer, Idaho. Judith Harms has returned from her work in Voluntary Service at Wichita, Kan. Harold Jantzen was home for the summer months, serving the Greenfield Church at Carnegie on Sundays. He has returned to Kan., where he will serve the Pleasant Valley Church at Kismet again and also teach school during the week. The evening of Aug. 8 we were together in the Cordell Park with our children for our Sunday school picnic. Sun. eve., Sept. 7, there was a special program by the Young Mission Workers. Pastor Richard Tschetter attended the Study Conference on Evangelism in Goshen, Ind. The first week in Sept. he held meetings in the Zoar Church at Goltry. The eve of Sept. 11 we had our annual Sunday school election and business meeting. Sept. 14 our church service was dismissed because of the Okla. S. S. Convention in Fairview. *Correction* of the last Jottings from this church: Betty Ann Schmidt married Forney Shipp.—Margaret Horn, corr.

YOUTH RALLY

BETHEL CHURCH, WAKA, TEXAS: On March 1 Lyman Sprunger showed slides and spoke to us about the Open Door Mission at Jackson, Miss. On Good Friday evening we saw slides entitled *Footsteps of the Risen Savior*. Our regular Easter program was presented April 16. The Sewing Circle packed 26 Christmas bundles to be sent overseas. July 20 our young people were host to a youth rally in our church. The young people of neighboring churches were invited. Music was given by a men's quartet from Adams, Okla., and a solo by Love Srof of the Perryton Church. The speaker was Clyde Fry of the Church of the Brethren of Waka. Our annual S. S. picnic was held at Lake Fryer. We had a short program in the morning. The rest of the day was spent in fellowship and recreation. Several of our members attended the Convention of Okla. Churches in Orienta Sept. 12-14.—Corr.

DEATH OF ELDER BULLER

GOESSEL CHURCH, GOESSEL, KAN.: Aug. 30 we laid to rest our beloved elder-emeritus, Brother P. P. Buller. He was one of the leaders when this congregation was organized, and served us as pastor for 35 years. He was very much interested in Christian education and for many years was teacher and principal of the Goessel Preparatory School. Those of us who had him as teacher always held him in high esteem. Aug. 30 Pastor Leo Miller and family left for S. D., for a short visit. Aug. 31 J. W. Nickel, teacher at Bethel College, brought us the morning message, entitled "The Message of Christ." At our C. E. program in Aug. an interesting color film, *Dust or Destiny,* was shown, and election of officers was held, followed by a social in the church basement. During the summer missionaries Mr. and Mrs. Harold Ratzlaff were with us one Sun. evening, also Mary Schrag one Sun. eve. The P. K. Dirksens from Oraibi, Ariz., spent several days in this community recently.—Corr.

PASTOR WED

FIRST CHURCH, SUMMERFIELD, ILL.: Lila Mae Penner and Pastor Ernest W. Neufeld were united in marriage on Sunday evening, Aug. 31, in the First Mennonite Church of Mountain Lake, Minn. The bride is the daughter of Mr. and Mrs. Peter I. Penner of Mountain Lake. Brother John T. Neufeld of Chicago, the father of the groom, performed the marriage service. Willard Wiebe, pastor of the bride, gave a short message. The couple live in our newly redecorated parsonage. We pray God's blessing upon them as they start on their life journey together. The women of our church arranged for a pot-luck dinner in their honor and a grocery shower on Sunday, Sept. 14, following the morning worship service. Paul Hilty of the Fortuna, Mo., Church, was with us on Sunday morning, Aug. 31, and gave us a helpful message in the absence of our pastor. Two of our members are in hospitals and in serious condition. Another has been bedfast for over two years, the result of a stroke.—Corr.

HOMECOMING AND HARVEST FESTIVAL

Menno Church, Ritzville, Wash.: The annual Homecoming and Harvest Festival was held at the Menno Church Sept. 7. Communion service was observed during the morning service with Andrew Shelly as guest speaker. After a fellowship meal at noon, Brother Shelly presented the work of the Associated Mennonite Biblical Seminaries in Elkhart, Ind. Other guest speakers in the Menno Church have been Elizabeth Foth, D. J. Unruh, Bernard Thiessen, and Gordon Dyck. The Young People's Retreat was held at Salmon Meadows Camp grounds, near Ourak, Wash., on Aug. 20-23, with several from here attending. Pastor Lester Janzen and Harold Franz attended the Study Conference on Evangelism in Goshen, Ind. Stephen Dean, son of Mr. and Mrs. Steve Roberts, and Jeanette Ann, daughter of Mr. and Mrs. Earl Franz, were brought to the Lord for public dedication on Aug. 31. Pastor Janzen served communion in the Warden Church Aug. 31. Loren and Beth Schrag, Roger Jantz, and James Krehbiel have entered Bethel College. Several families from Menno are planning to attend the S. S. and C. E. Convention at the Glendale Church in Lynden, Wash. Alvie Schrag is pres. of the convention, and Franklin Toews will be a song leader—Mrs. Franklin Toews, corr.

into the beyond

Mrs. Agathe (Penner) Reimer, of Beatrice, Nebraska, and member of the First Mennonite Church, was born in West Prussia August 29, 1875. She was called to her eternal home July 15, 1958.

Miss Agatha Penner, member of the First Mennonite Church, Beatrice, Nebraska, was born January 27, 1879, in Beatrice, and passed away July 5, 1958.

mutual aid placement

PERSONNEL WANTED

Housekeeper — Opening for middle aged housekeeper in Mennonite home to care for elderly, partially handicapped parents. Offer includes room, board, wages, Sundays off. Contact: W. F. Showalter, Halstead, Kan. (P. 248)

CONFERENCE NOTES (continued from back page)

in some areas, but it seemingly has not touched the General Conference Mennonite area.

Montevideo, Uruguay — LaVerne Rutschman teaches in Mennonite Biblical Seminary. Classes in Theology, Roman Church, Rural Church, and Prophets are in Spanish. He edits the seminary publication which is issued quarterly in German, Spanish, and English. Ernst Harder teaches in German.

AUDIO VISUALS IN THE CHURCH

The ABC's (and XYZ's) of audio-visuals were covered in a recent issue of the *Protestant Church,* a specialized periodical produced by the *Christian Herald* and mailed to all protestant ministers. Those who did not receive this issue and want a helpful collection of materials on the audio-visual field should write to 27 East 39th Street, New York 16, New York.

WORTHWHILE READING

"I Answer Congo's Call" is a testimony by Fremont C. Regier of Whitewater, Kansas, in pamphlet form. Fremont spent two years in Africa, serving his 1-W term on the mission station.

A helpful pamphlet for mission study groups or for a personal prayer guide is "Pray for us to the Lord," which lists specific needs of missionaries. These pamphlets are available from the Board of Missions office of the General Conference Mennonite Church, 722 Main, Newton, Kansas.

Sheila and Sunil of India, the seventh of a series of junior lessons on Bible and missions, prepared under the Committee on Education in Church, Home, and Community, will be available in October. Interestingly written by the late missionary Helen E. Nickel, this book will appear in a new attractive format and will be excellent for midweek meetings, children's hour, or junior C. E. Copies will be available at $1.50 from Mennonite bookstores, 722 Main, Newton, Kansas; Rosthern, Saskatchewan, and Berne, Indiana.

MISSION STUDY MATERIAL

The papers, "The Middle East Encounter" by J. E. Hartzler and "General Conference Mission Work in Mexico" by Menno Bergen, recently sent to ministers' wives by the Women's Missionary Association, are intended for supplementary material for program chairmen on the mission study themes Middle East and North American Neighbors.

EDUCATION IN INDIA

India is making progress in many areas, but there are pitfalls too. The Curt Claassens write, "India is making tremendous progress in many respects. . . . Janjgir has a new high school building, also a Commerce and Arts College was opened here in July. Several of our young high school graduates are attending it. . . . The modern trend these days is more training and education, but unless the church will undertake for the spiritual needs of the young people, they will lose out."

Below: Graduating Bible school students receive diplomas from missionary Curt Claassen.

conference notes

FUNDS LOW

Th Board of Missions is in immediate need of approximately $32,000. For the past several months the Board has been concerned with the difficulty of meeting financial obligations on the mission fields. Individuals and churches sent gifts during the summer months so that we could pay full missionary salaries to the end of September, and field budgets to the middle of August. For these gifts the Board is grateful.

We will need substantial gifts *soon* to make possible the payment of the October salaries of our many missionaries.

Please consider prayerfully what more you or your church can do to help the immediate needs of our mission program.

ENCOUNTER WITH THE MORROS

We have all read of the missionaries who approached the Auca Indians and who were killed in Ecuador. Now the Morro Indians have cut short the life of one of our General Conference Mennonite missionaries, who worked under the Mennonite Brethren Mission Board among the Indians in Paraguay. This account of the incident comes from Robert and Myrtle Unruh, MCC workers in Paraguay:

"Little did we think that our prayer request would be followed so soon by the account of one of our brethren having given his life for the gospel's sake. The event which led to the death of Kornelius Isaak took place near the Pure Oil Company camp, about 175 miles north of here. Missionaries Kornelius Isaak and David Hein and a Lengua Indian Christian had spent the past three weeks in that area trying to establish contact with the Morros, using the oil company camp as their base. They had been able to exchange gifts with the Morros several times but had never seen them.

"Yesterday morning about 9 o'clock the brethren left the oil company camp by jeep to see if they could continue the gift exchange. After having driven a few miles they suddenly saw a number of Morro Indians standing in the road ahead. They stopped the jeep, got out, and motioned for them to come nearer, which the Indians did. At first only a few came, then more, until they numbered about fifty. The last ones that came were carrying weapons.

"The Indians surrounded the men and the jeep, and the men began giving them clothing, which they readily accepted. However some of the Morros grabbed hold of the Lengua Indian and tried to tie his hands. He was able to jerk free.

"While this happened, Brother Isaak had turned to get more clothing from the jeep and had been jabbed in the side with a spear by one of the Morros. When the Morros drew back, the missionaries got into the jeep and backed away, waving to the Morros. The Morros waved back to them also.

"Upon arrival at the oil company camp, Brother Isaak was immediately brought to Filadelphia in the oil company plane, accompanied also by Brother Hein. Since there is now no surgeon in Filadelphia it was necessary to call a doctor from Neuland. Jeep trouble delayed the doctor's arrival so that surgery was not possible until toward evening. The doctor found a very badly damaged spleen, much internal bleeding, and evidence of a damaged lower lobe of the lung.

"Brother Isaak regained consciousness after the operation and remained conscious until about an hour before his death. He was aware of the seriousness of his condition and was fully prepared to die. In spite of much pain he prayed much for the Morro Indians, that they too would hear and accept the gospel. He passed away at 4 a.m., leaving to mourn his departure his wife and three children, the oldest of which is four years.

"The strange part of the story is that when Brother Hein got back to the oil company camp with the plane yesterday, there were about seventy Morros there, all very friendly and without weapons. They stayed at the camp most of the rest of the day and willingly accepted food and gifts of all kinds, even allowing themselves to be photographed. Toward evening they left but came back again today and stayed at the camp all day, again showing all signs of friendliness. Of course no one can tell whether they will remain friendly, but we hope and pray that it may be so.

"The passing of Brother Isaak leaves a great gap in the home, the community, and the work of the church. At the moment it seems that the cause of Christ has suffered a great loss. Here was a young man in the best years of his life, who had as a boy accepted Christ as his Saviour and dedicated his life fully to Him. He had been active in mission work for almost ten years and had mastered the Chulupi language. His was a radiant witness which won a place in the hearts of all who knew him. He was deeply loved by the Chulupi Indians and they are heartbroken by his death.

"We cannot understand why he should have had to give his life, but we know that he very definitely felt the call to do so and that he did it willingly. We rest in the confidence that God makes no mistakes, and we pray that this missionary's example may challenge and inspire others to dedicate their lives to Christ and His service in the manner that he did.

"Above all, we must continue to pray more than ever before for the great responsibility which God has given the Mennonites here. May His will be done in bringing the gospel to all Indians in the Chaco who have never heard it!"

MISSION BRIEFS

Belgian Congo—Frieda Guengerich is back on the field and is teaching at Nyanga. Selma Unruh returned to Kandala after a visit to the Belgium World Fair and a quick trip through Germany, Holland, and Switzerland.

Colombia — The Arthur Keiser family is sailing on the *S. S. Colombia,* Coldmar Line, on September 26 and are scheduled to dock at Barranquilla, Colombia.

India—Anne Penner writes that the Jagdeeshpur hospital is overcrowded with 125 patients. Encephalitis has caused schools to be closed

(*Continued on page* 607)

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THE MENNONITE

OTHER FOUNDATION CAN NO
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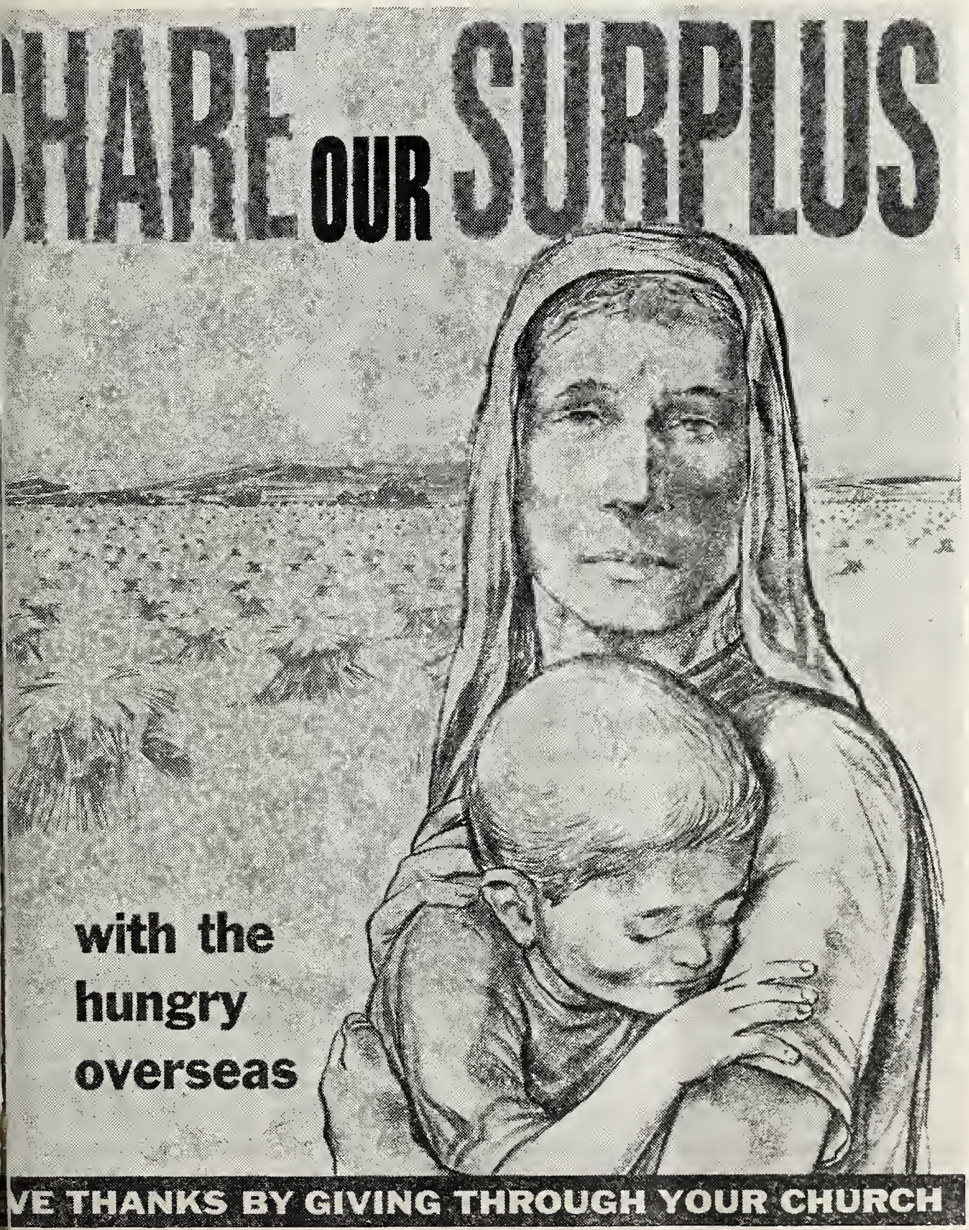
LAID, WHICH IS JESUS CHRIST


HARE OUR SURPLUS
with the hungry overseas
VE THANKS BY GIVING THROUGH YOUR CHURCH

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of things to come

Oct. 12—World Literature Sunday
Oct. 13—Thanksgiving Day, Canada
Oct. 16—Indiana Women's Missionary Rally, Goshen, Ind.
Oct. 18—Meetings of Western District Organizations: Women's Missionary Organization, First Church, Newton; Mennonite Men, Bethel College Church, North Newton; Youth Fellowship, Memorial Hall, North Newton; Ministers' Conference, Walton Church, Walton.
Oct. 19-21—Western District Conference, Mem. Hall, N. Newton, Kansas
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
Oct. 26—Reformation Sunday
Nov. 2-6—Menno Simons Lectures, Bethel College Mennonite Church, 9:30 a.m. and 8:00 p.m.
Nov. 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Dec. 2-5—Council of Boards, Newton, Kansas.
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 39**

editorials

SHARING OUR SURPLUSES As well-fed people, faced with the problem of overweight, we find it difficult to realize that "two-thirds of the world's people have never in all their lives had what—in our terms—is enough to eat."

An article in this issue deals with the meat-canning project. Note that even though the need is so tremendous, this program has been dwindling because of smaller gifts than formerly.

Our Mennonite Central Committee also co-operates with other food distributing agencies, such as Church World Service, Share Our Surplus, and Christian Rural Overseas Program. The greatest relief bargain in the history of our churches is made available through such agencies. The government supplies surplus food for free distribution to needy people if the churches supply funds to cover the costs of distribution, administration, and, in some cases, transportation. Every dollar contributed sends more than 300 pounds of food to hungry people. Five dollars will give bowls of cereal daily to 750 hungry and destitute persons for more than three weeks!

While countries are spending their billions in developing fantastic weapons of destruction and annihilation, should not the churches, who believe in the Lord of Compassion and Peace, give far more generously to the needy, remembering that Christ said we treat Him as we treat those in need, His brothers?

THE BATTLE FOR THE MINDS OF MEN Present estimates indicate that one million people are learning to read each week, or a hundred a minute. Some historians are beginning to record as the most significant development of our generation the fact that one hundred million adults have learned to read.

The Communists are fully aware of this opportunity to fill men's minds with their type of reading matter. In 1957 Communist books had a larger distribution than the Bible. The printing presses of Moscow, Peiping, and other Communist capitals are running twenty-four hours a day, printing mountainous masses of material, superbly designed to convince the people of the world of their way of life. The paper is good, the photography is excellent, the color artistic and captivating, the message adapted to every age and every mind. While America sends forth much cheap literature in terms of horror, romance, cowboys, sex, and violence, Communist literature has an absence of such.

Fred C. Swartz, M.D., of Australia, and a Christian expert on the subject of Communism, says, "Communism is conquering the world. They now have 900,000,000 souls under their control. The greatest single contributing factor to this incredible advance has been literature distribution."

If literature distribution can so change the destiny of millions, and if God's message, clothed in paper and ink and empowered by God's Spirit, is the most powerful of all, then as Christians we should make possible this wider distribution of Christian literature to all mission fields. Dr. Swartz further states, "I know of no other project so desperately necessary, or one that will pay equal dividends in the winning of souls."

Church Crowd or Redemptive Fellowship?

*Delton Franz**

A VERY unusual sight that was! People were crowding into the house. Even the doorway was jammed. As reports had it, a certain Man had come down this way . . . a very unusual teacher, in fact they rumored he was capable of healing people. Obvious proof of the rumor could be seen as four men, panting, and perspiring, came jogging down the street, hurriedly yet carefully carrying a paralytic lying on a stretcher. They too were on their way to the meeting.

Coming near, they saw that they were late. Apparently they were crowded out! But this was their only hope. Somehow, they must see this Man. They could not let the crowd keep them from their mission. Would it be useless to attempt forcing their way through the crowd? Apparently it was not just an ordinary crowd. These were important religious leaders, teachers of religion, representatives of the Faith.

It is the usual courtesy, even where a crowd is gathered, to make way for a cripple and those assisting him. But evidently not so with this crowd. The *church crowd* could not be bucked!

After all, this was an important religious meeting! They were discussing their favorite subject! Important religious leaders and churchmen cannot be detained by a cripple from the street! And furthermore, they had made their appointment with this Jesus. This time was reserved for *their* meeting.

And thus we read: ". . . they found no way to bring him in *because* of the crowd" (Luke 5:19).

They had undoubtedly tried to make their way through the crowd by asking pardon of those standing in the way. Having no alternative, they could do nothing else now but avoid the men of the church. A gathering of church people has probably never been as surprised as were these men when their religious meeting was broken up by a crippled man dangling overhead through the roof! Thank God for men of radical faith, for men who are convinced that nothing can stop them from reaching Christ with their need, *not even the church crowd.*

> *"And behold, men were bringing on a bed a man who was paralyzed, and they sought to bring him in and lay him before Jesus; but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. And when he saw their faith he said, 'Man, your sins are forgiven you'"*
> (Luke 5:18-20, RSV).

We can hardly estimate the awakening that might result if our present day church gatherings would be interrupted in some such manner. There are serious obstacles in the way of men's coming to Christ in our day. And too often these obstacles are the people of the church. Like a crowd, we make it all but impossible for the helpless many to reach Christ. The doorways are jammed with people —people of the church who are so busy discussing religious subjects that they have forgotten those who haven't even heard the Good News . . . people who are so wrapped up in their own family-type church that those of "different" background can scarcely find a way in . . . people so busy discussing the price of wheat that they have missed the stranger who visited the Sunday service.

We need to open our doorways. We need to "make way" and make ways for all who need Christ to find Him. Like the scribes and teachers of the Law, gasping as the paralytic was healed, the people of the church today would also say, "We never saw anything like this," if we were to "make way" for those who have come seeking Christ's help.

Thank God for those who have found Christ, not only because of the church's people, but often (like the paralytic) in spite of the church's people!

God grant that we may not be a church "crowd" keeping others from the presence of Christ, but that we may be a *redemptive fellowship* making a way for all who would come seeking Christ.

May it never be said because of our churches, *"They found no way to bring him in because of the crowd."*

May it rather be said of us, by Christ, *"I was a stranger and you welcomed me."*

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*Pastor, Woodlawn Church, Chicago.

MEAT CANNING -- *a unique contribution*

AT the MCC Material Aid Advisory Aid Committee meeting in Chicago on May 15, 1958, the philosophy which underlies material aid was expressed in the following four-point outline:

- As Christ fed the hungry, so must we, His disciples, help those in need.
- A clear witness to Christ is fundamental as we seek to alleviate physical need.
- We feel a Christian responsibility to share our abundance with the many desperately needy people in the world today.
- We must be sensitive to change and constantly seek to make this ministry of sharing more effective.

Material aid is a channel for concerned Christian love and redemptive spiritual witness, but it takes wholehearted support and personal commitment to make this ministry effective.

Generally speaking, the MCC material aid program deals with three major relief items: clothing and bundles, government surplus commodities, and MCC food. This article concerns itself with the last item, particularly one aspect of it.

Why Meat?

Any food that is donated for relief purposes by constituent groups or individuals is classified as MCC food. It has consisted largely of canned meat, lard, jam, dried fruit, miscellaneous vegetables, and flour. Of these, canned goods, especially meat and lard, form the major contribution. As MCC's annual meat canning program gets under way again this fall, a careful evaluation of past achievements and present needs in this area is timely.

The question arises: why meat? A statement from a report submitted by the directors of MCC Relief Office at Akron reads: "Canned meat is a unique contribution of Mennonites. There is no other relief agency that has contributed canned meat in large quantities for distribution overseas. This item is much appreciated in all areas and is particularly valuable for its high protein content and as a supplement to potatoes in Europe and rice in Asia. Meat is a particularly valuable contribution in Korea and Vietnam, where we are assisting institutions which are able to provide a basic rice diet but cannot afford the meat supplement."

How to Can

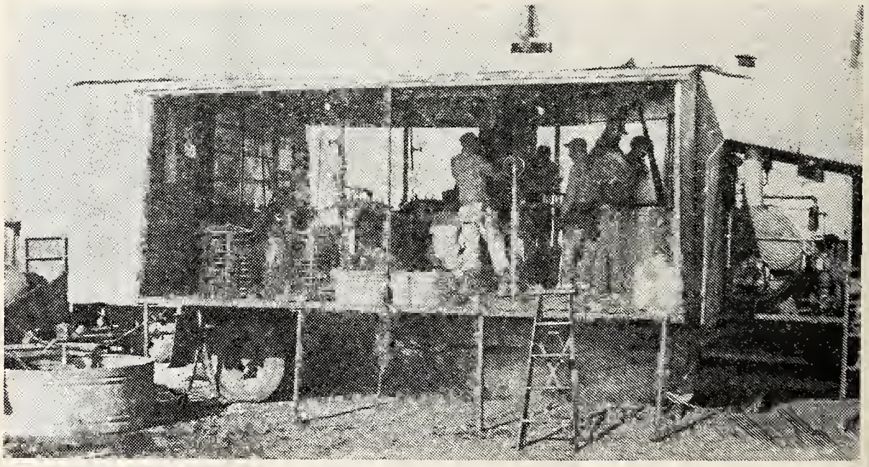
How does one go about canning meat for MCC? A twofold development has taken place in the history of the canning program. On the one hand, certain communities have made use of local canning facilities and have carried on projects independently. Where such facilities were not available, a portable canner purchased by a Mennonite conference for this purpose was used instead.

First of all, then, communities who can make arrangements to use local canning facilities of stationary canners are encouraged to do so. However, they are requested to notify MCC of their plans ahead of time, so that the latter can keep accurate records as well as assist the communities with supplies such as cans, cartons, labels, and helpful advice. Cans should be of specified size (no. 2½), and labeled with the MCC "Food for Relief" label, which quotes the name of the product, the donor, and the words "In the Name of Christ" to indicate the spirit in which it is given.

In the 1957-58 season, donations from local canning projects in the U. S. amounted to 63,483 cans. Besides meat and lard, some jam, soup, fruits, and vegetables were canned. There were approximately thirty such projects all told. In the same year local projects in Canada contributed approximately 3,600 cans of meat and lard, and 1,400 cans of other food.

The Portable Canner

The second method of canning, as stated previously, is by means of a portable canner, which has been in operation for ten seasons. It is made available to all groups in the Midwestern and eastern states who want to can and do not have access to local facilities. Last year the canner was operated in South Dakota,



Meat canning at Emmaus Church, Whitewater, Kansas

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Nebraska, Kansas, Iowa, Oklahoma, Missouri, Illinois, and Indiana. Tentative arrangements have been made to operate the canner in these states again this year, but eastern states such as Ohio, Pennsylvania, and Virginia may be added to the list if sufficient interest is shown. Write to Stanley Yake, relief assistant at Akron headquarters, or to Elma Esau, 213 N. Pine, Newton, Kansas, for further information.

Last year the canner was used by forty groups, who canned 59,910 cans of beef, pork, chicken, turkey, and lard, bringing the total number of donated cans from local and portable canning projects to 123,410. This may seem a high figure, but a statistical survey shows a steady decline in the number of cans produced for relief since the peak year of 1953-54. In fact, all meat and vegetable supplies are exhausted at this point, and new supplies will not be available for another three months.

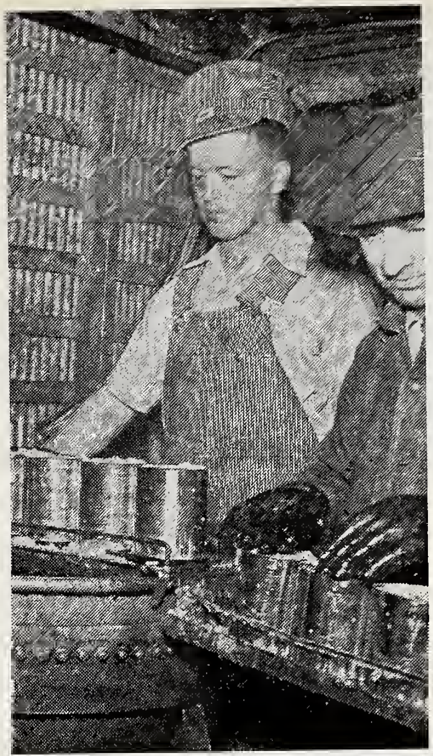
The 1957-58 total is less than half of what it was five years ago, but unfortunately the need has not diminished. This calls for a renewed and enlightened vision of world needs and a more compassionate awareness of the want and poverty which especially surrounds our Eastern neighbors. In the light of our abundance and plenty, we dare not slacken and weary of welldoing!

Distributions in '58

But what has been accomplished by way of actual meat distributions? A quick rundown shows the following approximate figures for 1958:

- Korea receives 200 cases a month (24 cans to a case).
- Vietnam receives 100 cases a month.
- Substantial amounts go to Hong Kong, Jordan, and to refugees in Austria and Germany.
- Smaller amounts go to Taiwan, Indonesia, Belgian Congo, and various other places.

It should be mentioned that requests for Korea and Vietnam for 1958 have been taken care of. Other countries, however, like Hong Kong and Jordan, will not be able to receive any further shipments until new supplies come in.


Canner operation in the midwest

Constant appraisal of the effectiveness of the material aid program is necessary. The soundest evaluation of the meat canning project is based on comments by relief workers who actually distribute the meat. Donald L. Klippenstein, former director of the Korean program, wrote: "Canned meat is very much appreciated. We distribute most of it to institutions, where it is used advantageously."

From Vietnam, Harry G. Lefever writes: "The diet of the Vietnamese is mainly rice, with very little meat. Therefore meat distributions are very good if they can be carried on systematically over a long period of time. A one-time distribution is not of too much value. . . . With the opening for beef distribution here at the leprosarium, it is not poor stewardship to buy more beef."

Year	Portable Canner	Local Projects	Total
1953-1954	179,284	81,347	260,631
1954-1955	122,976	55,442	178,418
1955-1956	99,870	58,009	157,879
1956-1957	84,978	108,721	193,699
1957-1958	59,910	63,483	123,410

"The Remarkable Change"

From Taiwan, Margaret Peters, former MCC worker, wrote: "The canned meat is simply priceless for our program. If we were not able to get it, we could never afford to run a kitchen to provide food for our patients in the hospital. I wish you could see for yourself the remarkable change after a patient has been getting better nourishment for a few days, adults as well as children. We have had many children brought to us, weak, pale, listless, emaciated, and even swollen due to parasites and lack of proper nourishment. After a while they lose their edema, gain normal weight and color; their eyes begin to sparkle with fun and mischief; they become happy, interested, strong children. We have had mothers cry for joy when they saw their 'fat babies.' "

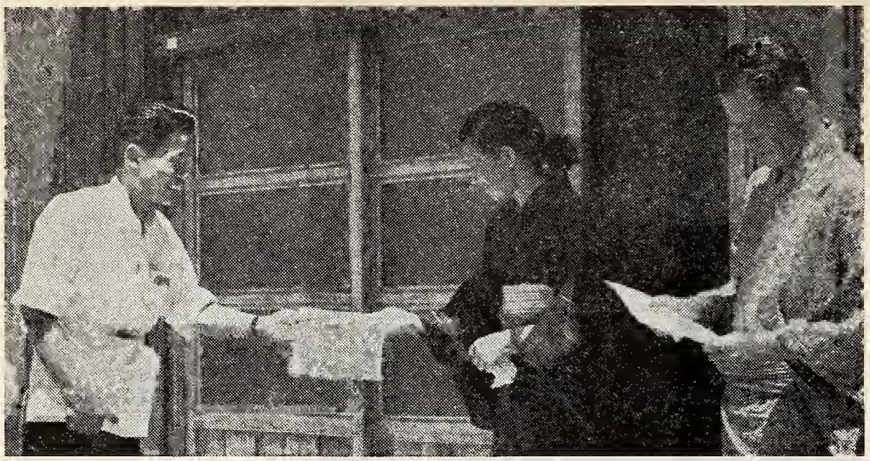
Ernest Lehman, MCC director in the Middle East, writes: "Canned meat is excellent because it supplements food availabilities from U. S. surplus. There is no other source for meat of this quality for feeding projects. The canned meat is prepared in an excellent manner."

From Austria, Irene Bishop writes: "MCC meat is known over the whole of Austria. No other agency or group has it. I am very grateful for our many canned tins available for so many sources."

"Open Thine Hand Wide"

The Relief Office at Akron headquarters reports that there are more requests for meat than can be filled. We belong to the privileged minority who *have*, but what about the poverty-stricken masses who *have not?* Does our obligation to these ever cease? Surely God's injunction to the children of Israel is applicable to us also, when He says in Deut. 15:11, "For the poor shall never cease out of the land: therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land."

Meat canning is a unique method of helping provide for the hungry. It is a practical project which all can support. Help make this winter's canning a successful one by giving generously of your time, meat, and money.



Literature for Liberated Minds

*Orlando Waltner**

A GREAT program of liberation is bringing additional challenges to world missions. Significant results coming from Frank Laubach's world-wide literacy campaign are evident everywhere. It is estimated that each week school and literacy campaigns produce one million new literates. At this rate illiteracy could conceivably be erased from the earth within a period of thirty years.

There are today many bidders for the liberated minds of the masses. Communism and false cults are printing volumes of books which are sold for nominal sums to people who have recently learned to read and whose minds are hungry for information and facts. People are guided by the maxim, "If it is in print it must be true." And so the printed word is today more powerful than it has perhaps ever been before. Peope are making life commitments on the basis of what they see in print.

Rachunga Pudaite, an Indian Christian leader, writes: "For every two dollars which the United States spends on literature for India, Russia is spending one hundred dollars. The American and English people very graciously educate us in well-built schools and institutions, but they let the Communists supply the literature to mold and shape our thinking which will in time influence the rest of Asia."

There is a literature which brings minds and lives into bondage. More than a century ago Daniel Webster said, "If truth is not diffused, error will be. If God and His Word are not known and received, the devil and his works will gain ascendancy. If evangelical literature does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end." The unparalleled potential of the printed page challenges us to an all-out effort to produce and distribute literature which provides truth and light.

The explosive population trend in all the countries of the East gives added reason for this new concern for Christian literature. While the net yearly increase in world population is approximately fifty million, only about five million are added to the church. There are today proportionately fewer Christians in the world than twenty-five years ago. Darkness is apparently overcoming light. In future years the church will find it difficult to supply sufficient numbers of missionaries to take the gospel to all. The church will need to rely on a much more adequate program of production and distribution of Christian literature as an avenue of world evangelization.

Literature is essential to promote spiritual growth in the lives of believers. A church that is given to careful and faithful reading of the Bible is a church that will grow. But to encourage the reading of the Bible supplementary books must be made available. Commentaries on the books of the Bible, messages on great Bible themes and doctrines, biographies of Christian leaders, accounts of church history, and Christian novels may be used to direct people's minds to the Bible itself. Christian literature is indeed the weapon which the church must use in challenging its members to a life of growth and discipleship.

Mission societies have for many years admitted the importance of literature. Some missionaries have taken time to write books and tracts for distribution in the work of evangelism. But accomplishments have fallen far short of what is needed to be done. In the printing of tracts and books, duplication and overlapping of programs was a common experience. Limited funds did not permit a literature program which would meet the need of a new day.

Mission executives and Christian publishers met in Chicago in January, 1953, to initiate a united effort in capturing the liberated minds for Christ. Out of this meeting was born the Evangelical Literature Overseas organization. It encourages the setting up of evangelical literature fellowships in different countries. The churches and missions in given language areas are advised in co-ordinating the total literature program of writing, translation, production, distribution, and training of personnel.

Twenty such evangelical literature fellowships have now been established in different parts of the world. These receive counsel and financial help through Evangelical Literature Overseas. Better literature and wider distribution have already been achieved in all areas. Literature is now taking its rightful place alongside evangelism, medicine, education, and agriculture as a department of mission work. Churches will need to undergird this new trust in mission work.

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*Promotion secretary, Board of Missions

Evangelical Literature Overseas' primary objective is to make known the many opportunities in the field of literature. For that reason October 12, 1958, was designated as the first World Missionary Literature Sunday, a day when Christian people throughout the world should be aware of literature needs and opportunities, when they will be challenged to pray for the literature ministry, and when they will be stimulated to give financially to the program of literature. For our own mission program it can be a significant day as we come to understand that "more mighty than the release of atomic power is the effect of the printed word in a human life."

The Others

Norman A. Wingert, MCC worker in Hong Kong

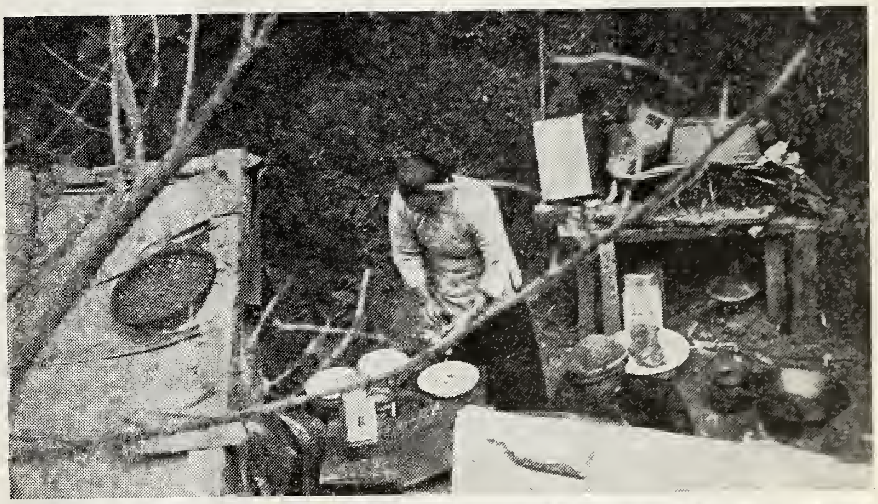
THIS article concerns three people: *me*, the writer; *you*, the reader; and *him* whom I met just recently.

Of the three of us, you are best acquainted with *you*. The acquaintance has been of long standing. You are with yourself wherever you go. Your loves, your joys, your disappointments, your ambitions are real and very vivid to you. In truth, might it be that right now your mind and heart are so filled with your own affairs and worries that you find yourself reading words, and will have to go back and read again for meaning? So near are you to yourself!

I, as writer, am known to just a handful of readers. My name recalls my face to a few of you, or holds some sort of connotation, maybe good, maybe bad. You know me as a real person and not as just a name. But to more of you readers, I, Norman Wingert, am just a name. You know my name, but not me. To still others of you, even my name is strange. For you, I have not been; I have never come into the orbit of your consciousness and your concerns.

And yet, should I tell you that I am American and Brethren in Christ, even those readers for whom my name is strange would get a fair idea of what I am — or ought to be. That statement immediately describes a circle of mutuality, and should I knock on the door of a Mennonite or Brethren in Christ home, I would likely be accorded the American glad hand and the proverbial Bruderschaft hospitality. There is, after all, a great deal of understanding between us.

But in this mutual experience and understanding there is an ugly corollary fact: the same circle that shuts us *in*, likewise shuts three-fourths of the world's population *out*. The circle does not encompass the masses. For us it is as though these millions of people did not exist. We do, to be sure, meet them sometimes in the *National Geographic*, but even then we do not understand, for the pictures are colored and the type is cold. The fact is, most of us do not care to understand too well. We are pretty willingly blissfully unaware of the



Makeshift refugee homes in Hong Kong

too-heavy-to-bear burdens of faraway peoples. Are not our days overfilled with our own problems!

Now one of those outside our circle, reader, is *he* whom I met just recently, the third and chief character of this article.

He is Chinese. He lives in Hong Kong. Not long ago he lived in Mainland China. Some of his friends and family are still there. Some are with him in Hong Kong.

There was no place for him to live when he came to Hong Kong. So he hunted out some scraps of boards and tin cans and put together a shack on the mountainside for him and his family (those who were with him) to live in.

On his first Christmas Day in Hong Kong, fire burned down his shack and burned up the last mementos which he had brought with him from his home in China. There were 49,999 others who were also left shackless by the same fire.

For months he ate at huge Government kitchens and slept in the open. There was no job to be had. He just waited and existed. Then when the Hong Kong Government had finished some of the H-Block Resettlement Houses with a really incredible speed, the Government gave him one of the new "apartments."

Do you have an Axminster rug in your living room that measures about ten by twelve feet? Imagine, then, the rug to be a cement floor, with cement walls rising from its four sides and topped by a cement ceiling. This is the "apartment" into which he moved his pregnant wife and malnutritioned child.

But this ten by twelve by nine cement box was not his home exclusively. Regulations specify a minimum of five persons must live here. How he wished his two sons still in China could make up the quota, but they could not get out. So since there was little chance of their being reunited, he had to share the precious space with strangers, another family of three. Two members of the new family were suffering from active tuberculosis.

On either side of his cement cubicle, were other cement cubicles, each housing its five or six or seven refugees. Above and below him were other stories of cement cubicles, so that, adding up the total dwellers in these man made cement cliffs, he found he has more than 2,500 refugee neighbors. He could visit his neighbors by the endless cement balconies that wrap themselves around the building, and the cement steps that connect the seven stories of the resettlement house.

Fantastic? My Chinese friend and his expectant wife and sickly child and three others—two of them tubercular—working, eating, sleeping in a cement box with one door and one window opening onto cement balconies that lead up and down and around to other cement cubicles in which are living 2,500 other homeless people, all under the same roof? Fantastic, yes—but true!

And yet my Chinese refugee friend and his family consider themselves fortunate in having been among the 150,000 who were given space in one of the Government resettlement houses. Crowded though they are, their lot is much better than the 300,000 who are still living in squatter huts, on roof-tops and on pavements. In the resettlement house there is no fire hazard, for cement does not burn. (In 1953 one fire burned up all the highly combustible shacks on one mountainside, leaving 50,000 homeless, and in the two succeeding years, a series of these flash fires burned out 100,000 more.)

Do you wonder now, reader, why I said that my new-found refugee friend falls outside the circle of *our* experiences? Stretch your imagination, take a yardstick and measure off a space ten by twelve, people it with five to nine human beings, sit for just an hour watching them eating and sleeping and working and getting sick (and dying) in the prison-like "home," and yet the whole thing remains quite unreal to you. Even I who have seen what I write about do not grasp its bitter meaning. The fact is, if one looks too long or thinks too far, one's cars and refrigerators and overstuffed furniture begin to condemn.

The story is told of a resident of Hiroshima who came through the bombing unscathed. On the scene immediately after the explosion, he moved about giving what aid he could to the burned and mangled and suffering, and as he came across now a relative, now a neighbor, the only words he could find to say were, "Forgive me for being alive."

As one moves among the lean-to huts, the roof-top shelters, the hallway bed spaces, the pavement shacks, and along the miles of resettlement house balconies, one says, "Forgive me for having so much!"

The Dangers of National Piety

"There is increasing piety along the Potomac by our government's leaders, but danger lies in the temptation to use religion as a promotional gimmick or to view all religion, whether true or false, as good."

So spoke Carl F. H. Henry, editor of *Christianity Today*, in an interview at his home in Pasadena, California.

As heartening indications of increasing piety in the national capitol, Dr. Henry observes the breakfast prayer meetings for members of Congress and the opening of all cabinet meetings with prayer; however he is distressed at the "haziness in religion," which under the guise of tolerance sees all religion of equal worth. He warns that it was just such haziness that led to the worship of false gods and the subsequent destruction of many nations in the past. "The strength of our founding fathers was largely centered in a definite belief in the Bible and Jesus Christ as the incarnate revelation of God.

"True religion gives God the exclusive priority. There is danger in trying to use religion as a gimmick to bolster the sagging foundations of a deteriorating republic. There is no value in prayer that is scheduled by Madison Avenue merely as a public relations device.

"Only as individual lives are transformed will we come to see this country as truly a nation under God."

Whoever loves discipline loves knowledge, but he who hates reproof is stupid. Proverbs 12:1, RSV.

Peter Letkeman, interim Youth Worker, reports on his

Summer With Canadian Youth

MY assignment this summer was to represent the Young People's Union in Canada, by promoting and encouraging youth work and particularly by visiting local churches.

During the first three weeks in June, I visited thirty churches in Saskatchewan. Most of the churches had organized youth activity. Some of the smaller ones in northern areas did not, but it was a joy to realize that the total church program is a family affair.

I was able to attend the Canadian Conference in Saskatoon, Saskatchewan. Youth Day, with reports from the various provinces, showed increased activity and enthusiasm. It was well to note that the Canadian Mennonite Youth Organization's interest in its work was also extended to the work of the total Conference.

Tours Western Provinces

A tour of Alberta and British Columbia was made in conjunction with the Canadian Board of Christian Service. Working with me was Menno Wiebe, returned Paxman from Paraguay. Our task was to present a positive peace witness, especially geared for young people. Menno showed slides of his work in Paraguay while I presented the scriptural basis for our peace witness.

I soon saw more clearly the relationship between my task as interim youth worker and our program on love and nonresistance, for young people were very interested in the subject. Often they expressed appreciation for treatment of a subject that bothered them. I felt that our young people are inclined neither to military service nor to inactivity during national emergency. They want to do something worthwhile, and active programs such as Pax are appealing.

The attendance in most churches was fairly good. Youth work was carried on in almost every church we visited, both in Alberta and British Columbia. It was a keen disappointment, however, to learn that a large congregation with a beautiful church building had no Youth Fellowship.

Alberta Youth Retreat

We returned to Saskatchewan on August 1, where I obtained regular work. August 22-24 marked the Alberta Youth Retreat, to which I was invited. One hundred thirty-five young people registered. The theme, "Christian Growth through Fellowship," was realized by many as they enjoyed activity and worship together. Alberta youth groups highly recommend the idea of a provincial part-time Youth Worker, for it has been successful there. This might be a project each district could take up. These part-time workers could work under a full time General Conference Youth Director. Let us all pray earnestly that a new full-time worker may be found.

During the past two and one-half months as interim Youth Worker, I was able to visit 53 churches and one retreat. This, plus the editing of Program Helps, has been a big and valuable experience. The greatest blessing has been the warm fellowship with other young people in whom I have seen Christian conviction resulting in bold witnessing. At such times I have had brief visions of a YPU that might realize the full impact of its motto. On other occasions I have been led to wonder whether mere activity is taking the place of personal relationship to God.

Youth Moving to Cities

It is evident that it is exceedingly hard to be a steadfast Christian young person. One of our most urgent matters is to retain contact with young people who enter the cities for study or work. Pastors have observed that many are lured away by the new attractions of the city. Many country Youth Fellowships have dwindled due to this transition, and some have been left without leaders. Yet there has been little or no advantage to the city churches.

Will the YPU grow numerically? Will we be able and willing to extend our fellowship to others? We need young people who will continue to be strong and steadfast. When our YPU is made up of such, then it is really "A United Mennonite Youth in Christ."

The Cost of Conscience

The special issue of *The War Resister,* quarterly publication of the War Resisters' International, includes seven pages of schematized information showing the pattern of military conscription in virtually all the countries of the world.

Among the facts to be gleaned from these seven pages of analyses are these:

One dozen countries have conscription of women. They are Argentina, Bolivia, Bulgaria, Chile, Czechoslovakia, Honduras, Israel, Iran, Poland, Rumania, Syria, and Soviet Russia. In Bulgaria and Chile women are not subject to peacetime conscription.

Thirty-four countries are definitely known to have no legal provisions for conscientious objectors. Twenty-nine others have not supplied information about this.

The first country to have conscription was France, which to this date has no provisions for objectors. In Greece, however, objectors have been shot, and in Yugoslavia they are sentenced to twelve years in mines.

Twenty-one countries have no conscription at all. In Burma and Japan the constitution renounces war, and in Ireland there is an official policy of neutrality. In Costa Rica the armed forces were abolished by law on November 7, 1949.

In most countries having provisions for conscientious objectors, the term of alternative service is slightly longer than the term of military service.

In Great Britain, Israel, New Zealand, the United States, and West Germany the term is of equal length.

In Israel, however, only women are eligible for alternative service on religious and moral grounds. Men are sent to prison for two years and/or fined. The only persons given automatic exemption are married women and Arabs.

Poland is the only country providing a term of alternative service shorter than military service. The catch, however, is that the Polish conscientious objector must submit proof that he (or she) works in a coal mine.

Of the sixteen countries which have military service but recognize conscientious objectors, only six stipulate a religious motivation.

In Paraguay only Mennonites are recognized as conscientious objectors. Israel, the Netherlands, Rhodesia and Nyasaland, the Union of South Africa, and the United States are the other five.

The United States, of all countries having conscientious objector provisions, has the stiffest penalties for nonregistrants—up to five years in prison and/or $10,000 fine.

Great Britain is second, with two years and/or fine. Residents of Northern Ireland and the Channel Islands, however, are not subject to British conscription laws.

In Cuba, Ecuador, and Nicaragua conscription is mandatory by law, and there is no provision for objectors. However there have been no conscientious objector cases, since the law is not enforced. In Chile, deferment is by drawing lots.

In Bolivia young people become liable for military training at the age of fourteen in wartime.

In Sweden, the Netherlands, and Norway men may be conscripted for Civil Defense without the right of conscientious objection.

The only countries allowing for total unconditional exemption of certain types of conscientious objectors are Australia, Great Britain, Israel (women only), New Zealand, Paraguay, Rhodesia and Nyasaland, the Union of South Africa, and the United States.

In Austria the only possibility for an objector is a year of noncombatant military service (nonobjectors serve only nine months).

Pacifists everywhere are indebted to the WRI for compiling this information, otherwise unobtainable in such compact form. Those who want the complete tabulation may obtain *The War Resister,* number 74, from the War Resisters' League, 5 Beekman Street, New York, 38, N. Y.

Paul Peachey in *The Gospel Herald*

New Youth Editor

Chosen by the Young People's Union as new youth editor is Muriel Thiessen, whose editorship of the three-page "Mennonite Youth" section begins with next week's issue.

Daughter of Mission Board Executive Secretary John Thiessen, Muriel is from North Newton, Kansas. She attended Bethel College for two years, then transferred to Bluffton College, where she graduated this spring. At present she is beginning a year of study at Mennonite Biblical Seminary, Elkhart, Indiana.

The new youth editor has received journalistic experience as a reporter, feature writer, and finally the editor of *The Witmarsum,* Bluffton College student newspaper. Muriel has previously worked at the Mennonite Publication Office at Newton, which provides additional background for her new editorial post. Voluntary Service work in Saskatchewan occupied her for two months this past summer.

Robert Schrag, who served as youth editor for the past two years, is beginning graduate studies at Northwestern University, Evanston, Illinois.

Muriel Thiessen

Twentieth century Christians should more fully appreciate the amazing story of how we got our Bible

The Book of Books

Ruby Woelk

THE thrilling story of the Bible as a book is second only to the story the Bible contains. How the sacred writings have been preserved through the many centuries is a miracle in itself. The debt we in the twentieth century owe to those brave souls who cherished the written record through the centuries can never be repaid unless we learn to appreciate this story and cherish this Book as they have done.

No original manuscripts are in existence today of either the Old Testament or the New Testament. Considering that much of the Old Testament was written hundreds of years before Christ, it is not amazing that none of the original manuscripts have survived. It is amazing, miraculous even, that there are so many copies. By the time of Christ, most of the Old Testament was compiled and accepted as Scripture, and was read from handwritten scrolls made by the ever meticulous and exact Jewish scribes.

In the first century after Christ the books of the New Testament were written, and by the fourth century they were accepted as valid Scripture. Through this period the political status of the Bible varied, and often all copies were ordered burned by Roman rulers. Then the church established itself as a power, and, whatever dangers to the spiritual life of the people resulted from this institution, at least the Bible was assured of preservation.

Through the Middle Ages the monks and their pupils carried the burden of education, and they were responsible for the copying of the manuscripts. Of course this was done by hand, often by dictation. If this seems relatively easy, try to copy just the first page of the Bible and then check for accuracy! It is not hard to see why there are no two copies alike. The difficulties of reading handwriting and of marginal notes are added problems.

The end of the Middle Ages brought the printing press (1485) and the Reformation (1517), and the Bible changed status again. As the number of copies increased, and protestants stressed individual Bible reading, it became possible for every family to own a copy of the Bible. This was the beginning of the modern era. This history of English translations of the Bible is a wonderful chapter all by itself in the story of this great Book.

The difficulty of translating anything is immediately apparent to anyone who speaks two languages. It takes a sentence or two in English to translate *Gemütlichkeit* from German or *cherchez le femme* from French. When one takes into consideration that the Bible must always be translated from copies of the original, none of which are exactly alike, it is obviously useless for the layman who is not a scholar of Greek, Aramaic, and Hebrew to enter the dispute over individual translations. It requires years of study and research for anyone to be able to say anything on this subject.

We take the scholars' word for it, then, that none of the texts differ in the basic truths they present. Although some of the details and some of the grammar are confusing and indefinite, there is no discrepancy in the central message of the Bible. This is ever and always the same, in every manuscript and in every translation.

The story of the Bible as a book should be known to every Christian. The Bible is so much more precious to the person who realizes the courage of faithful Christians in preserving it and the toil and infinite patience of the scholars who copied it through the long centuries before modern technology put the Bible on the market for one and all. Then there are the scholars, ancient and modern, who spent years in study to produce accurate translations. This is a part of our Christian heritage that we should appreciate more fully.

A call for 11,000 men for induction during September was issued by the Department of Defense, an increase of 1,000 men over the call for the preceding three months. The latest figure available on the number of 1-Ws indicates 1,813 serving as of June 1, an increase of 22 over the previous month's total. According to NSBRO records, 147 1-Ws (8 per cent of the total) are serving in 33 foreign countries. Also, it has come to our attention that for the first time the state of Nevada is represented in the civilian work program. On March 17 Californian Elton Graves was assigned to the Washoe Medical Center in Reno, Nevada, for 1-W work. Thus, every state in the Union has at one time or another employed COs.

—from *The Reporter*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

our schools

BLUFFTON ENROLLMENT

With registration almost complete, unofficial statistics indicate that Bluffton College has a total enrollment of 354, of whom eighteen are part time students. The registration at the corresponding time last year was 308, so this represents an increase of about fourteen. A breakdown of the enrollment by classes reveals that there are 130 freshmen, 84 sophomores, 63 juniors, 62 seniors, and 25 unclassified special students. Of these 190 are men and 164 women. Forty-two per cent of those registered are Mennonites. The remainder are from about twenty-five different denominations. The Methodists have the largest group other than Mennonites, with a total of 54 students. Other groups with more than ten students enrolled are: Evangelical United Brethren 26, Presbyterian 20, Baptist 21, United Church of Christ 16, and Church of the Brethren 12.

SCA RETREAT

Cabinet members of the Bluffton College Student Christian Association held their annual fall retreat Sept. 9-11 at Camp Friedenswald. Pastor Gordon Neuenschwander of Berne, Ind., served as the main speaker and devotional leader for the event. Discussions throughout focused on the needs of Bluffton students and a Christian atmosphere on the campus. Leaders for the discussions were Don Hostetler, Nancy Mill, and Jeannie Hughes. Carl Smucker, adviser and Dean, gave the closing message.

'MESSIAH' TO BE GIVEN

The first practice for the 62nd rendition of Handel's "Messiah" was held in Ramseyer Chapel, Bluffton College, Bluffton, Ohio, on Sept. 30. The oratorio will again be presented by the Bluffton Choral Society under the direction of Russel A. Lantz. Mrs. Pearl Mann will accompany the rehearsals and final production.

ANNUAL STAFF APPOINTED

Co-editors of the Bluffton College annual, Everett Springer and Margaret Litwiller, have appointed staff members for the coming year. The staff held its initial meeting at the home of adviser Harry Yoder on Sept. 16. Appointments include the following: photography editor, Glenn Snyder; business manager, Leland Miller; sports editor, James Weaver; calendar editor, Nancy Mill; music editor, Nancy Wismer; clubs and organizations editor, Frances Mauger; proofreading editor, Eugene Weber; identification editor, Shirley Burry; typing editor, Jane Herstine.

TEA FOR TEACHERS

At a tea held Sept. 19, the teachers of the Bluffton elementary schools entertained Bluffton College student teachers who will teach in the grades this year. The main speaker was Ada Lapp, Bluffton College assistant professor of elementary education, who related her experiences at a summer workshop in Puerto Rico.

70TH FOUNDERS' DAY AT BETHEL COLLEGE

J. E. Hartzler, former president, faculty member, and known to Bethel friends as a challenging speaker, will present the Founders' Day address October 13 at the 70th anniversary Founders' Day program and dedication of the Women's Residence Hall. With a long career in education, Dr. Hartzler has chosen to speak on "Education for Freedom."

A significant feature of the Founders' Day program has always been the Founders' Day Thank Offering for Bethel College. This year the college has announced long overdue increases in faculty salaries in the faith that friends of the college are alert to this area of need in their stewardship programs.

The dedication program will include expressions of appreciation for the Residence Hall, presentations of present and past presidents of the Women's Association, the architect, construction foreman, and building committee. The dedicatory prayer and key presentation ceremony will take place in the new Hall, followed by a visit and tea.

PLAY CHOSEN

Quality Street by James M. Barrie, has been chosen as the Bethel College all-school play to be given this fall. This play, by one of England's great playwrights, has a setting in nineteenth century England. Mrs. Virginia Edgett, director of dramatic productions, is selecting the cast for the play.

MCC news and notes

CHRISTIAN FARMERS IN DEMAND

MCC Personnel Office has announced several immediate openings for married couples and single men with farm training and experience.

Indonesia: On the island of Halmahera in Indonesia, a couple is needed to provide leadership in working with the Halmahera Christian Church in developing better agriculture methods. On Timor, another Indonesian island, two Pax men are needed to assist in agriculture work.

Korea: Leland Voth, farm manager at the Christian Vocational School for Orphan Boys, Kyong San, Korea, needs two Pax men with farming skills to assist him in working with the boys at the orphanage.

Greece: MCC Pax teams assisting poor Greek villages need mature leadership. A married couple with leadership and farm managerial capabilities is sought.

Paraguay: A Pax man with mechanical skill and general farm training is needed to assist Robert Unruh at the MCC Experimental Farm in Paraguay.

United States and Canada: Openings for farmers in various VS units are continually available. Several immediate needs are at Boys Village, Smithville, Ohio; Brook Lane Farm, Hagerstown, Md.; and Ailsa Craig Boys Farm, Ailsa Craig, Ont.

All of these assignments are approved by Selective Service as meeting the requirements for two years of alternative service for 1-W men. Further information is available upon request.

PETER DYCK VISITS POLAND

EUROPE—Peter J. Dyck, MCC director in Europe, sent greetings from Warsaw Sept. 9, the day he arrived in the Polish capital. He reports being cordially received by the Baptists and speaking at a church service of the Warsaw Baptist group that same day. His itinerary for the two-week trip included visits to Lodz, Danzig, Marienburg, Krakow, and Posen. Brother Michal Odlyzko, Treasurer of the Baptist Union in Poland, accompanied Brother Dyck on most of the journey. Brother Odlyzko was one of the four Polish Baptist leaders who met with Executive Secretary William T. Snyder in New York a year ago to discuss among other things the needs of the Polish churches.

Contact with the Polish Baptist Church, it is hoped, may serve as a good avenue of service if the door to Poland opens some day. Only five per cent of the Polish population is protestant. The Baptists know of no Mennonites in Poland but think there might possibly be some in Danzig. Immediate material needs in Poland are clothing, bedding, and medicines rather than food. Christian groups also lack the means to build churches. Some meet in houses or rented halls.

TRANS-CHACO PROJECT

SOUTH AMERICA—Four Paxmen and an MCC couple returned to America this fall after two years of service in Paraguay. They were members of the first Pax unit to join the Trans-Chaco construction crew in the formidable task of building a 250-mile road through interior Paraguay.

Returning were LaVerne Graber and Robert Ediger of Henderson, Neb., Peter Harder and Herman Konrad from British Columbia, and Mr. and Mrs. Harry Harder from Mountain Lake, Minn. Mr. Harder served as foreman of the Pax unit on the roadway and also made a very important technical contribution to the project. Part of his support was covered by a special project of the General Conference Mennonite Men's Brotherhood group.

Commenting on their first six months of service, the group recalled frustrations caused by machinery arriving months late, totally uneducated workers often proving unreliable, and especially lack of organization calling for unflagging persistence and determination.

Today the project is well under way. Completion of the road is still a distant goal, but already favorable effects are noticeable. Ten years ago there was no interest in the Chaco; today everyone talks of it. Prospects of oil contribute to this interest, causing land which formerly had no value to acquire a good price. Each kilometer of completed road becomes immediately useful as it serves the transportation needs of local Paraguayans.

jottings

STUDY O. T. BOOKS

First Church, Reedley, Calif.: The Women's Missionary Society held a dinner Sept. 18 for members and guests, with Emma Ruth as the speaker. A children's choir for third and fourth graders is being directed by Mrs. Harlan Mohn and accompanied by Mrs. Arthur Krehbiel. In our Wed. eve study-prayer meetings, Pastor Epp has taken up the books of Nahum and Obadiah, which prove to be interesting and inspiring. The Men's Brotherhood held a meeting Sept. 25, showing the film *Dust or Destiny.* A November wedding is planned for Lloyd Schroeder and Donna Moffit. Mrs. A. P. Goertzen and Selma Bergman became U. S. citizens, receiving their papers in Tulane Co. Irwin Hinz, who was stricken with paralysis in his arm, has had several treatments and was in the Fresno Co. Hospital for observation. The Arthur Friesens live in Reedley; Mrs. Friesen is teaching at the Kings River grammar school. $1,175.75 has been contributed by our church so far to the 1958-59 missionary fund. Mrs. Victor Janzen, Mrs. Paul Ruth, and Mrs. Ed. Dettweiler were delegates to the 45th annual Missionary Education Conference on the Christian World Mission at Asilomar, Aug. 1-7. The topics studied, on "The Middle East" and "Our North American Neighbors," were inspiring and challenging.—J. P. Glanzer.

FAREWELL FOR PASTOR

First Church, Nappanee, Ind.: June 1 Brother Rosenberger brought the morning message. A daughter was born to Mr. and Mrs. John Price May 27. Daily vacation Bible school started June 2 and ended June 13. The church had an all-day meeting at Camp Friedenswald June 29 with Dan Graber bringing the message, followed by a fellowship lunch. On the eve of June 2 we received eight new members into our fellowship: five by baptism, two by confession, and one by letter. July 20 three infants were consecrated. Sept. 7 we held a fellowship dinner in the church dining room as a farewell for our pastor and family. The missionary group held their first fall meeting Sept. 9 at the home of Florence Slabaugh; the program was on Japan. Ronald Gene Kirkwood and Delores Schwarzentraub were united in marriage Aug. 30 at the Calvary Church in Washington, Ill. Aug. 31 we again had an infant consecration service. Pastor Salzman preached his farewell sermon on "Abiding Realities" on Sept. 14. We wish him God's blessing as he goes to another field of service. We as a church were greatly enriched while he labored with us. A. E. Kreider was guest speaker Sept. 21.

KAN. MENNONITE WOMEN MEET

Alexanderwohl Church, Goessel, Kan.: David Suderman of Bethel College is again our choir director. The past summer he has been studying with conductor Robert Shaw in Calif. The Men's Chorus sang at the Conference Mennonite Men's business meeting in Memorial Hall on the Bethel College campus recently. Kansas All-Mennonite Women will celebrate their tenth anniversary at the Bethel College Church, North Newton, in an all-day meeting Oct. 2. A tour of the cutting room and relief center will be made during the lunch hour. Agnetha Duerksen, Leon and Maynard Janzen recently returned from the European tour made by the Mennonite Singers of Bethel College. These three Alexanderwohl members joined Dr. Hohmann's choir in May and returned in Aug., visiting England, Belgium, Holland, Germany, Austria, Switzerland, and France. A concert was given in the Protestant Chapel at the World's Fair in Brussels. Concerts were also given in London and Berlin.—corr.

MOBILE UNIT DEDICATED

Eden Church, Moundridge, Kan.: Our church again took part in summer union services. The cornerstone laying service for the Memorial Home for the Aged of Moundridge was held Sun., Aug. 3, at 2:30 p.m. A word from the committee and administrator: "It is with pleasure and thanks to Almighty God that we can report to the various churches sponsoring Memorial Home for the Aged, that the building of the home is near completion. The building is well designed and shall be a home for aged and needy people. Carilyn Krehbiel, daughter of Mr. and Mrs. Jonas Krehbiel, writes from Newfoundland: "We have safely arrived in Newfoundland and we thank the Lord for His continued guidance. We had many moments of uncertainty but the Lord always showed us the way. We are a group of twenty looking forward to our work and for the service done 'In the Name of Christ.'" Our annual S. S. business meeting was held Sun., Aug. 24. The annual S. S. picnic was held Aug. 10 at

Juhnke Grove; the Junior S. S. Dept. program was at 9:30, followed by the worship service. The afternoon was spent in fellowship and recreation. On Sun., Sept. 14 was a special dedication for the Mobile Unit Bible School, for the schools in Wichita. This unit is a trailer house, 8' by 30', used as a classroom. Brother Homer K. Shafer and son and Mr. and Mrs. Harry Duke, representing the Wichita Council of Churches, were present for the dedication, with Brother Shafer giving a short message. This Bible School is a church project administered by the Mennonite Men of this congregation. Mr. and Mrs. Harold Schrag have accepted the leadership of the project.—corr.

ANNUAL GIFT DAY

Bethesda Home and Hospital, Goessel, Kan.: The 29th annual gift day of the Bethesda Hospital and Home Society was held on the lawn of the Home for the Aged, Sept. 11. The ladies of the surrounding churches served borscht for dinner and supper. The afternoon program included addresses by Brother R. M. Boerg of the Buhler Mennonite Church, who spoke in German, and Bishop C. F. Derstine of Kitchener, Ontario. Also part of the program was the dedication of the Nursery Incubator purchased by relatives and friends in memory of Ilea Stutzman, R.N., who died suddenly while on duty. The dedication was led by H. B. Schmidt of Moundridge. The evening program included choral music by seven different groups from surrounding churches and a talk by D. C. Wedel, president of Bethel College. Offerings and food profits were as follows: donations, $1,363.86; net sum for food, $432.16; pledges for the building fund, $550, making a grand total of $2,346.02.

CONFERENCE NOTES: *"Light For Janjgir"* (*cont. from back page*)

sion field, they can dispense with the highly unsatisfactory battery radio and hand - cranked phonograph.

In school and boarding home, Indian girls will study for the first time in their lives by the bright, clear, strong light of simple electrical fixtures. No longer will evening study be a problem because of the dim and erratic lighting of kerosene lanterns that flicker and sputter. There will be less danger of fire, and more protection from the poisonous scorpion that occasionally lingers in a gloomy corner. In the kitchen the cooks will prepare the early or late meal by full light.

Other stations have already received some of the benefits of electricity. Champa and Jagdeeshpur stations have had their own electrical plants so that the hospitals could use X rays for examination and treatment. Mission and staff quarters, too, were wired, but the electricity was on only when needed and for a period in the evenings, say from 6 to 9. If one wanted to work later, he had to rely on the kerosene lamp.

Industrialization at Korba had brought a thermal electric plant, but Janjgir was still waiting for electricity. Now it has arrived: "it seems almost unbelievable."

THE CHURCH AND THE AGING

Churches and Their Senior Citizens, a booklet by H. Lee Jacobs of the State University of Iowa, defines aging as "a normal biologic process, beginning at conception and continuing with varying rate throughout life, ending only with death." Chapter headings include The Church and the Challenge of an Aging Population; Readjusting Community Thinking, Relative to Older Maturity; The Church's Stake in Retirement Planning; Exercise Through Meaningful Activity, a Basic Requirement for Older People.

Various aspects of the needs and interests of older people are discussed: health, housing, pensions, mental and physical activity, recreation. Ministers and others who assume responsibility for the relationship of the church and its older citizens will find valuable help in this booklet which may be ordered from the Institute of Gerontology, 26 Byington Road, Iowa City, Iowa. Other information on the problems of aging may also be had from this address.

PERSONNEL

Since July 1 the following persons have assumed duties in the Conference's central offices, replacing others who have discontinued service: Marie Dyck of the Emmaus Church (Whitewater, Kan.), receptionist; Linda Kaufman, First Church of Christian (Moundridge, Kan.), Mennonite Bookstore; Doris Mendel, Hutterthal Church (Freeman, S. D.), and Bertha Krehbiel, Bethany Church (Kingman, Kan.), Board of Education and Publication; Velma Frey, Alexanderwohl Church (Goessel, Kan.), Board of Christian Service; Mary Ann Goertz, Alexanderwohl Church, Board of Missions.

into the beyond

John Handrick of Quincy, Illinois, was born April 2, 1884, near Donnellson, Iowa, and died September 4, 1958. He was a member of the Zion Mennonite Church, Donnellson, Iowa.

Charles Cutbert Caar, was born January 8, 1881, and passed away September 13, 1958, at the age of 77 years. He was a member of Grace Mennonite Church, Chicago, Illinois.

Clarence S. Yoder, Elkhart, Indiana, member of the Topeka Mennonite Church, Topeka, Indiana, was born February 8, 1884, and died suddenly June 15, 1958.

Douglas Eugene Ringler, Howe, Indiana, son of Mr. and Mrs. Edwin Ringler, and member of the Topeka, Indiana, Mennonite Sunday school, was born May 21, 1956, and died unexpectedly July 28, 1958.

Mrs. Carrie (T. A.) Nightingale, of Halstead, Kansas, and member of the First Mennonite Church of Halstead, was born July 22, 1877, and died August 14, 1958.

Walter Janzen, of Halstead, Kansas, and member of the First Mennonite Church of Halstead, was born June 27, 1890, and died March 27, 1958.

mutual aid placement

PERSONNEL WANTED

Housekeeper—Opening for middle-aged housekeeper in Mennonite home to care for elderly, partially handicapped parents. Offer includes room, board, wages, Sundays off. Contact: W. F. Showalter, Halstead, Kan. (P. 248)

Dairy Farmer — Excellent opportunity for aggressive young Mennonite to work with large dairy on a partnership basis. Offer includes fixed hours, good opportunity for permanent position. Contact: Spring Valley Farm, Sedgwick, Kan. (P-249)

Seekers in Kadogawa

William Zehr and Paul Boschman

Mothers come to tent meeting with the baby strapped on back.

One hundred Japanese youngsters had gathered for the children's meeting at 4:30 in the afternoon. An able young schoolteacher, member of the Miyazaki Church, was directing them in "Waga Shu Isu" (Jesus Loves Me). Other team members, who had come from various stations to assist in the tent campaign, assisted in presenting the gospel to children.

The 250 - capacity mission tent was pitched on a spacious junior high school playground. Across the street, beside the door of a building supply store, was a simple sign: "Kadogawa Christian Church." The owner, Bro. Nakada, and his wife had become Christians at last year's campaign, and around their home the seven day evangelistic campaign was structured.

The evening adult meeting was opened by hearty singing, led by one of the team members and accompanied by the organ, tambourine, and bass drum. By the time the speaker began the sermon, about a hundred people had gathered. Many mothers had come with the youngest tot strapped to their backs, rocking it to sleep as they themselves joined in the singing.

The evangelist, a tactful, fiery, fluent, middle-aged national pastor, gave nightly messages centered around three main themes: God, sin, and salvation. After every meeting one could see either the evangelist, team members, or the local Christians talking to someone, further explaining the Way to the true and living God. On the final night seekers were asked to come for a follow-up meeting in Kadogawa Christian Church.

Now the work really begins. The missionary undertakes to teach these new converts, preparing them for baptism. From past experience the missionary will not be discouraged if, as Jesus indicated in the parable of the sower and the seed, a large percentage of the seekers turn away from the door of salvation, counting the cost of discipleship too great, returning again to the beggarly elements of their former life of idolatry. Yet out of this Kadogawa campaign there is already evidence of fruit that will remain, jewels that the Lord will polish and use in the building up of the body of Christ. Pray with the church for fruit that will abide for Jesus' sake.

Left: Mr. Nakatsura leads children in song. Banner behind pulpit reads: "I am the way, the truth, and the life." Song sheet reads from bottom to top, right to left. Right: Children listen to story of birth of Christ. Photos by William Zehr, Verney Unruh, Paul Boschman.

Do not envy a man of violence and do not choose any of his ways. Proverbs 3:31, RSV.

conference notes

COUNCIL OF BOARDS TO MEET

The Council of Boards of the General Conference Mennonite Church will hold its annual sessions in First Mennonite Church, Newton, Kan., Dec. 2-5. Meals will also be served in the First Church, and the Bethel College Church will again help to provide lodging.

As these sessions are important for the total work of the Conference, this is a call for intercessory prayer in behalf of the meetings of the various boards and committees. Let us pray that the Lord may guide all deliberations and give wisdom in planning for the future in a troubled world and for a great task which is beset with many difficulties and problems.

LABOR FOR EDUCATION

During the last week in September a folder called "The Hired Man Is Gone" was mailed to every home. Produced by the Board of Education and Publication, this leaflet showed the place of Christian education in the total work of the Christian church. Extra copies of this folder are available from the Board of Education and Publication, 722 Main, Newton, Kan.

CHURCH BULLETINS

Church Bulletin Service has been in operation since October 1956. A joint project of General Conference Mennonite Church and Mennonite Press, directed by Maynard Shelly, this service supplies inspirational and educational worship folders for congregations which wish to print their order of worship and announcements in an attractive bulletin.

Such general themes as missions, relief and service, stewardship, and education have been used, with special attention given to Christian holidays and days set aside for emphasis on the Christian ministry, Conference Sunday, Communion, the Bible, youth, and others.

BARTELS TO OKLAHOMA

Norman and Mary Bartel of Waldheim, Saskatchewan, have assumed charge of the Hammon, Oklahoma, Indian mission. Serving under the Board of Missions, the Bartels spent two years, 1954 to 1956, in Mexico. Since their return from Mexico, they have studied at Canadian Mennonite Bible College, from which Norman graduated this spring. Their appointment to Oklahoma is for one year.

FROM MISSIONARY-PHARMACIST

From Christian Medical College, Vellore, South India, missionary - pharmacist Albert Bauman (son of medical missionaries Harvey and Ella Bauman, Champa) writes: "Two or three weeks ago an Indian trained pharmacist came. He has been of some help in introducing me to the ways of this country. To my surprise there have been differences I did not realize. The first one we came across was the difference in measurement. The U. S. minim and ounce are larger than the minim and ounce here. Our pint is smaller and the gallon is also smaller (these I knew). I was always taught that when a prescription was written with the Apothecary signs they were to be filled in the Apothecary system (which would coincide with the U. S. ounce and minim) but here it is the Imperial Units which are meant. Some definitions of terms are also different.

"The students do not have a good grasp of English and some of the chemistry fundamentals for pharmacy. The problem of textbooks in India is quite acute. Even some books written by Indian authors are not available. I am very thankful that I purchased all the books I did. The difficulty of getting any equipment is also troubling us. In everything one must have patience."

MISSIONARY TO PARAGUAY

Eleanor Mathies, scheduled to leave Oct. 26 under the Board of Missions for service to Indian tribes in Paraguay, will be ordained as missionary in the United Mennonite Church, Leamington, Ontario, Oct. 12 at 2:30 p.m. Miss Mathies previously served a two-year term, 1955-1957, as nurse in the MCC hospital in Mexico.

Combined with the ordination is a farwell service for Miss Mathies and the Peter Epp family. The Epps, who are returning to Paraguay for their second term of MCC service, will be traveling with Miss Mathies.

You are urged to pray for the Father's blessing upon these, His servants.

MCC WORKER'S REUNION

A reunion and fellowship meeting of past and present MCC workers will be held Saturday, Oct. 11, at the Bethel College Church Fellowship Hall, North Newton, Kansas. Orie Miller, MCC Associate Executive Secretary, will tell of his recent visit to Russia. All MCC personnel having served in relief, CPS, VS, mental health, Pax, or Akron are invited. Basket dinner will be at 5:30 p.m. Bring casserole, sandwiches, salad, pie, table service; coffee will be provided. The program will begin at 7:30 p.m.

LIGHT FOR JANJGIR, INDIA

"Tonight we sit here looking at the electric bulbs on the wall of our Janjgir bungalow," write missionaries Curt and Olga Claassen. "Our house was wired for electricity . . . it almost seems unbelievable. . . . They say it comes from Raipur."

Now at last missionaries at Janjgir can set aside the oil lamps and kerosene lanterns, retire the Petromax kerosene pressure lamp and the Aladdin mantel lamp, and relieve the continually - used flashlight. For the first time in their years on the mis-

(*continued on page* 622)

OCTOBER 14, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

TE BIBLICAL SEMINARIES
KHART
BRARY

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Glenn Hoffman—SAGO—THE STAFF OF LIFE

in this issue

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Photo by Waltner

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of things to come

Oct. 16—Indiana Women's Missionary Rally, Goshen, Ind.
Oct. 18—Meetings of Western District Organizations: Women's Missionary Organization, First Church, Newton; Mennonite Men, Bethel College Church, North Newton; Youth Fellowship, Memorial Hall, North Newton; Ministers' Conference, Walton Church, Walton.
Oct. 19-21—Western District Conference, Mem. Hall, N. Newton, Kansas
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
Oct. 26—Reformation Sunday
Nov. 2-6—Menno Simons Lectures, Bethel College Mennonite Church, 9:30 a.m. and 8:00 p.m.
Nov. 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Dec. 2-5—Council of Boards, Newton, Kansas.

1959

March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 40**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

Now that the year is rapidly moving toward its close, it would be well to review the above proposed goals for the year.

Perhaps the first one—that of establishing fifteen new congregations in three years—was not high enough. Would it not seem that our whole Conference should be able to start more than five new congregations in a year?

If every congregation were to seek a mission outpost, as stated in the second goal, surely the first could be accomplished. It is not enough to make abundant provision for our own local church; there must be some outreach. Churches as well as individuals save their lives by losing them.

The Voluntary Service program is one of the finest enterprises that have been inaugurated in recent years. Even the small congregation can emphasize this type of service and challenge some young person to give a few months or a year or more in this type of work.

How many pastors have spoken to a promising young man about giving serious thought to entering the ministry, as suggested in goal five above? To those who have felt a calling in this line, a kindly word of encouragement from the pastor might be just what is needed to make the final decision.

Now that the Sunday schools are taking on new vitality for the coming year, are the tools adequate for the job? Have the teachers had some opportunity for special training for their important work? What about adequate classrooms: are they at least as well equipped as the day-schools?

SEMINARY BUILDINGS DEDICATED Sunday, September 28, marked a great day in the history of Associated Mennonite Biblical Seminaries. Large groups gathered on the new campus just south of the city of Elkhart, Indiana, for the dedicatory services.

Walter N. Roberts, president of the United Theological Seminary of Dayton, Ohio, was the main speaker. He enumerated five ideals for a theological school: (1) it is a school to sharpen the mind and develop a love for learning; (2) it is the theological center of the church's life, where student-preachers learn to know and preach the gospel; (3) it is a fellowship of seekers for the truth, where students with intellectual thoroughness and moral obligation learn to deal with truth with great care and accuracy; (4) it is a fellowship of committed Christians who are dedicated and fully devoted to Christ; (5) it is a fellowship of a worshiping community where, since we all belong to Christ, we belong to each other.

Truly, as President Erland Waltner stated in his opening remarks, "This is the Lord's doing; it is marvelous in our eyes."

New and Untried Ways

*Gideon Yoder**

THE death of a leader frequently results in a crisis in the life of a people. Moses was a great leader and a church statesman of the highest order. For forty years he led the children of Israel in the wilderness. His experiences were many and varied, and sometimes the going was difficult. But in spite of occasional discouragement, he kept on serving God.

As Moses led his people from Egypt to Canaan, God frequently entered the scene in a special way (Exodus 13:21, 22): "by day in a pillar of a cloud . . . and by night in a pillar of fire." Evidently the maturity of the people was limited to the extent that God had to give them a visible sign as a means of direction.

In the midst of this security, the situation changes. Israel was encamped on the bank of the Jordan, ready to cross into Canaan. While the people waited, God permitted Moses to climb Mount Nebo and view the promised land. Then he died, "and the children of Israel wept for Moses."

After his death, God spoke to Joshua and assured him of His confidence and support: "as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

When Joshua replaced Moses, the people had to adjust to a new leader. Furthermore, they had to find security in a new method of guidance. In the wilderness the ark which symbolized the presence of God had been in the center of the march. Now it is to lead the procession. The new method of guidance, that of following the ark which was carried by the priests, demanded more maturity on the part of the people than following a visible sign in the sky. It undoubtedly seemed like a letdown to switch from a miraculous method to an ordinary one, even though from the viewpoint of God it was just as real.

Fortunately, in an hour of crisis Joshua remains composed: "the officers went through the host; And they commanded the people, saying, 'When ye see the ark of the covenant of the Lord your God, and the priests and the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it . . . that ye may know the way by which ye must go: *for ye have not passed this way heretofore*" (Joshua 3:2-4).

One becomes aware immediately of the ability of Joshua as a leader. He reminded the people that they had not passed this way before. This helped them prepare for a new experience in a new setting, under a new leader and a new method of guidance

Three implications of this story for the church today are these:

The circumstances in which God's people find themselves will vary from time to time. Consequently, the church must be prepared to live in change. Life is not static, smooth, in a groove.

It is God's will that His people travel new ways and share in new experiences. It is only in this context that a fresh relationship can exist between God and His people.

The people of God should recognize that there will frequently be great moments of crisis and decision. Consequently, the church must be prepared to face any given situation. Ignorance of the eventualities of life may be fatal.

As far as the Mennonite church is concerned, the question is: Where is the church today in point of time both in the quality of her spiritual life and in accepting her responsibility to evangelize the world? We are a small and in some sense a divided group even though we largely agree on basic Christian convictions. Before we came to the new world we already suffered with an inferiority complex resulting at least in part from persecution. We really were *die Stille im Lande.*

In the last century there have been signs of new life to a varying degree in most of our Mennonite groups. We are becoming conscious of the need of a better quality of Christian experience and of a more dynamic evangelical witness. We are no longer satisfied to remain a withdrawn people. We are moving into new world frontiers.

Our objectives are being clarified in relation to the work of God in history. As a people we should not attempt to detach ourselves from our historic past. However, we should not be content merely to maintain the status quo. Disturbing as it may seem, we must accept some of the changes which are inevitable as we attempt to make Christianity relevant to the needs of humanity today. Furthermore, we must make the gospel relevant to every human situation.

In conclusion four suggestions are offered:

- In all humility we must seek divine guidance and recognize that we are totally dependent upon God for direction in every current situation. This is an obligation of Christians in every generation.
- We must dedicate ourselves to God's will and program. This is no time for reservation or hesitation. A sense of urgency is imperative. Our personal commitment is involved.
- We should take the presence of God with us. This alone makes divine guidance possible. No preceding generation was able to solve our problems completely. We must find fresh answers to old problems in new circumstances.
- Finally, the cross must remain central in all our life and experience. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

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*Pastor, Burrton Church, Burrton, Kan.

The Story of Dadu Ram

NO ONE meeting Dadu Ram for the first time — he is a friendly man, an active Christian, and a successful schoolteacher — would see in him the emaciated, starving orphan of over thirty years ago, severely burned and near to death.

When Dadu Ram was found in this condition at the local Champa railway station by Doctor Harvey Bauman, the medical missionary judged that the child had at most only a few more days to live. The boy, of perhaps five years of age, knew nothing about parents, relatives, or friends, and had apparently been wandering about for some time — perhaps even years.

Dr. Bauman asked the local police whether he might take the child to our mission orphanage, at that time at Mauhadih. Thus sometime about 1926 Dadu Ram came to the Mennonite mission. There he received medical care and good food, and his body responded rapidly. At first he was a poor student in school because of his previous condition and background, but within a few years he was learning fast.

Dadu Ram finished the four - year primary and the four-year middle schools, and became an assistant teacher in a village school. After a few years of teaching he was sent to normal school and also finished the mission Bible school course. Then he was made responsible for a village school, first in the Janjgir area, and for the past two years in the Korba area.

Dadu Ram is now the headmaster of the Korba primary school, and a good one. One missionary commented that after Dadu Ram took over in the school, there was such a transformation that one could hardly recognize the school. Whereas the Inspector had the year before considered closing it, he now considers it the best school in the area.

Dadu Ram and family

Besides this, Dadu Ram is junior Sunday school superintendent and gives himself wholeheartedly to this task also, for he is a hard worker who cannot sit idle. Other missionaries have made mention of his fine Christian home life; his family consists of his wife, five boys, and one girl.

In all this time no relatives or former family friends have ever appeared, so far as anyone knows. Dadu Ram's health has continued to be good ever since his initial recovery from near death. The starved and destitute boy, whose life and soul was saved through the mission, now trains and influences many young people and contributes his life to school and church for the building of the kingdom of God.

The story of Dadu Ram is hardly complete without mention of a special friend. From the time he came to the orphanage, until he finished his education at higher schools — a period of at least a dozen years or more — a Christian lady in the Bethel Mennonite Church at Inman, Kansas, has contributed to his support. At the present time she and her husband support another Indian young person.

Here and there in India today are others — a printer, a carpenter, a farmer — who could tell a story similar to Dadu Ram's. Perhaps the child was brought to the mission as an infant; fed, clothed, educated, and loved there; and now the child is a man, successful in his chosen occupation and witness to the love of God as manifested through His children.

There are other orphans needing support at our India missions. Just now there are more girls than boys, for a childless Indian Christian couple who adopts an orphan prefers to adopt a boy. Fifty to sixty dollars a year for over a number of years will support an Indian orphan throughout his years at the mission school, until he can support himself.

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SAGO -- *the staff of life*

Glenn Hoffman, MCC worker, Indonesia

A YOUNG man was attacked by a wild boar in the interior forest of the island of Halmahera, Indonesia. When the boar bit his leg, the man slashed him with a knife, killing the boar, but cutting his own leg badly.

When we saw him two months later he was lying painfully on his straw mat, feverish and wasted, pus streaming from the infected leg wounds. There had been no medical help until the MCC team discovered him while traveling on foot and by small boat on a trip to the southern interior of Halmahera.

The entire island of Halmahera has been almost entirely without professional medical service since World War Two . . . the needs are acute.

The inland villages stand in sharp contrast to those on the coast. The people live more simply. Schools are few, and many of the people are illiterate. Loin cloths may still be seen.

The Sago Tree

For a living the inland people go into the forest in search of the sago tree (like a palm), around which their entire economy revolves.

A starchy material, like sawdust, is extracted from the center of the sago trunk, which is processed into food for their daily diet in place of rice. They also trade the material on the coast. Sago leaves are used for thatched roofs, and the branches are used to form walls for their dwellings.

The medical situation can be described as pathetic. There are many low areas which drain poorly and which become breeding places for mosquitoes. During a two-week trip into the interior we were able to treat 2000 patients. The majority suffered from malaria, yaws or tropical ulcers.

Medicine Not Available

Malaria, which strikes from 90 to 100 per cent of the people, takes its toll especially among the children. In one village we entered two small children in one home died within a week as a result of malarial infection. Yaws, a disfiguring disease disappearing in other parts of Indonesia, is still much in evidence. Children with huge tropical ulcers at the ankles can be seen any time. Medicines cannot be bought. Their only treatment for a person who is ill is the time-honored herb concoction.

Besides getting an insight into the medical situation in the interior, the trip afforded us an opportunity to observe the Christian church. All the inland villages are Christian. There are still those families who have not yet accepted Christianity, but a majority are at least nominally Christian.

The Village Guru

We learned the importance of the "Guru Indijil" (gospel teacher) in village life. In many cases he is the village schoolteacher and an educated man to whom everybody, including the chief, looks for advice and guidance.

A good guru means a clean and prosperous village, while a poor guru is invariably associated with a backward village. This points up the vital importance of the theological school in Tobelo where young men are trained to become village gurus.

War Devastates

Medical work on the island of Halmahera dates to the period following World War One when the Dutch Mission opened a hospital in Tobelo, where the MCC team is located. This hospital functioned until the Japanese occupied Indonesia.

In 1950 political differences between the Dutch and Indonesians resulted in the withdrawal of the Dutch from the island once again. The Indonesian government, suffering from an acute shortage of medical personnel, could furnish no doctors so that until now the medical work has been limited to that done by male nurses working with few drugs and little equipment.

Indonesian school boys gather food called ubi kaju.

Indonesian woman brings Dr. Hoffman a gift of firewood.

Sago as Symbol

It was to aid this situation that the MCC medical team came to the island in October at the invitation of the Christian Church. We, with a staff of twenty Halmaherans, are responsible for the medical work in the entire Tobelo district, which includes the island of Morotai (one of the steppingstones in MacArthur's return to Manila).

This district includes more than 50,000 persons. The MCC medical team represents hope and health to those people somewhat like the sago tree is the staff of life for the people of interior Halmahera.

Congregations in the United States and Canada are a real part of this working team also. Our support in contributions of material aid, prayers, and cash funds are an essential part of the total ministry.

You can help to support this ministry of relief and service by giving regularly through your church's relief and Board of Christian Service offerings. Fifty cents per member per month will support the present work if we all share together.

Guiding Boys and Girls in Worship

Bernard Wilke

THE Word of God says, "Thou shalt worship the Lord thy God." Many modern Sunday school children are missing this high and inspiring experience because the Christian worker has little knowledge of worship.

Description of Worship

Worship is adoration of God. It is praise for what He is, and thanksgiving for His works. Objectively, worship centers in God. It is directed to God and is about Him. Subjectively, worship is the reaction in our lives and hearts after realizing who God is and what He has done.

Forms of Worship

Informal worship is most effective with children. Informal worship is adaptable to the immediate needs and interests of the children. For instance, if Mary comes to Sunday school especially happy because her mother is getting well, offer a prayer of thanksgiving for it in the worship service. Informal worship is planned, but is not confined to a regular order in the service.

Formal worship is planned also, and the order of the service is decided beforehand. Those of junior age and above can enter easily into formal worship.

Spontaneous worship is unforeseen. It may result from seeing a beautiful flower or realizing an answer to prayer.

Elements of Worship

Prayer is the time when we actually talk to God. Use music as preparation for prayer. Discuss with the children specific things for which they can thank or praise God in their prayer. Variety, which is essential, may be obtained by having a child pray, or by using a hymn or Scripture verse as a prayer. Have short periods of silent directed prayer. Prayers in nursery and kindergarten groups should be only one or two sentences long.

Scripture used should be determined by the children's "religious" vocabulary. Ask the question, "Will the children understand these verses?" Ten verses are enough for juniors, while fewer verses are necessary for younger children. Here again, variety may be obtained by reading in unison, responsively, or by letting an individual or a certain class read. Also, memorized Scripture may be used effectively.

Music holds a prominent place in worship. Use quiet, reverent, instrumental music for preludes, offertories, interludes. In vocal music, hymns are often more worshipful. Test the words of hymns by these questions: "Are these words part of normal children's language?" "Can the children live this truth?" Music of songs should fit the voice range of the children and be simple enough for the children to sing alone. Discuss with the children the value of music in the worship of God.

The offering can express adoration and glory to God. Use the word "offering" instead of "collection." Speak of giving "our money," not "our pennies." With little children, speak of giving to "God's work" in place of "God." Let the children tell how they earned the

money they gave. Tell them the thing for which their offering is being used.

Poems, stories, filmstrips, and flannelgraphs can also become inspiring parts of worship. Use a call to worship. This is a poem or Scripture which is used to begin the service.

Helps for Worship

Good environment is necessary. This means a clean, orderly, well-heated, and ventilated room. The furniture should be the size suited to the age group. Provide a place for the children's wraps.

The atmosphere can be planned. Create atmosphere by room decorations, such as pictures and objects, and music. Presession activities can promote atmosphere; interruptions greatly hinder it.

Focus visual aids around the theme, keeping them at the eye level of the children. Visual aids may be used to illustrate stories, hymns, and Scripture. An interest center, which is a "visual expression of the theme," may be a picture or an object in the front of the room where everyone can see it.

Proper grading is important. This means dividing children by age groups for worship, such as juniors, primaries, and nursery. Each age group has a different size vocabulary, different interests and needs. These and other differences indicate that children worship best when divided into age groups.

Preparing for Worship

Choose a theme for the total program. The children's interests and needs, or special days and seasons should determine the theme.

Gather materials. Select hymns, Scripture, stories, poems, and visual aids which illustrate and develop the theme.

Choose the methods of presentation. How will the Scripture be read? Will there be any solos? duets? Do you want silent, directed prayer at the end?

Assign the program parts. Give those who play the piano, pray, read Scripture, or tell the story plenty of time to prepare. Let the children have some leadership opportunity. Encourage pupil participation.

Attempt to organize the material. Perhaps there is a logical arrangement. Decide which hymn or Scripture will best introduce the theme. Plan sentences to join and introduce different parts or elements of the service.

Begin preparation early. The worship service will not be a success if preparation is rushed or inadequate. Starting early allows improvement of the original ideas and gives the ideas time to become a part of you. Certainly, if the Holy Spirit can lead a missionary years ahead regarding his preparation, He can guide you a few weeks or months ahead in preparing to lead the Sunday school's worship services.

There is very definitely a spiritual side to preparation. Pray earnestly for the program and the children. Remember, boys and girls worship as individuals, not as groups. Above all, live the truths of the worship services, that you may be qualified to lead them.

**National Sunday School Assoc.*

Mission Growth

Wallace A. Ely

THE best way to get new workers and dollars for missions is to establish more missions. Many undeveloped places have highly valuable diamonds in the rough, and sometimes diamonds that are polished and ready for use. People who are reached through missions tend to place special value upon missions. They know that missions have done much for them and their families. Some one else gave dollars to reach them, so they will feel more or less obligated to repay by giving money for missions.

Missions have their own peculiar problems. Usually the people who live in the vicinity of the mission have several denominational preferences or belong to churches of different denominations. Much care must be used to keep harmony. This does not mean that doctrines of the denomination establishing the missions should not be taught or that undenominational literature must be used. It is better to teach the Scriptures as the mission workers understand them and to set up the entire program to conform to the practices of the church sponsoring the mission. The entire group will tend to gravitate toward it. If one of another denomination offers a belief that is different from the doctrines of the denomination sponsoring the mission, the mission worker can say, "This is the way I see it according to the Scriptures," then give his own belief with supporting Scripture.

Where can personnel for the mission be found? While the mission should be kept firmly in the hands of the denomination which established it, as many as practicable of the people attending the mission should be used. Local people should be trained as officers and teachers as rapidly as possible.

How should the mission be operated? Should the sponsoring church underwrite all of the expenses? Those attending the mission should be led to bear all of the expenses that they can and will. Those in the mission should be made mission minded. Encourage those who worship at the mission to designate a percentage of their offerings, whatever they may be, to mission causes sponsored by the church that established the mission.

Some missions will want to organize an independent church to replace the mission. When should the independent church be organized? When a majority want an independent church, and when they can finance their own program and provide enough workers sufficiently trained to carry on an acceptable program.

There are two times that we can know we are in the center of God's will. These are when we lead a lost soul to Christ, and when we are making an all-out effort to carry out a maximum home or foreign mission program. Both the local church and the entire denomination will be enriched in workers and dollars when the churches of the denomination are active in mission work at all times.

bookmarks

BOOKS ON THE FAR EAST

IN THE GRAY RAIN by Hazel Severson McCartney, 246 pp., Harper and Brothers, $3.75.

Mrs. McCartney spent three years as secretary to a missionary in Japan after high school graduation, then completed her education at the University of Minnesota and Columbia University.

While a welfare worker at a Japanese relocation center in the Colorado desert during World War Two she met and married Sedoris Nelson McCartney. After the war Mrs. McCartney spent four more years in Japan with her husband, who taught in a Lutheran school for boys while she herself taught in a girls' school.

Having lived in such close contact with these Japanese friends, language teachers, servants, shopkeepers, and students, Mrs. McCartney has the background to portray with a fine sensitivity their hopes, joys, and sorrows.

Each chapter of *In The Gray Rain* is an individual portrait sketch, yet running through the whole book is the story of Yoshiko San, a finely sensitive, intelligent talented girl who worked humbly for Mrs. McCartney, finally giving her heart and life to Christ and staying true to Him in spite of heartbreaks that came into her life.

—Florence L. Waltner

SUDDENLY THE SUN by Eleanor Hull 127 *pp., Friendship Press,* $2.75.

Shizu, daughter of a Japanese farmer, is sent to the Quaker school in Tokyo. Though Japan had opened its ports to trade, its citizens remained intensely suspicious of the foreigner. Attempting to witness, Quaker missionaries taught English. Shizu's resistance against the missionary and his religion melts as she witnesses the love and service he gives to everyone in all circumstances. Continuing at the school after graduation as teacher and interpreter, Shizu receives a proposal in typical Japanese fashion by way of a go-between. Chiyokichi Takahashi returned to Japan from America to find a wife; Shizu is intrigued by his audacious manner, his casual dress (a turtleneck sweater), the possibility of going to America and attending the University of California. She accepts the proposal.

Humiliation begins at embarkation. Orientals travel third class. In America she is shocked at the stinging insults "foreigners" endure. Shizu finds acceptance at Quaker meetings where she is received with love. Courageous in spite of the wall of prejudices against her people she uses her permeating influence wherever possible. A reward for her efforts comes when, after raising a family of twelve children, she is crowned "Mother of the Year."

Reality is provided by the twelve and Chiyokichi, who seriously and whimsically test her faith. To each she responds with a loving sternness. She provides for Chiyokichi's famous *bonsai* (potted trees) and Shizu's birds, but the severest trial comes during World War Two when they leave their home for relocation camp. After the war they return home. In the final test Shizu triumphs again. Her motto: "To be faithful to the Lord and be content."

Mrs. Hull, pastor's wife from Cleveland, Ohio, transports the reader from nineteenth century feudalistic Japan to contemporary America. Without sermonizing she causes one to feel pain with the realities of race prejudice. The reader becomes uneasy when the simple, honest Takahashi's are not permitted to do anything but menial labor, refused citizenship, cannot own land, and finally are not allowed even to rent land. One becomes aware of the cruelty of segregation.

—Ruby Thiessen

RED DRAGON OVER CHINA by Harold H. Martinson. 328 *pp., Augsburg Publishing House,* $3.50.

Part One of this grim story tells of the rise of communism, the red dragon of Revelation 12:3, 9, in China. The history of the movement under chapter headings such as "Dragon Egg Hatches" "Burrowing Underground" "Writhing in Fury" "Stalking Its Pray" and "Devouring the Land" is told in detail from its founding in 1921 with fifty members to a membership of 6,500,000 in 1953. Finding its origin in universities, abetted by Russian training of future leaders, gaining foothold among the lower classes, aided by Japanese aggression which called for a United Front, the red dragon grew and now is master of China.

Part Two under the title "They Saw It" gives case histories of individuals affected by communism. These accounts of torture, murder, and injustice do not make pleasant reading.

Since the author, who was born in China and served as missionary there, did research on the communist movement in China to add to his firsthand knowledge, the story seems to be authentic. His main purpose in writing it is to encourage American Christians to take up the struggle of the cross versus hammer and sickle.

The book has a very attractive format, is illustrated with sketches by a Chinese artist, and has maps.

—Emma Schwartz

PICTURES OF NEAR EAST

THESE ARE HUMAN TOO by Per-olow Andersen, 191 *pp., Henry Regnery Company,* $6.50.

People are the real objects of our church's relief program. Occasionally we receive letters from them as a result of a Christmas bundle we prepared. Sometimes we see a picture or two of some people receiving aid, but they always seem distant and far away.

Seldom have suffering people come nearer to us than through the closeup lenses of Per-olow Anderson, Swedish photo-journalist, in his photo-essay on the Palestine Arab Refugees, *They Are Human Too.* These pictures do not emphasize the dirt, misery, or suffering that must be the lot of these forgotten people, Yes, it is in the picture, but more than that is the humanity and winsomeness of people, who in spite of tragedy are real like you and me.

Had we had the benefit of the lense-eyes of other photogs of Anderson's equal, this near-classic could safely be rated a classic. But one man's pictures are still worth the words of a thousand men, and after an hour with this book you will understand why relief work is still needed.

—Maynard Shelly

the harvest is past

Barn doors have closed on the best crops in many years. Food cellars and freezers are well stocked and new luxuries have come to the living rooms and garages of Mennonite homes.

Whether we live on the farm or not, this has been a year blessed with material gifts. True, we don't have everything we want, but the merry-go-round world of commercial advertising never lets our "want-ory" get satisfied. While there have been crop failures and unemployment, it is generally true that most of us have more now than last year.

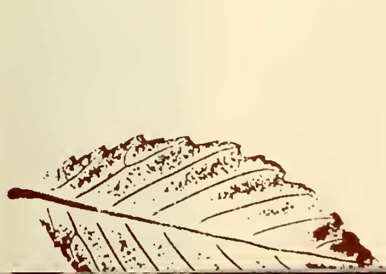
"Much goods laid up" describes our condition just like it portrayed the rich man in Jesus' parable in Luke 12. But let us go further than this man did, and find the reason that our lives have been blessed.

God's Seedtime Goes On

In God's field it is not yet gleaning time. That time may come soon, but until it does, it is our Christian duty to sow the Word.

For this cause the General Conference Mennonite Church was formed and through its regular sessions over the years delegates from its congregations have assigned to the Boards of the General Conference the work of sending out the gospel.

All this was done because we have known that the seedtime for the gospel of our Lord Jesus Christ is now. The time to plant is still with us, and our Boards are busy at this task.



Stewardship and Church Expansion . . . . $ 18,000

Behind the commitment of the missionary is the total dedication of the church, for stewardship is more than words. For leadership in the field of stewardship we look to the Board of Business Administration. This Board is also developing a plan to make funds available for church expansion, which in itself is a major mission outreach program. Before the end of the year these causes will need contributions totaling $18,000.

Teachers—Trained and Equipped . . . . $ 40,000

The Board of Education and Publication helps each congregation in its program of Christian education, thus helping to uphold the total program of the General Conference. Our future ministers, missionaries, and church workers are today still children in our Sunday school classes. They need the best teaching and lesson materials available. To make each local church the strongest possible church, this Board needs $40,000 to complete this year's work.

Investment in Youth $112,000

In many ways the program of the Board of Christian Service harnesses the vast energies of our young people for a vital ministry of voluntary service in crisis areas all around the world. Some have gone to sections where racial tension is high like Gulfport, Mississippi; Chicago, and Philadelphia. Others are giving a big boost to mission programs in Congo, Formosa, and India. Funds to send people out on these projects are an investment that pays off a hundredfold in a crop of returned volunteers who take a new interest in church work. For its large work of relief and service the Board of Christian Service needs $112,000.

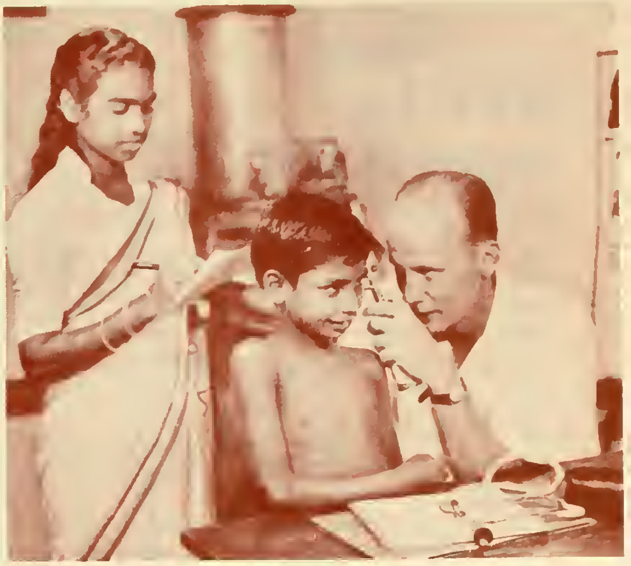
The Gospel in Persons $300,000

God's message could come to the world in no other way than in the form of a man. So God sent His Son into this world that we might be redeemed. Even in our day of electronic communication, the gospel of love cannot be transmitted solely by mechanical means, though these may aid. People must bear the message. To carry these folks to the far corners of the earth and to support them requires a large portion of the budget of the Board of Missions. In fact the Board is in danger of falling behind in its commitments to our workers. Before the end of the year $300,000 is needed for our missionary work.

$470,000

Tomorrow's leaders learn today.

A large work of relief for little children.



Missionary—a working ambassador of the gospel.

can we raise $470,000 in three months?

In a few short years many congregations have raised $200,000 or more for their own building programs. What one congregation could do all by itself, two hundred and fifty congregations can do in three short months and they can do much more besides. The General Conference needs seem large—$470,000 before the end of the year (and this does not include the urgent support needed for our seminary and church-related colleges).

This Need Can Be Met!

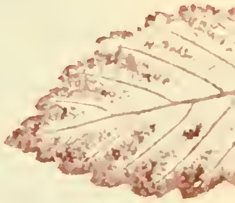
Here are some suggestions that each individual can follow:

1. Make a prayerful response in keeping with the thanksgiving season.

2. Make a special thanksgiving offering to the work of the General Conference Boards. Most congregations will have one or more offerings for these causes in the next few weeks.

3. Make the work of the General Conference Boards the object of your Harvest, Thanksgiving, and year end offerings. Until the needs of the General Conference Mennonite Church are met, we have a moral obligation to do all we can to supply these needs.

4. If you have been absent from your church community, you may wish to make an offering for those services that you have missed. Send your gift to your church treasurer or to the Treasurer of the General Conference Mennonite Church, 722 Main Street, Newton, Kansas.



the Bible speaks

Our Faith: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day" (1 Corinthians 15:3, 4).

Thanksgiving: "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

Dedication: "Seek ye first the kingdom of God and his righteousness" (Matthew 6:33).

Stewardship: "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Proverbs 3:9).

Missions: "Preach the gospel in the regions beyond you" (2 Corinthians 10:16).

Education: "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Service: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

Relief: "As we have therefore opportunity, let us do good unto all men" (Galatians 6:10).

Complete Commitment: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Our Necessity

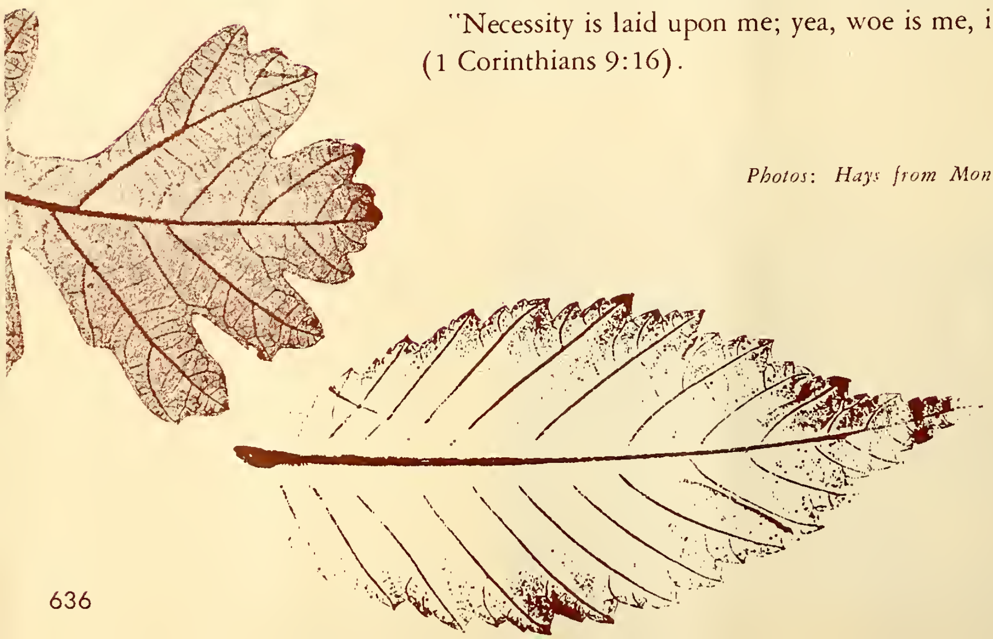
Totalitarian Communism is a creeping world evil. We fear that it is winning the major share of the world for its way of life. Its followers are aggressive, dedicated, and sacrificial. Once regarded as incompetent fanatics, now that they have out-printed, out talked, out-satellited, and almost out-brinked us, we regard them with sober fear.

So we say, "Win the world for Christ or godless Communism will take all."

This is a good appeal, but it is not our primary reason for proclaiming the gospel. For the Communists do not determine our life. We preach Christ because as Christians we can do nothing else.

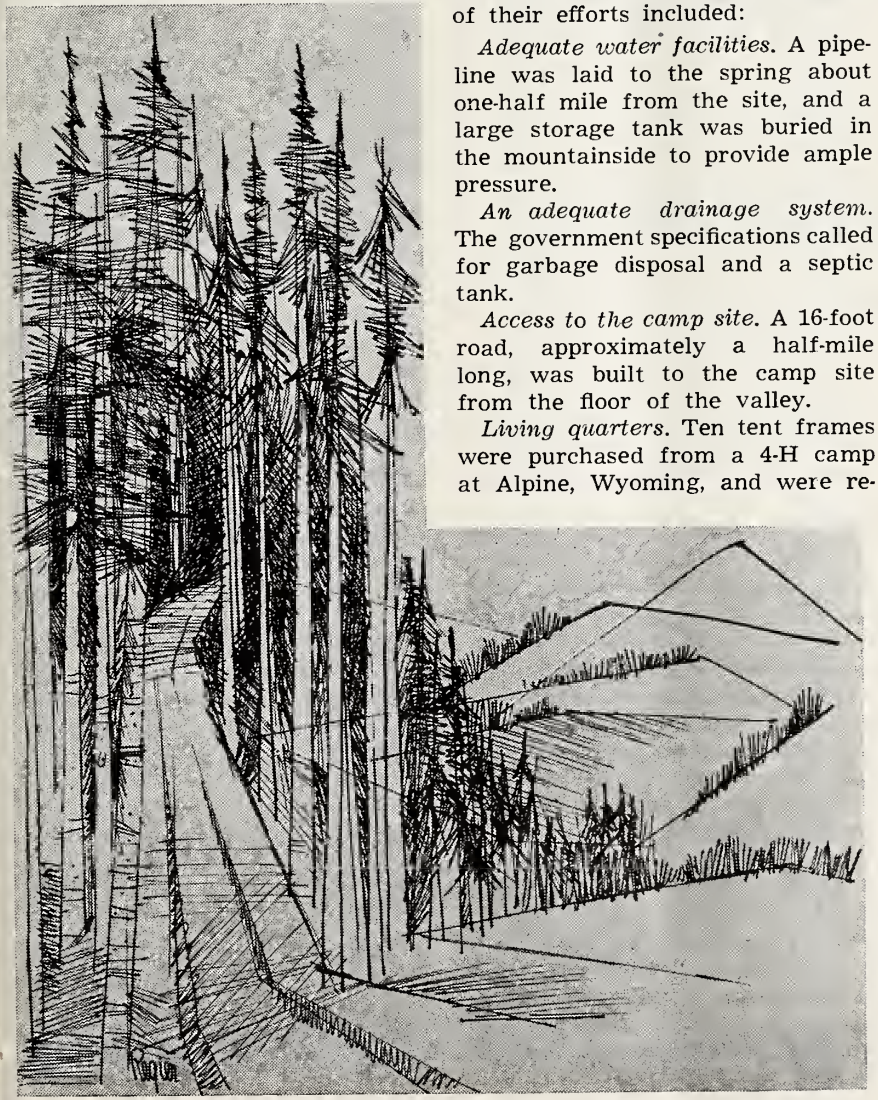
"Necessity is laid upon me; yea, woe is me, if I preach not the gospel" (1 Corinthians 9:16).

Photos: Hays from Monkmeyer; CARE; Leon V. Kofod



Once Upon a Camp

by *Melvin D. Schmidt**



In October of 1957 the First Mennonite Church of Aberdeen, Idaho, succeeded in procuring from the government a 35-acre tract near Palisades, Idaho, for the purpose of developing a church camp. This move was the initial step in filling a need that had long been felt in the Idaho churches—that of finding a suitable place for young people to hold retreats and outings.

With the full-fledged support of the Aberdeen community, work on the camp site began immediately and progressed rapidly, so that by August, 1958, the tangible results of their efforts included:

Adequate water facilities. A pipeline was laid to the spring about one-half mile from the site, and a large storage tank was buried in the mountainside to provide ample pressure.

An adequate drainage system. The government specifications called for garbage disposal and a septic tank.

Access to the camp site. A 16-foot road, approximately a half-mile long, was built to the camp site from the floor of the valley.

Living quarters. Ten tent frames were purchased from a 4-H camp at Alpine, Wyoming, and were reconstructed at the site.

Kitchen facilities. A used school bus was purchased from the Aberdeen school system and was converted into a mobile kitchen.

Clearing and cleaning of the camp site. The virgin forest had to be cleared of the debris and dead trees which had collected through the centuries.

This summer a Teen-age Work Camp, sponsored jointly by the Board of Christian Service and the Aberdeen First Mennonite Church, attracted fifteen teen-agers to Idaho for the month of August. The campers included Rachel Becker, Aberdeen, Idaho; Linda Frantz, N. Newton, Kansas; Sarah Ann Froese, Inman, Kansas; Donald Goering, Pretty Prairie, Kansas; Lois Harder, Whitewater, Kansas; Eva Hiebert, Newport, Washington; Anita Janzen, Swift Current, Saskatchewan; David Regehr, Inman, Kansas; Larry Regier, Henderson, Nebraska; Howard Schrag, Pretty Prairie, Kansas; Joyce Schmidt, Inman, Kansas; Richard Stucky, Moundridge, Kansas; Ronald Stucky, Moundridge, Kansas; Sandra Toews, Waldeck, Saskatchewan; and Larry Wilson, Gridley, Illinois.

Supervising the work camp were Pastor Walter H. Dyck, director; Velma Teichroew, girls' counselor; Anne Schroeder, cook; and Melvin D. Schmidt, work project director.

The month was spent in activities ranging from the all-important work projects to the periods of recreation which included everything from hiking and swimming to sleeping and reading. Sheep Creek Valley turned out to be a perfect vicinity for hiking purposes.

The evenings were usually spent around the campfire, discussing subjects of concern to young people. Various religions were studied, and a wide variety of personal concerns were discussed. The evening nature studies also brought a new awareness of God's wonderful creation.

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*Senior, Bethel College, N. Newton, Kan.

A Report and a Concern

We, the members of the YPU cabinet have a concern: We need a youth worker. Names have been submitted, contacts have been made, but as yet there is no definite word as to who can and will serve in this capacity.

Here's your part in it. Would you—each of you—pray that God will guide everyone concerned in the filling of this crucial possition and that He will lead us to a person equipped for the job.

This question of a YPU youth worker was the main one at the cabinet meetings held in Chicago Sept. 22-23. Peter Letkeman, now teaching in Swift Current, Sask., finished his term as interim worker with the ending of the summer.

Pastor J. T. Friesen, YPU adviser, set the tone of the meetings by leading our thinking to the words of Jesus: "Enter by the narrow gate . . . for the way is hard that leads to life. . . ."

The following items were on the agenda for the two days:

—President Harris Waltner reported on the activities of the summer in the youth-workerless youth office in Newton.

—Helen Coon, secretary-treasurer, gave the summary of finances for the year. Pastor Friesen reported on the relationship of the YPU to the Board of Education and Publication. (See his article "Members One of Another" in the May 13, 1958, issue of *The Mennonite*.)

—Vice-President Bill Block and fellowship chairman John Bertsche gave reports on the leadership clinics held this summer.

John also told of publication plans for next year's Youth Calendar and suggestions for future editors.

—Muriel Thiessen reported on the transition of the "Youth Section" editorship.

—Members of the cabinet discussed area manuals.

—Program helps were discussed by area chairmen Leola Schultz and John Bertsche.

—Tentative plans for the 1959 YPU retreat were introduced by Bill and added to by cabinet members. (The retreat will be held at Camp Friedenswald.)

Also, ideas were pooled for the YPU's part in the triennial General Assembly to be held at Bluffton, Ohio, next summer.

The 1958 YPU Council will meet at Freeman, S. D., Nov. 28-29.

I was glad when they said unto me, Let us go into

The House of the Lord—in Switzerland

PAXMEN have a unique opportunity to see the faith expressed by Mennonites of other countries. Homer Andres of Elbing, Kansas, serving in Basel, Switzerland, gives his observations on Swiss worship services.

"The worship service itself usually lasts from one and one-fourth to one and one-half hours. It consists of one or two hymns with sometimes a choir number. There is a sermon given by the local minister or visiting minister, as the case may be, followed by one or two short sermonettes by other ministers who may be in the audience. It is very common to hear three ministers in one worship service.

"Here in Basel the worship service is held once every two weeks with the two churches alternating Sundays. On the other Sundays they hold a Bible study and prayer service in one of the homes of the congregation. I have never attended one of these services yet as I usually go to the church having a service.

"I understand the two churches here were hardly aware of each other's existence until several years ago when MCC personnel began attending both churches. Now the members have started attending the other congregation's services. I should say here that one church belongs to the Alsatian conference, with most of the members coming over the border from France for services. During the war this was stopped but now is all right again.

"There is no Sunday school for adults. The children have Sunday school while the adults have their worship service. I think that they have only one class for the whole group of youngsters, who probably range in ages from six to fourteen years of age. Of course, the churches aren't very large, which also limits the number of children.

"On a nice day one might see up to ten cars at the service but not more, usually. Since most of the people of these two churches are farmers, dress is reasonably simple. The men sit in the pews on the right side of the church and the ladies on the left side. This is one custom that is strictly followed, especially for a Sunday morning service. The offering is always taken after the service. There are little boxes provided for that purpose in the back of the sanctuary. I haven't ever seen plates passed here yet.

"As one goes outside after a worship service it is much as in our rural churches at home. People stand around for a while talking to neighbors and friends about this and that. Oh yes, I should mention that beside the cars are usually from five to ten bikes, one of which is mine."

The Young People's Union cabinet wishes to express its gratitude to Robert Schrag for serving as editor of the Mennonite Youth section. Thanks, Bob, for a good job.

Sixty G. C. Mennonites Serve in MCC Voluntary Service

The following General Conference Mennonite personnel served in MCC summer service units this year. Eighty-five served in the service program of the General Conference Mennonite Church. (See *The Mennonite,* August 26, 1958.)

Ailsa Craig Boys' Farm, Ailsa Craig, Ont.: David Epp, Hussar, Alta.; Henrietta Schellenberg, Winkler, Man.

Brandon Hospital for Mental Diseases, Brandon, Man.: Marie Bergen, Stephenfield, Man.; Erna Dick, Rapid City, Man.; Olga Dick, Rapid City, Man.; Marina Dyck, Drake, Sask.; Nellie Enns, Lena, Man.; Carol Jones, Hutchinson, Kan.; Martha Peters, Altona, Man.; Mary Zacharias, Winkler, Man.

Camp Paivika, Crestline, Calif.: Millree Mohler, Los Angeles, Calif.

Fairlee Manor Camp, Chestertown, Md.; Frances Mauger, Bechtelsville, Pa.

Governor Bacon Health Center, Delaware City, Del.: Vernon Friesen, Wauconda, Ill.; Arlyss Hofer, Freeman, S. D.; Fern Kleinsasser, Freeman, S. D.

Hamilton Migrant Work, Hamilton, N. Y.: Martha Friesen, Man.; Helen Loewen, Gretna, Man.

Hastings State Hospital, Hastings, Minn.: Janice Schmidt, Newton, Kan.

Institute of Logopedics, 2400 Jardine Drive, Wichita 14, Kan.: Judith Elaine Harms, Clinton, Okla.; Nancy Wismer, Hilltown, Pa.

Mexico Work Camp and Tour, Apartado 133, Cuauhtemoc, Chihuahua, Mexico: Adele Bertsche, Pontiac, Ill.; Dr. Oswald Goering, Bethel College, North Newton, Kan.; Mrs. Elaine Goering, Bethel College, North Newton, Kan.; Bernice Klaassen, Mountain Lake, Minn.; Elfrieda Rempel, Mountain Lake, Minn.; Daniel R. Schrag, McPherson, Kan.

Manitoba Sanatorium, Ninette, Man.: Elva Loeppky, Halbstadt, Man.; Irmgard Paetkau, Winkler, Man.; Elsie Sawatzky, Killarney, Man.; Tina Toews, Carman, Man.

Manitoba School for Mentally Defective Persons, Portage la Prairie, John Braun, Rosthern, Sask.; Donald Friesen, Mission City, B. C.; Hazel Hamm, Rosthern, Sask.; Abe Kampen, Abbotsford, B. C.; Peter Neufeld, Rosthern, Sask.; Helen Thiessen, Dundurn, Sask.; Ronald Unger, Rosthern, Sask.

National Institutes of Health, Bethesda 14, Md.: Martha Rich, North Newton, Kan.; Ronald Yoder, Bluffton, Ohio.

Ontario Hospital, London, Ont.: Nettie Enns, Winnipeg, Man.; Herbert Isaac, Niagara-on-the-Lake, Ont.; Edgar Klassen, Plum Coulee, Man.; Emmie Kroeker, Lowe Farm, Man.; Justina Neufeld, Butterfield, Minn.; Ernest Rempel, Leamington, Ont.; Leona Wiens, Valhalla Centre, Alta.; George Sawatzky, Gnadenthal, Man.

Waterville Migrant Work, Waterville, N. Y.: Delores Suderman, R.N., Aberdeen, Idaho; Anna Peterson, Mt. Pleasant, Iowa.

Winnipeg Municipal Hospitals, Morley Avenue, Winnipeg 13, Man.: Robert Bailey, Busby, Mont.; Mrs. Waneta Bailey, Busby, Mont.; Margaret Ens, West Saskatoon, Sask.; Edna Krueger, Gretna, Man.; Trudie Neufeld, Didsbury, Alta.; Helen Peters, Carstairs, Alta.; Helen Redekop, Aldergrove, B. C.; Anne Thiessen, Saskatoon, Sask.; Bertha Tiessen, Blytheswood, Ont.; Mary Toews, Gretna, Man.; Helga Warkentin, Steinbach, Man.

CO Film Nears Completion

The motion picture film portraying the alternatives afforded conscientious objectors under the draft law, which NSBRO is producing in co-operation with other interested agencies, is well on the way toward completion. It is hoped that the project which was begun several years ago will be completed by the latter part of October. In keeping with the purpose of the film, the title *Alternatives* has been chosen.

The script for *Alternatives* has been written by Stanford Sobel, a professional script writer from New York. Mr. Sobel served in Civilian Public Service in Puerto Rico during World War Two. The script calls for a treatment of all phases of conscientious objection.

The major part of the film uses the filmgraph technique, which is basically an art technique using color, line, movement, shades, and camera technique to put the basic idea across to the audience. Visualscope, Inc., New York City, is producing this portion of the film. The remainder of the film, which is composed of live action sequences, is being produced by Hoyt H. Griffith Jr., of Lansdowne, Pennsylvania. The live action shots will be taken at representative CO projects in the States and abroad. It is hoped that some spontaneity will enliven the film through actual voice recordings of CO's working on project.

Arrangements are being made for Don Murray to serve as narrator. Mr. Murray, star of screen and stage, spent two and a half years in Europe as an alternative service worker with refugees during the Korean War. He has agreed to offer his services to the film gratis.

Those agencies contributing financially toward the production of the film are American Friends Service Committee, Brethren Service Commission, Church of God (Anderson, Indiana), Congregational Christian Service Committee, Congregational Christian Fellowship for Peace, Disciples of Christ-United Christian Missionary Society, Disciples Peace Fellowship, Fellowship of Reconciliation, Mennonite Central Committee, Methodist Board of World Peace and other Methodist groups, National Council for Prevention of War, Women's International League for Peace and Freedom, and Five Years Meeting of Friends. Several other agencies have indicated an interest in supporting the project.

The exact program for distribution of the finished film has not yet been worked out. However there will be an attempt to obtain a wide distribution among denominations and peace organizations. NSBRO will have copies available for rental or purchase.

—from *The Reporter*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

SICKNESS AT MONTEVIDEO MENNONITE BIBLICAL SEMINARY

The health of the Seminary family was excellent during the first semester and the two weeks of winter Bible school. However in the second semester there have been several setbacks. A siege of mumps laid Professor Daniel Miller low for fifteen days and then five students were affected, some with complications. Flu, colds, and other ailments made medical help necessary. The student body is also praying for Mrs. Miller, who has had a nervous breakdown and is interned in a rest home. The chorus, which had been singing under the leadership of Mrs. Miller, is being taken over temporarily by Professor A. Fernandez Arlt.

In spite of ill health on the part of some of the students, six of our group donated blood for an urgent transfusion for the benefit of Frau Margarete Duek and Senor Hartmut Duek, her son, members of the Mennonite group in the city. Professor Harder is slowly recovering from injured back ligaments.

Our chorus and men's quartet took part in the Spring Song Festival on Sept. 19, an occasion when all the evangelical groups in the city participate for a special worship service in song.

An evangelistic team of seven Methodist ministers from Argentina to Uruguay visited our school and challenged our student body in seven consecutive days of chapel services as they brought messages from the Word as well as interesting experiences of conversions in personal work, prison evangelism, and church building. The fact that most of the speakers are seminary graduates with five to eight years of successful pastoral work inspired our students and stimulated them to put forth their best efforts in study so that they might be successful workers.

The Seminary family solicits the prayer co-operation of all readers on behalf of the school so that we may have the Lord's leading and blessings from day to day.

FREEMAN FACULTY

There have been several staff changes this year. John Ewert, who has been at Freeman since 1948 as head of the Education Department and later as dean of the college takes up presidential duties this fall filling the vacancy left by Ronald von Riesen.

Harold Gross and family moved to North Newton, Kansas, where he is teaching at Bethel College on a year's leave of absence. Mr. and Mrs. Robert Lerch, who taught mathematics and science, moved to a suburb of Philadelphia where Lerch is doing graduate work in mathematics.

Russell Waltner is teaching at St. Anthony, Newfoundland, as part of a Voluntary Service assignment. Daniel Hirschler will begin his 1-W work in the Woodlawn area of Chicago. James Faul is taking graduate work in music at the University of Minnesota.

New on the faculty are Arlan Ortman of Marion, S. D., a Bethel graduate who teaches industrial arts; Dorothy Imhoff, Eureka, Ill., a Goshen graduate teaching academy music; Adeline Bartel, Wales, N. D., a Wheaton College graduate who teaches both in the academy and college; George Nachtigal, Chilliwack, B. C., graduate of the University of British Columbia, who has completed the course work for his master's degree at the University of Washington and is teaching mathematics courses. Avery Zook, Orrstown, Pa., a graduate of Shippensburg State Teachers College, Pa., teaches social science.

Mrs. John L. Hofer assisted by Mrs. Louis Linscheid, has charge of the Dining Hall.

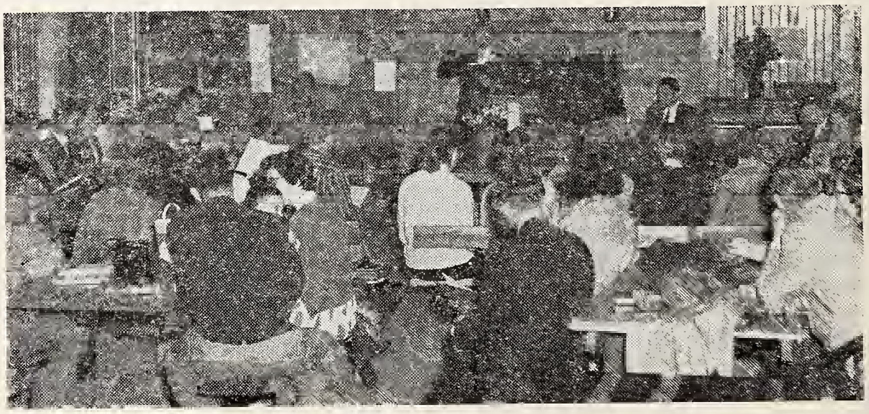
FJC STUDENT ELECTIONS

The Freeman Junior College Student Association held the annual election of student publication editors and business managers. Chosen for the school paper, *The Star*, were: Dianne Waltner, editor; Loren Kaufman, co-editor; Winifred Kaufman, business manager; and Kermit Graber, co-manager. For the yearbook, *The Pioneer*, DeLayne Graber was named editor and Ronald Preheim co-editor, Derrold Hofer business manager, and Jeral Becker co-manager.

HARVARD DIVINITY PROF TO LECTURE AT BETHEL

George H. Williams, Winnipeg Professor of Ecclesiastical History at Harvard Divinity School, will deliver the Menno Simons Lectures at Bethel College November 4-6, speaking on "Wilderness and Paradise in the History of God's People."

A graduate of Meadville Theological Seminary (now of the Federated Faculty of the University of Chicago) and Union Theological Seminary, Dr. Williams has also studied at the Universities of Munich and Strasbourg. Since 1947 he has been associated with the Divinity School at Harvard University. He holds membership in a number of professional societies and edited *Spiritual and Anabaptist Writers* in the Library of Christian Classics.



Mennonite Biblical Seminary (Elkhart, Ind.) retreat at Camp Friedenswald.

The specific topics of the lectures to be given in the Bethel College Mennonite Church at 9:30 in the morning and 8:00 in the evening, respectively, are as follows: November 4, Wilderness and Desert in the Old Testament and the Dead Sea Scrolls, and The Wilderness in the Baptismal Theology of the Early Church; November 5, Wilderness and Paradise in Monastic and Mystical Theology, and Anabaptism and the Scattering of God's People; November 6, The Wilderness Motif in American Christianity, and The Paradise Motif in the Christian College.

WESTMINSTER CHOIR PROGRAM

The Westminster Choir will present the first program on the Bluffton College Music-Lecture series for this year at Founders Hall on October 15 at 8:00 p.m. Harold Hedgpeth is the conductor of this world-famous choir. Dr. John Finley Williamson, the founder and musical director, retired last year, after which Mr. Hedgpeth was appointed. Mr. Hedgpeth was a student under Dr. Williamson and has been on the faculty of the Westminster Choir College since 1934 except for a period during World War Two.

CHOIRS ORGANIZED

Tryouts were held and members of the Bluffton College A Cappella Choir were selected during the week ending September 27. In addition to those chosen for the traditional A Cappella Choir, there was sufficient interest to organize a second choir, to be known as The Choraliers. The A Cappella Choir will again be directed by Earl Lehman, and the Choraliers will be directed by Mrs. John Purves, wife of the new Bluffton College admissions counselor.

PLAY CAST CHOSEN

The cast has been chosen for the Bethel College production of James M. Barrie's *Quality Street*. Vinette Graber, Marion, S. D., plays the part of Phoebe. Valentine will be played by Allen Pauls, Inman, Kan.

Future dramatic productions are *The Christmas Story* by Jane T. Miller, scheduled for December 17; *Alice in Wonderland* by Madge Miller, to be presented February 13; and *Shadow of a Cross* by Frances Bowyer, scheduled for May 1-2. All dramatic productions will be directed by Virginia M. Edgett of the college drama department.

MCC news and notes

HAITI MINISTER VISITS

AKRON—Several days ago Pastor Marco Depestre, Methodist minister of a rural circuit at Petit-Goave, Haiti, and a remarkable person and outstanding Christian, spent two days at MCC headquarters. A university graduate in agriculture and a former Catholic, Pastor Depestre became a protestant Christian when in his thirties and answered the call of God to the ministry—a radical change of conviction and profession. Today he serves a parish of 4,000 persons in thirty community stations.

Malnutrition, disease, illiteracy, primitive agricultural methods, and an unstable government contribute to Haiti's problems. In an ambitious project at Petit-Goave, Brother Depestre tackles a number of these in as practical a manner as possible.

First, he has organized a farmers' co-operative, which includes an experimental farm and hog and chicken projects (assisted by Heifer Projects, Inc.). Second, he was instrumental in opening teaching centers where adults are given the opportunity for an elementary education. A school to train leaders is particularly needed, and Marco Depestre is working steadily towards the establishment of such an institution. Further, he has set up a small printing press where he prints reading material, translated, often by himself, into the native Creole tongue for new literates. In addition to this, he has sole responsibility for editing and publishing the French edition of *The Upper Room*. The occasion for Pastor Depestre's visit to the United States was a meeting of all editors of this devotional booklet.

Two Paxmen, Marlin Pankratz (Mt. Lake, Minn.) and Charles Suderman (Aberdeen, Idaho) assist him in the agricultural project at Petit-Goave. Brother Depestre's appreciative comments on the contribution these men are making tell us their service is well worth the time, money, and effort.

NEW PASTOR FOR BERLIN

EUROPE—From Germany comes word that Gerhard Hein, pastor of the Mennonite congregation in Sembach for the past twenty-three years, will take over the pastorate of the Berlin Mennonite Church on Nov. 1. He will also assume responsibility for further publication of the Mennonite Encyclopedia in the German language.

Pastor Hein is well known in Europe as the editor of a Mennonite publication, *Der Mennonit*. This periodical, though founded and originally supported by MCC, is gradually passing into European hands and becoming independent. Brother Hein will continue to edit it and has expressed the hope that its increased circulation in Europe, Canada, and the U. S. A. may serve to strengthen the bonds of our brotherhood.

Since 1950, Brother Hein has also served as pastor of the Mennonite Home for the Aged in Enkenbach. A man of vision and great energy, he has encouraged and vigorously supported all matters of Christian concern wherever he was able.

VS'ERS CHALLENGED BY DVBS

NEWFOUNDLAND—MCC volunteers who go to Newfoundland find countless opportunities for Christian service above and beyond their specific assignments. Sarah Plank (West Liberty, Ohio) gives us a glimpse into a hectic yet challenging week of Bible school, which three VS'ers conducted in Noddy Bay, one of Newfoundland's rougher areas.

She writes: "We were told by several people that Noddy Bay is one of the roughest and neediest places in this part of Newfoundland. Peter Macaskill brought us from Cook's Harbour to Noddy Bay in his boat. Upon arriving we were greeted by several men who helped carry all our supplies to the schoolhouse—sleeping bags, mattresses, groceries, suitcases, portable organ, and Bible school supplies. The people were very helpful all week and furnished us with homemade bread, cod, duck eggs, fresh milk, and a Sunday dinner of turnips, cabbage, potatoes, and some bird which is considered a delicacy (and illegal to shoot, we found out later). They responded well to our Sunday, Wednesday, and Friday evening services. We had about 80 - 90 present in a small classroom. The children were restless and unruly. They have been exposed to Western movies, so cowboy hats were quite the fad. It seems a tragedy that people living so close to us have so little opportunity to learn Bible truths."

PASTOR BEGINS IN FAITH

VIETNAM—Paxman Carl Hurst (Goshen, Ind.) has been transferred to Djakarta, Indonesia, after spending one and one-half years in Vietnam, where his responsibilities included material aid distribution and work with students and work campers In this work he was closely associated with Pastor Sy, chairman of the Welfare Committee and one of the hardest working leaders on social affairs within the protestant church in Vietnam.

Of him Carl reports. "Pastor Sy gave a farewell dinner for me in his new parsonage, which is reputed to be the nicest in Vietnam and certainly is a well deserved blessing. Previous to this he had been holding services in his home, an extremely unpretentious dwelling inadequate for either the needs of the church or his family. He has a congregation of approximately 100 members in the poorest section of Saigon near the dock area. About two years ago he began a project for a new church. At the time he was told by President Le-van Thai that his project was far too ambitious, but Pastor Sy went ahead on tremendous faith and a few pennies. During the next year the pennies increased in such proportions that he was able to purchase land for the church. This land is large enough to house the church and parsonage, as well as provide lots for all the members of the congregation. The members will build new homes and stores on their lots and in this way a small Christian community will be established in the center of a large city. No funds have yet been raised for the actual church construction. However, Pastor Sy expressed complete faith that they would have their new church if they were patient and steadfast in their struggle. I was deeply touched by his absolute faith in the Lord's leading—a faith which has truly moved mountains for him and his congregation."

jottings

MEETINGS ON JAPAN

Bergthal Church, Pawnee Rock, Kan.: The Mission Workers had for their Sept. program the topic, 'Postwar Protestantism in Japan," which was discussed by Mrs. Bennie Deckert. In Oct. "The Christian Saga in Japan" will be discussed by Mrs. Roland Schmidt. Mrs. Earl Schmidt will also show slides on Japan. On Sept. 28 new members were received into the church. The Men's Fellowship had their fall cook-out on Monday evening, Sept. 22. They invited the women and children to enjoy it with them. Sunday school promotion day was Oct. 5, and Communion was also observed on this Sunday. —Mrs. Fred Schmidt, corr.

FAMILY CHURCH NIGHTS

First Church, Bluffton, Ohio: The returning of the college students is always a welcome occasion. With the new educational unit we are better able to care for the increased attendance in Sunday school. A short dedication service for the newly installed organ console was held Sunday morning, Sept. 14, and a recital by former organists was much enjoyed at the evening service. Ronald Ropp, 1958 graduate of Bluffton College, has been called by the Church Council to serve as assistant to the pastor, assuming large responsibility for youth work in our church. A Family Church Night program has been planned for the next eight weeks beginning Sept. 25. The Book of The Acts of the Apostles will be the basis of the study, using the pamphlet," Believers' Church—What Is It" and *Studies in Church Discipline* as suggested reading. Small discussion groups will be organized. Those interested in singing in the choirs can make their contribution by joining one of the three choirs. The Sunday evening service for Sept. 28 presented a panel on "Our Church and Evangelism." Pastor J. R. Friesen was in Chicago recently attending the YPU Cabinet meeting. He serves as YPU advisor. The Paul E. Whitmers celebrated their fiftieth wedding anniversary Sunday, Sept. 7, with a family dinner at the Hotel Argonne in Lima. Brother Whitmer taught Bible and English at Goshen College for eight years, after which they moved to Bluffton where he taught at Witmarsum Seminary for ten years and at Bluffton College four years. He then served the Grace Mennonite Church, Pandora, Ohio, for twelve years. They now reside in Bluffton.—corr.

DINNER FOR NEW CHURCH MEMBERS

First Church, Wadsworth, Ohio: On Sunday evening, Sept. 7, our membership gathered in the basement of First Christian Church for a Loyalty-Fellowship dinner. The forty members received into the church since January 1, 1956, were special guests of honor and were informally introduced by Myron Friedt. A large proportion of these are young couples. Elton Beery was master of ceremonies and William Straiton led the group singing, with Zula McBride at the piano. Pastor Neuenschwander and Russel Hart, respectively, led in the opening and closing prayer at this very pleasant occasion. On Family Night, Sept. 21, Mr. and Mrs. Don Klippenstein spoke on their experiences with the MCC in Korea and showed interesting pictures of their work with orphan children and in the distribution of relief goods.—Corr.

YF ELECTS OFFICERS

Topeka Church, Topeka, Ind.: A number attended the various retreats and Family Day at Camp Friedenswald and the groundbreaking service for the shelterhouse. Pastor Henry had a part in the service and served in several retreats. The John Gaeddert family worshiped with us July 20, and Brother and Mrs. Gaeddert gave a vocal duet in the morning service. An evening of singing was held at the parsonage in their honor. In the pastor's absence George Janzen, senior seminary student, spoke on Aug. 17, and Jacob J. Enz, Mennonite Biblical Seminary faculty member, spoke on Aug. 24. Omer Nisley served the Evangelical United Brethren Church south of Nappanee during the summer as part-time pastor. At a recent meeting at the home of sponsors Mr. and Mrs. Lloyd Woodworth, the Youth Fellowship elected the following officers: pres., Ann Colby; v. pres:, Delores Wingard; sec.-treas., Sharon Roy. Sunday evening, Sept. 21, an installation service was held for the officers, and Bill Block, YPU vice-president, was the speaker. Eight members were received into our congregation Sept. 14: one through baptism, seven by transfer of membership. Margaret Garcia became the bride of John Neufer Aug. 30 in a ceremony in the garden of the Unitarian Church, Washington, D. C. Recent weddings in our church were Velda Rheinheimer and Gary Yoder, Aug. 9; and Shirley Hershberger and Robert Lambright, Sept. 21. Recent new arrivals are twins, James Edward and Debora Kay, to Mr. and Mrs. Vernon Reidel; and a son, Wayne LaVern, to Mr. and Mrs. Richard Higley. Allen Frain had an appendectomy at LaGrange County Hospital.

ANNIVERSARY BROADCAST

GERMANTOWN CHURCH, PHILADELPHIA, PA.: The eighth event in our 275th Anniversary Program took place when "The Mennonite Hour" from Harrisonburg, Va., brought us the history of the coming of the Mennonites to America and Germantown in a novel way. Fine music was given by their octet and quartet. Old hymns of the past were used, such as "Als Christus" by Michael Sattler from the *Ausbund*. A German chorus from our local group presented one of Christopher Dock's hymns, "Ach Kinder Wollt Ihr Lieben," lined out by a precentor. The taping of the recording was done at this service and the broadcast will be heard on Sunday, Nov. 9, at 8:00 E.D.T. The ninth event was a Founders' Day Service on Oct. 5, at which we were addressed by Vernon H. Neufeld. The Lord's Supper was commemorated at this service. The final event will be held on Nov. 29 from 3:00 to 9:00 p.m. This will be a joint fellowship with the Friends, Brethren, Schwenkfelders, and Mennonites. —William H. Shelly, corr.

DRAMA PRESENTED

UNITED CHURCH, VINELAND, ONT.: Aug. 31 Menno Ediger of Sudbury, Ont., conducted a group of seven people in the drama *He Came Seeing* by Mary Hamelin, presented to the Vineland Congregation. Sept. 1 Mr. and Mrs. Schroeder of Waterloo-Kitchener took up their duties as house parents at the Vineland United Mennonite Home for Aged. Sept. 12 Peter Klassen of Niagara-on-the-Lake spoke on the theme "Personal Devotions in the Lives of Our Young People." Sept. 8 Hedy Sawadsky left to take up studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Sept. 14 Mr. and Mrs. George Riediger and Mr. Riediger's mother were received as members of the Vineland congregation. Sept. 21 J. C. Neufeld of Leamington was guest speaker. The engagement of Walter Friesen, St. Catharines, and Lilly Braun of St. Elizabeth, Man., was announced.—Herta Fransen, corr.

ADMINISTRATOR RESIGNS

MENNONITE HOSPITAL, BLOOMINGTON, ILL.: The Board of Trustees has announced that Theodore F. Kaap has tendered his resignation as administrator of Mennonite Hospital in Bloomington, Ill. He will take up the duties of administrator at Beaver Valley General Hospital at New Brighton, Pa., on Nov. 20. It is a 115 bed institution with a School of Nursing accommodating fifty students. In commenting on his change of position, Mr. Kaap stated that he is leaving the work at Mennonite Hospital with great reluctance, but that he is challenged by the opportunities in this new work.

into the beyond

ELDON M. RUPP SR., of Normal, Illinois, and member of the Normal Mennonite Church, was born April 30, 1894, and died while on a vacation trip to Twin Falls, Idaho, September 18, 1958. He was chief engineer at Mennonite Hospital, Bloomington, Illinois, the last 35 years. His father, Pastor Benjamin Rupp, was the first superintendent of the hospital.

MRS. SADIE MAE (WEDEL) SCHWARTZ, of Pretty Prairie, Kansas, and member of the First Mennonite Church, Pretty Prairie, was born May 15, 1906, and died September 21, 1958.

ELIZABETH (LUGIBIHL) STEINER, wife of Noah Steiner, of Pandora Ohio, and member of the Grace Mennonite Church, Pandora, was born November 25, 1877, and died September 20, 1958.

mutual aid placement

PERSONNEL WANTED

DAIRY FARMER — Excellent opportunity for an aggressive Mennonite to work with large dairy on a partnership basis. Offer includes fixed hours, good opportunity for permanent position. Contact: Spring Valley Farm, Sedgwick, Kan. (P-249)

STORE MANAGER — A position open for a young man interested in store management, willing to start at the bottom. Housing would be provided for a single man or for a couple. Good opportunity to assist in the church and with young people. Contact: Mutual Aid 722 Main, Newton, Kan. (No. P-250)

HOUSEKEEPER-AIDE — Conscientious person wanted to assist in the care of elderly patient and assist in housework in modern country home in Minnesota. Contact: Mutual Aid, 722 Main, Newton, Kan. (No. P 251)

FOR SALE

BUSINESS OPPORTUNITY — Several lots in one tract with two dwellings, one of which is new, and a store building in usable condition. A good location for filling station, cafe or motel. Location in center of town on a good highway. Need a Christian young couple to assist in the church and community. Contact: Mutual Aid 722 Main, Newton, Kan. (No. P-252)

(*CONFERENCE NOTES continued from page* 644)

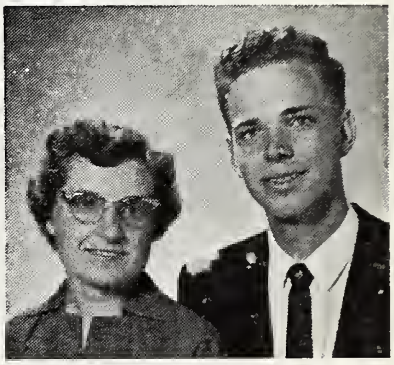
TRACT CONTEST

A tract contest, with prizes of $25, $15, and $10, is open to anyone interested in writing who has a burden to see people come to Christ. There are no age limitations. The purposes of the contest are to win people to Christ, to encourage the ministry of tracts, to uncover hidden talent, and to produce tracts that win.

Entries should not be more than 500 words and must be submitted in typewritten form, doublespaced, with the name, address, and home church of the writer. (If you can't type, ask someone else to do it for you.) Place entry in envelope and mail to: TRACT THAT WINS, Box 187, Mountain Lake, Minn. You may submit as many entries as you please.

Entries will be judged on the basis of originality, scriptural soundness, quality, and force of conviction. The tract that wins will be published.

LEAVING FOR TAIWAN



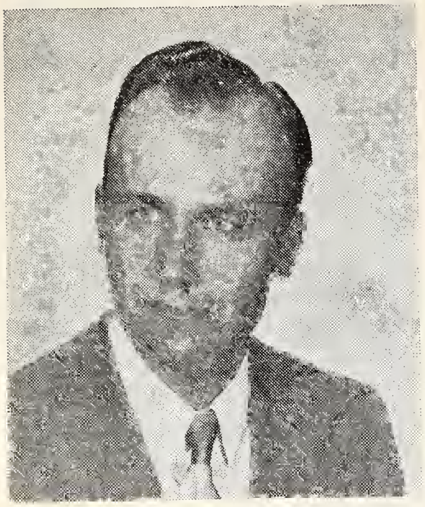
The Palmer Beckers of Marion, S. D., are scheduled to leave the middle of October for Taiwan (Formosa). Mr. Becker, a graduate of Goshen College, is entering 1-W service under the Missions Pax program. A brother, Harold Becker, was for several years associated with the Mobile Clinic in Taiwan.

Mrs. Becker, a graduate of Freeman Junior College, has taught school and participated in VS. In Taiwan Mrs. Becker will work with the General Conference Mennonite Mission.

Because of the crisis in Taiwan, it is not certain that visas for the Beckers will come through. Relations between China and Taiwan are strained. Prayer is requested for the Taiwan mission program.

conference notes

TO NEW POST



William L. Friesen has accepted appointment as acting executive secretary of the Board of Business Administration of the General Conference Mennonite Church, Conference treasurer, and manager of its central offices at Newton, Kan. He began his work Oct. 1 and will succeed A. J. Richert on his retirement early in 1959.

Mr. Friesen was professor of agriculture at Bethel College, North Newton, Kan., from 1946 until the college discontinued its agriculture program in 1956. Since that time he has been in the irrigation business in Henderson, Neb. He holds the B. Sc. degree from the University of Nebraska and the M. E. degree from Colorado State University.

Mr. and Mrs. Friesen and their children have taken up residence at 315½ Muse Street, Newton, Kan. Their son, Randall, is in the fourth grade and the twins, Warren Lee and Michelle Sue, are in kindergarten.

PARAGUAY FUNERAL

Funeral service for Kornelius Isaak, who was killed by Morro Indians while engaged in missions to the Indians, was held Sept. 12 in the Mennonite Brethren Church in Filadelphia, Paraguay, which overflowed with a crowd of 2,000. Abram Harder opend the service, and Jakob Duerksen, a school friend of Isaak's, challenged young people to fill the gap left by Isaak. Other speakers were David Hein, Gerhard Giesbrecht, Gerhard Balzer, Walter Rennert, and Peter Wiens. Indians of both the Chulupi and Lengua tribes were present and expressed the desire that all their people might hear the gospel and that the Morros too might learn to know God.

In spite of the tragic death (the first one in twenty-three years) of one of the workers, the work with the Morro Indians is to be carried on. Already three young men have volunteered for the project.

VS OPPORTUNITIES

"Voluntary Service is a course in discipleship," said Harry Martens at a recent meeting of Voluntary Service workers. God opens opportunities for investing our Christian life. The following service opportunities are listed by Leo Driedger in the hope that a number of people will volunteer for service under the Board of Christian Service.

Gulfport. A single girl is needed for a year. She would stay at Camp Landon in Gulfport, Mississippi, where seven other workers are investing their time in recreational work, and church school and public school teaching. Much of the time is spent in work with Negro children and teen-agers.

Mexico. A cook is needed for the community hospital at Cuauhtemoc. The hospital administrator, three nurses, and two nurse aides are presently in Voluntary Service on the hospital staff. The cook could but need not be an older person, but this person should be able to speak Low German. Old Colony Mennonite and Mexican people come to the hospital for help.

Rosthern. The Saskatchewan Mennonite Youth Organization owns a large farm at Rosthern, Sask. At one time a governmental experimental station, the farm now is the site of two children's homes, a fifty-bed invalid home, and two homes for mentally ill, employing some thirty to forty people. Recently two 1-W men were sent to help with the farm work. At present there are openings for a nurse or nurse aide to help in the invalid home and for house parents of the crippled children's home.

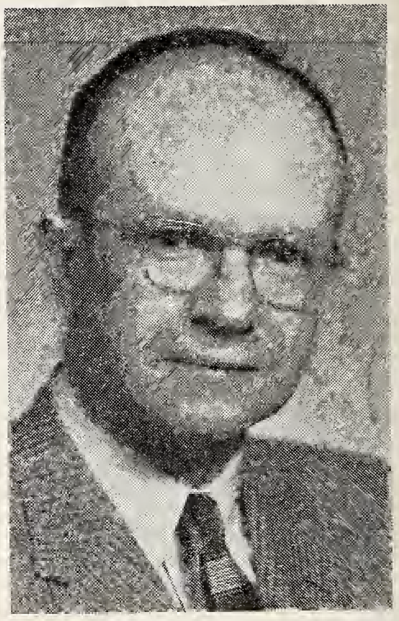
Montana. One of the widowed missionaries at the Ashland Indian Mission has a many-roomed house and has been taking in children from broken homes. At present there are eight children. An older woman is needed to live with the children in the large house, care for them, and show them Christian love and understanding. The welfare agency helps direct this work.

All of these openings are for a year or two except the Montana opening, which is for seven or eight months. Voluntary Service workers receive board, room, travel, and $10 per month. For further information write to Board of Christian Service, 722 Main, Newton, Kansas.

VISUAL AIDS

Mennonite Bookstores have acquired a franchise to sell Viewlex filmstrip and slide projectors. These may be purchased from Mennonite Bookstores, 722 Main, Newton, Kansas; Berne, Indiana; and Rosthern, Saskatchewan.

SPEAKS TO W. D. YOUTH



Jesse H. Ziegler, professor of psychology and Christian education at Bethany Biblical Seminary, Chicago, will speak both at the annual Western District Mennonite Youth Banquet on Sat., Oct. 18, at 6:00 p.m., at the Guest House Cafeteria, Newton, Kan., and at the Youth Rally, Sun., Oct. 19, 7:30 p.m., at Memorial Hall, North Newton, Kan. Reservations for the banquet must be made in advance. Write to Dorothy Schmidt, Box 205, Route 2, Newton, Kan. The Sunday Youth Rally is open to the public.

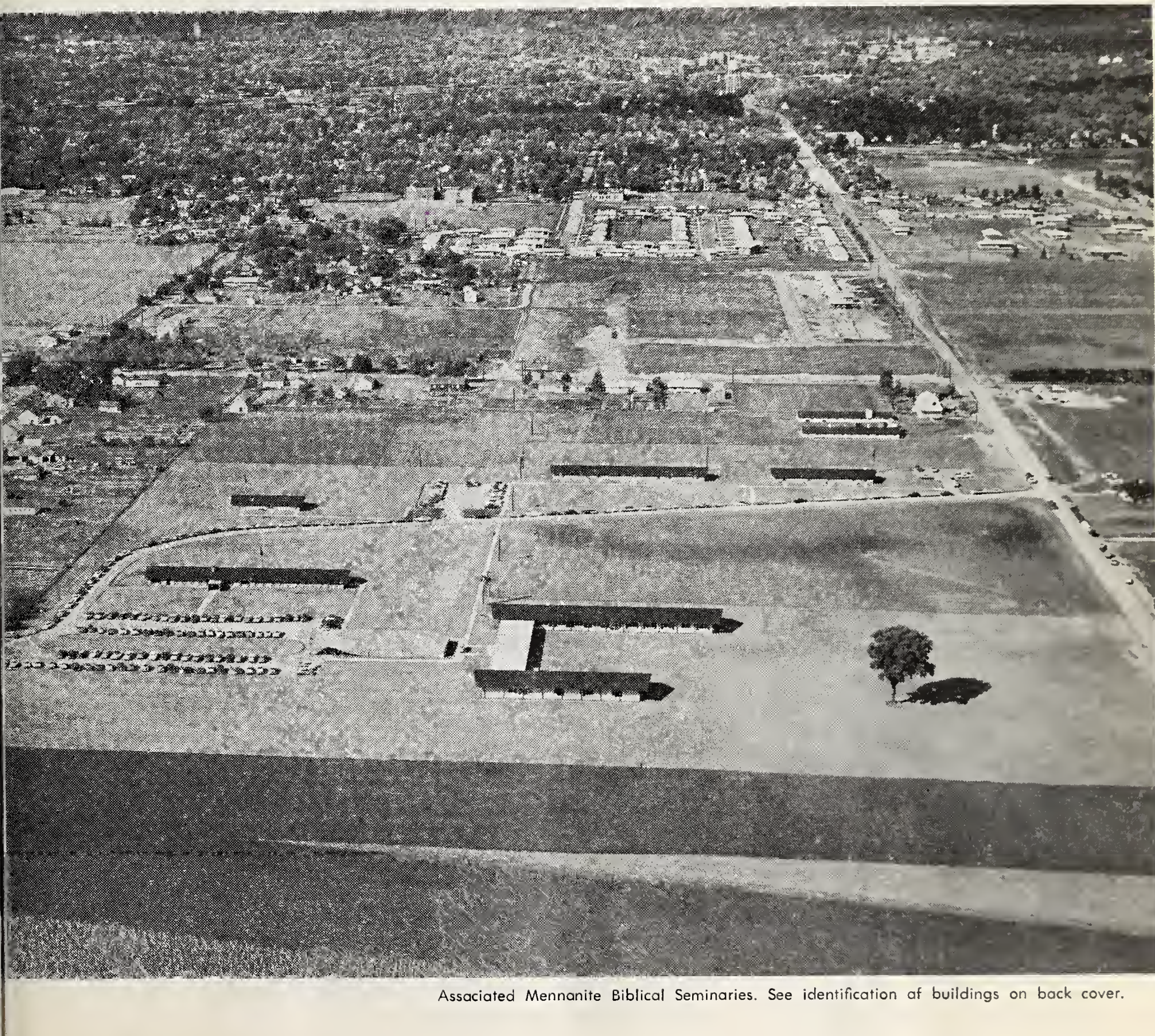
(*CONFERENCE NOTES continued on page* 643)

OCTOBER 21, 1958

ASSOCIATED MENNONITE BIBLICAL
ELKHART

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Associated Mennonite Biblical Seminaries. See identification of buildings on back cover.

SPECIAL SEMINARY ISSUE

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of things to come

Oct. 16—Indiana Women's Missionary Rally, Goshen, Ind.
Oct. 18—Meetings of Western District Organizations: Women's Missionary Organization, First Church, Newton; Mennonite Men, Bethel College Church, North Newton; Youth Fellowship, Memorial Hall, North Newton; Ministers' Conference, Walton Church, Walton.
Oct. 19-21—Western District Conference, Mem. Hall, N. Newton, Kansas
Oct. 26—Inauguration of Erland Waltner as president of Mennonite Biblical Seminary, Elkhart, Ind.
Oct. 26—Reformation Sunday
Nov. 2-6—Menno Simons Lectures, Bethel College Mennonite Church, 9:30 a.m. and 8:00 p.m.
Nov. 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 NUMBER 41

editorials

OUR SEMINARY: WHAT? WHY? HOW? The opening of our seminary in Elkhart, Indiana, as a separate, and at the same time co-operative venture, is a matter of such significance that much of this issue of The Mennonite is devoted to events surrounding the dedication.

What is the seminary? It is a training school for Christian workers. It is a center where missionaries, both active and prospective, may become more fully prepared for their important task. It is an institution where prospective ministers are trained and developed for important tasks in the churches. In general, it is a graduate school where various types of Christian workers can prepare to do their best work for their Lord in whatever field He may call them.

Why a seminary? While it is true that God can use anyone truly devoted to His cause, whether he has attended training schools or not, it is also true that His work is so important that those undertaking specific service should prepare and equip themselves as fully as possible in order to do their most effective work. In this age of occupational specialization and advanced study and training, surely the Christian worker should not lag behind in his efforts to prepare himself as fully as possible. The seminary is one source of such preparation.

How shall the seminary exist? Only as its friends and supporters continue to uphold it in prayer and offerings, and as dedicated men and women give themselves for its teaching task and maintenance. Here is where everyone can be of great help. All can pray for the work and for divine guidance in its spiritual outreach. Nearly all can share in the necessary cost of maintaining it at its best. What an opportunity to invest in souls and the advancement of God's kingdom!

RESOURCES ARE AVAILABLE How many times, when confronted with overpowering problems or circumstances, we pray for their removal or decrease of intensity. So prayed Paul when he was eager to have the thorn removed from his flesh.

Perhaps we are praying from the wrong end. Someone has said: "God builds up our resources instead of whittling down our problems." This is what happened in the classic example of Paul. The thorn was not removed, but sufficient grace was given to endure the handicap and to triumph over it.

An easy, placid, problemless life is not productive of sturdiness of soul. It is not absence of hardships and problems that builds strong character, but joining up with the available resources which will transcend the difficulties. We need not stoically endure our problems nor try to banish them in our own strength. For God is willing to supply such abundant resources to meet every difficulty, that to refuse Him is but to rob ourselves of needed power. "Call upon me in the day of trouble," says the Lord, "and I will hear and deliver thee."

Let us not pray for easier lives but to be stronger Christians. The resources are available. God adds Himself to our needs and lifts us above our problems.

Guest in the House of God

"WHO SHALL sojourn in thy tent? Who shall dwell on thy holy hill?" This is the question with which the Psalmist begins Psalm 15 concerning the conduct and character required in the worshiper for acceptance with God.

This is a very colorful metaphorical picture. As the tent of meeting, or tabernacle, was so respected and loved by the people of Israel, so too the Psalmist makes Mount Zion or "thy holy hill" the epitome of greatness—the most wonderful place to spend one's life!

It seems that the real question the Psalmist is asking, in twentieth century terms, is this: "Who among us will really live, here on earth and eternally? Who of us will live with a joy and a zest for God-given life, with an appreciation for all of God's creation around us, and for our abundance of blessings?"

He who values persons above things: this is the man who will sojourn in God's tent—the one who will dwell on God's Holy Hill. He "who does not put out his money at interest, and does not take a bribe against the innocent."

Bribery in the Orient has always been one of the greatest corruptions of society. But it is forbidden to Israel (Lev. 25, Deut. 23). The Psalmist is not being legalistic; he is rather commending the absence of greed and exaction on the part of every person toward others with whom he comes in contact.

Let us look for a moment at the Good Samaritan. He does not take out his check book before helping the man in need to see if he perchance has an extra dollar for him. Certainly not! He has seen the man in need—a fellow human being—yes, a brother, created and sustained by the same living God that cares for him, by the same God that watches over you and me. He valued this person above money—above material things.

Our material possessions are given to us for use. We are to use them to advantage—not only to our own advantage, but to the advantage of the Kingdom. If we are to be worthy guests of the great God whom we worship, we must be as the Good Samaritan. Our material blessings are to be used to the glory of God and for the good of all men.

The Psalmist sees, then, that he who values persons above things shall be of a character and conduct acceptable to God. He also sees that to be acceptable to God, *one must value others above self!*

In the parable of the two sons, given by Jesus to the chief priests and elders, we see an example. The man told his first son to go to work in the vineyard for the day. The son answered, "I will not," but later he repented and went. The other son, when asked to go, said, "I go, sir," but went not. The one son honored his father's command. But there must be some emphasis on an inward sincerity as well as an outward integrity (seemingly this son did not have it). We must "speak truth from our hearts," we must desire inwardly to do what is right. We must desire to serve our fellow men. Perhaps we need to read more often from Psalm 51: "Create in me a clean heart, O God, and put a new and right spirit within me."

The Psalmist also sees that in order to hold others in high esteem, he must not only speak truth from his heart, but he must always keep his word: "... who swears to his own hurt and does not change. . . ." In other words, a truly upright man, will keep his word even to his own disadvantage.

How often do we proclaim nonresistance with one breath and in the next breath talk of getting even with someone, or use vile words concerning some brother's actions or words? Let us then, if we would aspire to the ways of God, hold the personality and well-being of others above self. Let us do what is right, speak truth from the heart, and keep our word, and in this way follow more closely the Way of God.

Finally, the Psalmist helps us to see that the one who will really live, under the rule of the Lord God, is the *one who honors and obeys God with his whole heart!* Perhaps he does not say this in just so many words, but this is the actual foundation stone of all that we have drawn from the Psalmist's words thus far. All that the Psalmist says throughout the Psalm flows directly from this: that God is the center of the person's life. Without wholehearted obedience to God, we cannot possibly, of ourselves, value persons above things or value others above self. Rather, these things flow from our obedience to a loving heavenly Father. Is it not said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

There is the story, in the Gospel of Matthew, of the man who built his house upon the rock. This, Jesus said, is the man who has heard my word and also does it. The man who heard Christ's words and did not follow them was said to be like the man who built upon sand. The rain fell, the floods came—and the house fell. The Psalmist ends Psalm 15 by saying: "He who does these things shall never be moved." It is a very expressive and biblical way of summing up the strength and stability of a righteous life.

May we not forget, as we harvest our crops, as we eat our bountiful supply, in whose house we dwell! It is the Lord God who is our Host.

by Ernest Porzelius
pastor of Bethel Church
Fortuna, Missouri

Mennonite Biblical Seminary
and Goshen College Biblical Seminary
are now sharing in the

Associated Mennonite Biblical Seminaries

It was the first of many joint meetings. We had been told to be sure to be present, and we also knew that the presidents and deans of both seminaries would be speaking. But perhaps we were slow to realize the full history-making significance of it.

This meeting of the students and faculties of Goshen College Biblical Seminary and Mennonite Biblical Seminary was the first fruit to be picked from the tree of "The Plan of Association." The seed has been growing for two years, ever since the two schools held a joint summer school session in 1956. It has been nurtured by the prayerful support of our people's hearts and purses and through creative planning by seminary leaders. By September 1958 the plan, which has come to be known as "Associated Mennonite Biblical Seminaries," had a headquarters in Elkhart that was ready to be put into operation.

The fruits that are being picked are many, and here is promise of much more ripening on the tree for the future. These include the combined and strengthened library and faculty resources, joint classes, joint research through the Institute of Mennonite Studies and the Goshen Mennonite Historical Library, and co-operative service to church and community.

"The Associated Mennonite Biblical Seminaries is not a merger of two institutions," said Dr. Paul Mininger, president of the Goshen seminary. "Nor is it the establishment of a federated school. But it is an arrangement whereby two independent institutions can share with one another to strengthen the total cause to which they are both dedicated."

The hope for the future of Associated Mennonite Biblical Seminaries was expressed by C. N. Hostetter Jr. at the dedication service: "I believe that participation in this venture will grow."

The inauguration of a plan . . . and one of its fruits: In the picture at left Dr. Erland Waltner is addressing the combined faculties and student bodies of Goshen College Biblical Seminary and Mennonite Biblical Seminary. Dr. H. S. Bender is shown seated at Dr. Waltner's left. The group shown at right is one of the joint classes. This class is in the Gospel of John and is taught by Dr. Howard Charles of Goshen.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

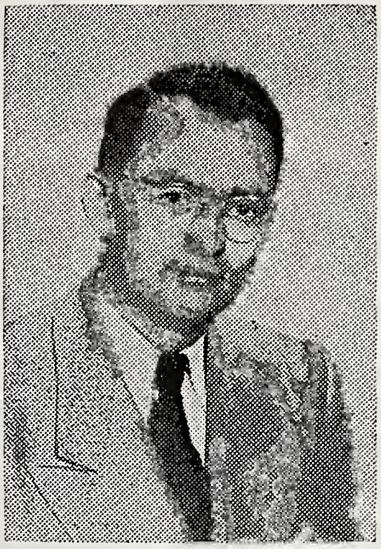
Inauguration of Seminary President

"ONLY about once in every hundred years does it happen that a seminary dedicates a new campus and inaugurates a new president within five weeks," said Andrew Shelly recently.

Erland Waltner, who has been serving as president of Mennonite Biblical Seminary since July 1, 1958, will be inaugurated on Sunday, Oct. 26, at 2:30 p.m. The service will take place in the Church of the Brethren in Elkhart. Dr. Waltner will deliver the inaugural address.

Erland Waltner was born in Hurley, South Dakota, the son of Ben J. and Emma (Miller) Waltner. He graduated from the Marion (South Dakota) High School in 1931; from Bethel College, North Newton, Kansas, in 1935; from Biblical Seminary in New York in 1938 with an S.T.B. degree; from Eastern Baptist Theological Seminary in 1940 with a Th.M. degree; and received a Th.D. degree from the same seminary in 1948. In 1939 he married Mary Winifred Schlosser. They are the parents of four girls: Mary, Irene, Kathy, and Rose. During the summers of 1949 and 1951 Dr. Waltner traveled in Europe in the interest of the MCC Peace Mission.

Brother Waltner takes on the responsibility of the office of president of Mennonite Biblical Seminary with a background of experience of a pastor and teacher. He has served the Second Mennonite Church of Philadelphia and the Bethel Mennonite Church of Mountain Lake, Minnesota. In 1949 he became an instructor of Bible at Bethel College and continued until 1957. At the time of leaving he had been serving as Chairman of the Division of Bible and Christian Education at the college.



In the area of Conference activities Dr. Waltner has served as a member and vice-chairman of the Board of Education and Publication; as chairman of the Committee of Education in Church, Home, and Community; as advisor of the Young People's Union; and as a member of the board of trustees of Mennonite Biblical Seminary from 1945-1956. At the triennial conference held in Winnipeg in 1956, Brother Waltner was elected president of the General Conference Mennonite Church. He is now serving as vice-president of the presidium representing the Mennonites of North America in the World Mennonite Conference.

In regard to his new responsibility of seminary president, Dr. Waltner said: "Mennonite Biblical Seminary is a marvelous work of the grace of God, a glorious opportunity for Christian training and witnessing, and a gripping challenge to creative co-operation in the work of God's kingdom. In the context of the Associated Mennonite Biblical Seminaries program, it enters a new era of its history with almost unlimited possibilities of service to the larger Mennonite brotherhood as well as to the church at large and the world in desperate need. This calls for complete and unreserved dedication on the part of all who are called into its service."

Inter-Mennonite Seminary Needs

The need for trained servants of Christ is urgent all over the world. This need is especially evident in evangelical protestantism in South America. This fact in 1955 called into being Seminario Biblico Menonita in Montevideo, Uruguay. This is another inter-Mennonite enterprise which has been doing increasingly significant and effective work since its establishment.

As the growing challenge of this institution developed, it was decided to move the seminary from Montevideo, Uruguay, to Buenos Aires, Argentina. It is estimated that this relocation will involve a cost of about $105,000.

Inasmuch as the groups sponsoring Mennonite Biblical Seminary and Goshen College Biblical Seminary are involved in this South American training school for ministers, the offering given at the dedication service of Associated Mennonite Biblical Seminaries was designated for Seminario Biblico Menonita.

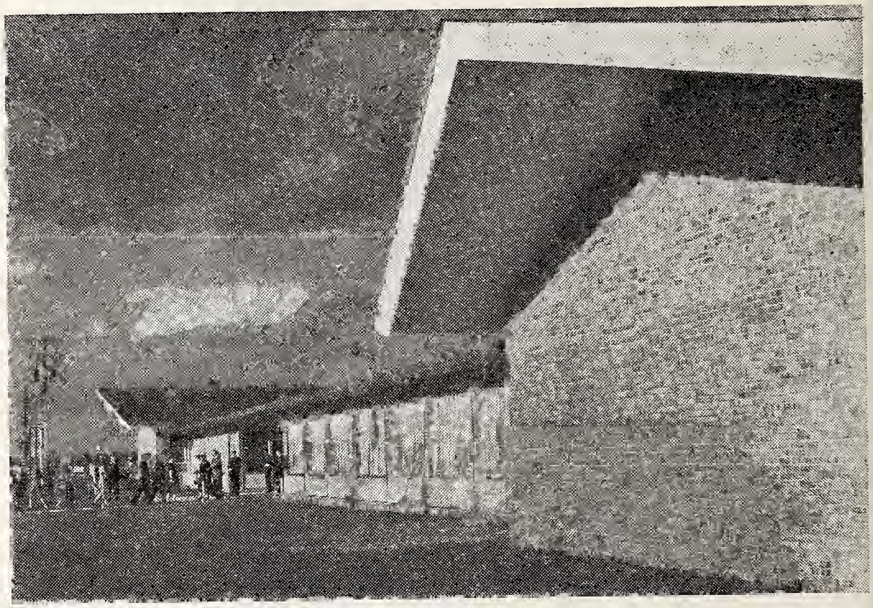
Because 1958 is the year in which all the buildings of the Associated Mennonite Biblical Seminaries were erected, this is naturally the year of greatest need. Thus far the Seminary has paid a total of $598,000 for all building and development costs, of which $210,000 has been borrowed. Approximately $102,000 remains to be paid for completion of the project, including further land payments, sewer, buildings, furnishings, minimum road and landscaping cost. It is good stewardship to give now.

Service of Dedication

THE venture of Mennonite Biblical Seminary to establish itself in the new location of Elkhart, Ind., is a daring attempt to take seriously one of the greatest needs of our time—Christian workers for the church and the world. September 28 was a special day of rejoicing that this venture, now a reality, is also dedicated to the kingdom of God.

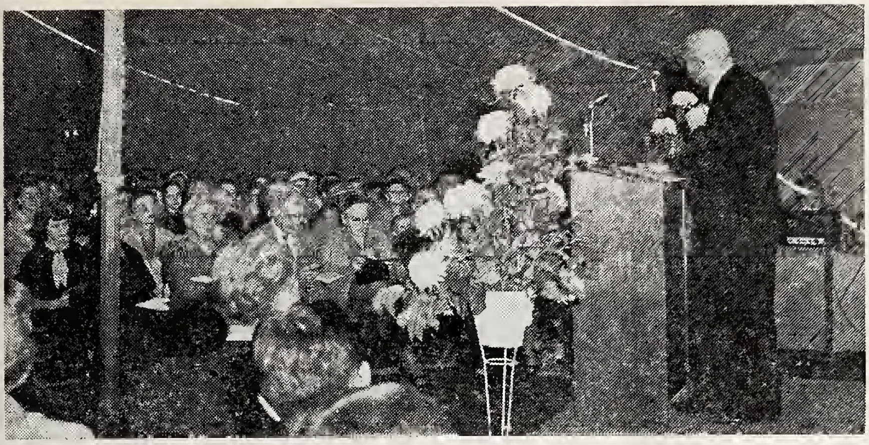
Walter N. Roberts, dedication speaker from Dayton, Ohio, spoke on the goals of religious education. "The seminary is a worshiping community," he said. "It has the re-

The tent erected for the dedication service on September 28.

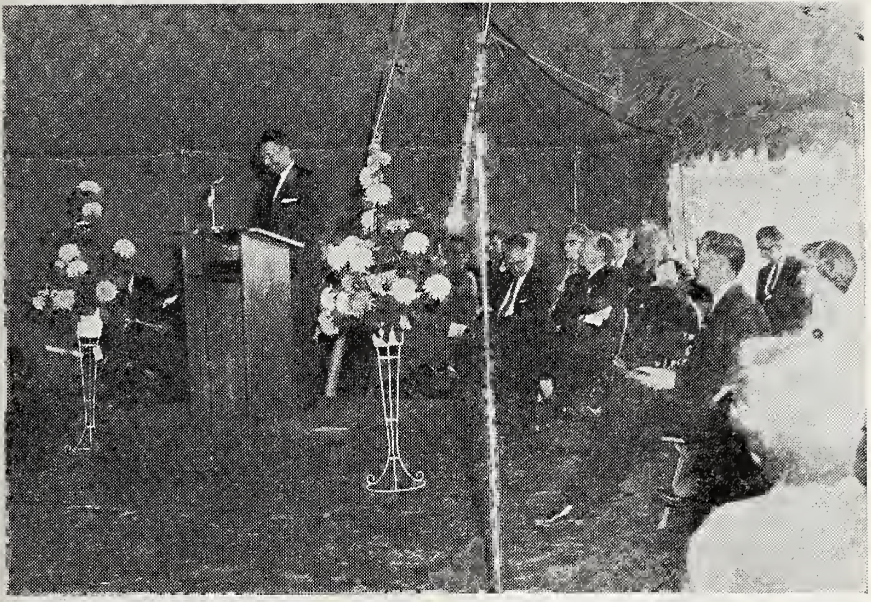


View of the administration building, looking northeast.

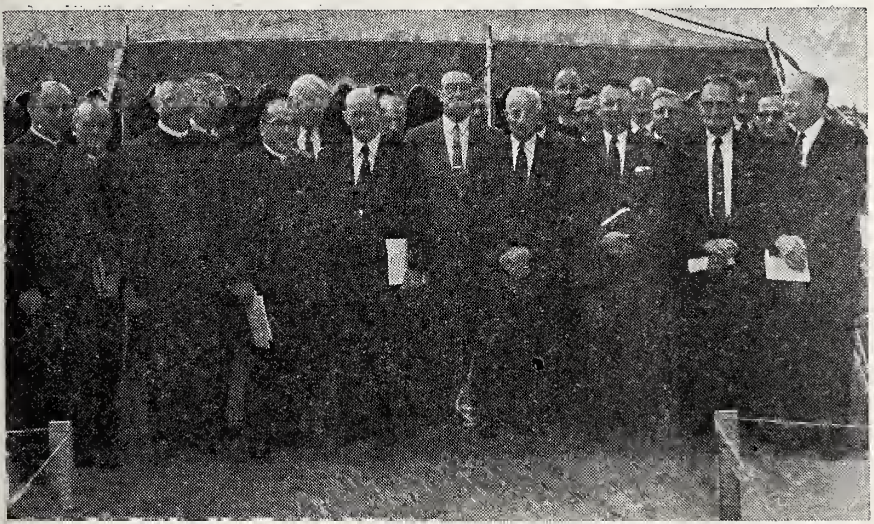
View of the administration building, looking northwest, with the dedication tent in the background. The tent held about 750 during the dedication services. Classes are now being held in the new building, with Goshen seminary students commuting to Elkhart two days a week.



Walter N. Roberts addressing the dedication assembly.



Erland Waltner introducing special guests present at the dedication service.



Participants in the dedication service. Front row, left to right: Nelson Kauffman, Paul Mininger, C. N. Hostetter Jr., Walter N. Roberts, A. S. Rosenberger, J. N. Smucker, Erland Waltner, Harvey H. Brooks, and Amos E. Kreider. In the back row are special guests and representatives.

sponsibility of training the future spokesmen of the church, the organism of which the Holy Spirit is the life. A Christian spokesman must know the gospel and preach the gospel. The purpose of any school is to develop a love for learning. The purpose of a theological school is to increase among men a love for God." Roberts is president of United Theological Seminary in Dayton and a past president of the American Association of Theological Schools.

Special presentations for the dedication were given by Dr. Paul Mininger, president of Goshen College Biblical Seminary, and by Dr. C. N. Hostetter Jr., president of Messiah College in Grantham, Pennsylvania, and chairman of the Mennonite Central Committee. Dr. Hostetter spoke of his conviction that there would be a growing desire for co-operation between Mennonites as a whole.

Dr. Erland Waltner explained the four year financial program in which Mennonite Biblical Seminary is operating. He said that because of the faithful giving of friends of the seminary, this financial program is thus far "on schedule." However, Mennonite Biblical Seminary is facing the large responsibility of raising $150,000 before the end of the year to maintain the schedule of payments.

A high point of the dedication service was the taking of an offering which had been designated to go toward the relocation of Seminario Biblico Menonita from Montivedio, Uruguay, to Buenos Aires, Argentina. The $650 received will go to this inter-Mennonite school which faces the very great challenge of supplying ministers and missionaries for South America.

Two numbers of special music for the dedication service were given by the seminary choir and the Associated Mennonite Biblical Seminaries men's chorus. Professor Marvin J. Dirks directed both of these groups.

The Elkhart Ministerial Association was represented by its president, Pastor Harvey H. Brooks, who pronounced the benediction.

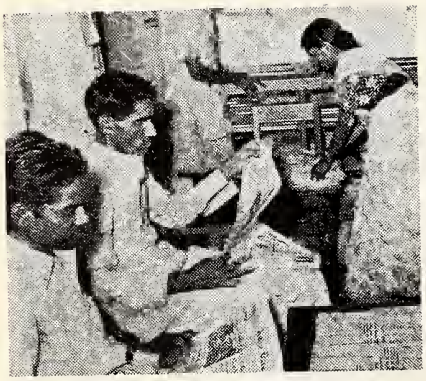
May the spirit of this dedication service continue, as expressed by A. S. Rosenberger in his opening remarks, ". . . . that in all things Christ may have the pre-eminence."

One form of mission outreach and witness is

Reading Rooms in India

AROUND the tables of a quiet Mennonite Christian reading room in Korba, India, sit both poor nonskilled day laborers and highly trained university graduates with advanced degrees in engineering, chemistry, and physics. All have been drawn to Korba by the same thing: the coal fields and new industries; and all have come to the mission-sponsored reading room for the same purpose: to read.

Korba Reading Room



Basna Reading Room

Clerk David Shadrack displays Bible translations in Basna Reading Room.

Some of the readers are Christian; others are not. The reading room strives to serve both, nurturing the faith of the Christians and presenting Christ through literature to those who have never heard of Him. In the reading room is available not only a range of good religious and secular books but religious and secular periodicals as well. Printed in India, the periodicals keep their readers up to date on current events, trends, and issues both in India and in other parts of the world.

Language is often a problem. As readers come from different areas of the country, not all of them are able to use Hindi (the language of province Madhya Pradesh, in which Korba is located). As a result books need to be provided in a number of languages.

Alongside with the effort to provide good reading, information, and an avenue of Christian outreach, there is an audio-visual program using films and filmstrips. These materials help to give insight into what the Indian government is trying to accomplish in India, to interpret and foster appreciation of Western philosophies and ideas, and to present Christianity in an audio-visual medium.

Another service is a literacy program, as a number of the day laborers who come to work in Korba's coal fields cannot read or write. Here also is an avenue for Christian witness.

Supervising the entire program is Musa P. Nand, originally of Champa, and a graduate of Yeotmal Biblical Seminary. The reading room program which he directs has been so successful in its short existence (it began in 1957) that it outgrew its first rented quarters and is now outgrowing its present larger quarters, also rented. Both Christians and non-Christians would like to see the reading room established in its own building, providing adequate quarters not only for the reading room but also for an assembly hall and recreational center. This is an unusual opportunity for our Mennonite mission to reach all kinds of people from all parts of India.

The Basna Reading Room, begun some years before, reaches many in the same ways, though it serves a different group of people. Basna is located on National Highway 6, stretching from Bombay to Calcutta. Traffic is heavy and truck drivers often stop at Basna for rest and refreshment. Those who pause at the Reading Room may receive through it their first contact with Christianity. Other readers are from the surrounding community.

Here in the Basna Reading Room, readers can help themselves to a good supply of religious and secular books—good fictional works and biographies are always welcome—and periodicals. The material is chiefly in Urdu and Hindi, with some material in Oriya.

An additional feature of the Reading Room is its lending library. People in the area can check out books for a two week period upon payment of a membership fee. Besides this, the Reading Room also carries a supply of articles for sale: religious plaques, pictures, and calendars; notebooks and pencils, etc.

Located in its own building on mission property, the Basna Reading Room has a full time caretaker who lives in private quarters on the grounds. Missionary Lubin Jantzen, who lives at Jagdeeshpur, five miles away, is in charge of the program; however a capable Indian staff purchases supplies, orders books, and supervises the Reading Room and the lending library. Personnel of both the Basna and Korba Reading Rooms see their work as including Christian witness, library service, and education for citizenship in a fast changing country.

There are possibilities of serving more people in similar reading rooms. One such opportunity is in Saraipali, where missionaries Edward and Ramoth Burkhalter serve. You can support this witness and service through Christian literature by your contributions to the Board of Missions.

A Student's Prayer

by Phyllis Bixler,

Bluffton College

God,
Thank you for that most impressionable of tools—my mind.
May I appreciate it for the precision instrument it is.

May I never let it become rusty from unuse or twisted by misuse.
But may I sharpen it on the grindstone of learning.

Knowing I cannot exhaust the potential of my utensil, may I continue—
Not scornful of those with tools poorer nor jealous of those with instruments finer.

Help me to fashion an implement useful to me
And worthy of Thy approval.

Thank you for the fellowship of other students. . . .
May I realize the value of their friendship.

May I be honest with myself and my friends.
Knowing that others look beyond my faults, may I strive to see good in others.

Give me the courage to mind my own business
Yet let me not become insensitive to the needs and desires of others.

Help me to be a building influence on campus,
And a witness of Thy love.

Thank you for the opportunity and responsibility of school.
May I recognize and fulfill each.

May I take every opportunity to sharpen my mind.
May I assume the responsibility to handle my talents wisely.

May I take every opportunity to learn from others.
May I assume the responsibility to give as well as take.

Finally, let me not become so engrossed in this learning experience
That I lose sight of that larger purpose for which I am training—
The opportunity and responsibility of Thy service. Amen.

Three students at Mennonite Biblical Seminary in Elkhart answer the question

Why Seminary?

THE decision to do *anything* has back of it many motives. One of my reasons for coming to seminary was that it fulfilled an ambition that had been in the back of my mind for a long time. Slides and records of seminary activities which I saw and heard at the triennial sessions of the General Conference thrilled me.

However, coming to seminary was not seriously considered until the fall of my senior year at Bethel College, when one day in the library one of my classmates suggested to me the then newly started program of Women in Church Vocations. As the plan of WCV unfolded, I began to realize that this would combine my interest in Christian service with that earlier ambition.

When I began to think and pray more seriously about this, I sensed that while I and others had been praying about my future, God had been directing my interest, the work of the church in developing WCV, and the interest of a friend. Now these three were meeting.

The WCV program recommends only one year at seminary. Why, then, a second? Education not only answers but also raises many questins. For me one year of seminary raised more than it answered. I felt that quitting after one year would leave a part of my life unfinished.

My three reasons for attending seminary are, then: a personal ambition, WCV and an interest in Christian service, and God's will. Attending seminary has suggested other reasons: the strong fellowship on campus, and the continuing fellowship after leaving school because of this common seminary experience.

—Virginia Claassen
Second year student from
Whitewater, Kansas

THE other day I was astonished to find myself at the Mennonite Biblical Seminary studying in preparation for the ministry. I was astonished because I never expected to devote my full time to God. My position was "let the other person be a minister—the world needs engineers and that's what I will be." And I was!—until the Lord opened my eyes to the need for full time Christian workers.

Now I find myself preparing to be that "other person." And the Lord is showing me the joy of serving God instead of mammon.

—Jay M. Shelly
First year student from
Allentown, Pennsylvania

WHEN one thinks about the various reasons for acquiring a further education in seminary, there are many thoughts that immediately come to mind. These may be personal, social, and spiritual. In my own experience it has been the spiritual elements which have led me to choose to attend seminary.

In Paul's second letter to Timothy, we read, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (RSV). I couldn't conscientiously say I had done my best until I had taken advantage of the opportunity to devote myself to preparation as a workman.

The Word of God lies in the hands of professing Christians. As a Christian church we cannot deny the responsibility which we have to give the Word of God to a world which needs it.

If we are to relate this gospel to the needy world, we must not only understand the gospel, but we must also understand the world that needs it. It is one thing to understand the Scriptures, but it is still another thing to see this gospel from the perspective of people on the street, on the farm, in the factory, and in any other walk of life. Unless we can make the gospel real to each person we must say that we are not doing our best as workmen for God.

It has been this conviction which led me to attend seminary. I could possibly have made positive contributions in the Kingdom of God without this training. But would they have been great enough to meet the responsibility which is mine as a spokesman for the Christian church?

I feel that doing justice to myself and the vocation to which I am called must involve further training in seminary, a diligent study of the Scriptures, an understanding of the world which needs this gospel, and methods of communicating this gospel to the world. Most of all, it must also involve a presentation of ourselves to God as workmen who need not be ashamed. If we can give ourselves to Him and all that He asks, there will be no reason to be ashamed when we come face to face with the Almighty.

—Marvin Zehr
First year student from
Gridley, Illinois

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

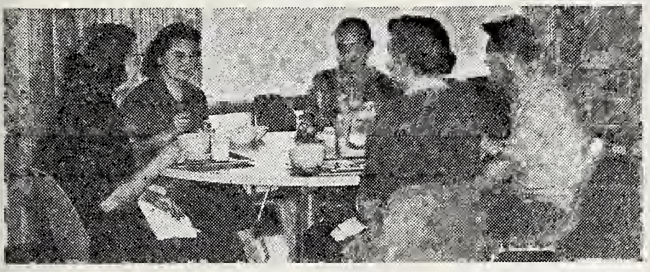
Dear folks:

A letter from a Mennonite Biblical Seminary first-year student

Photos by S. Floyd Pannabecker

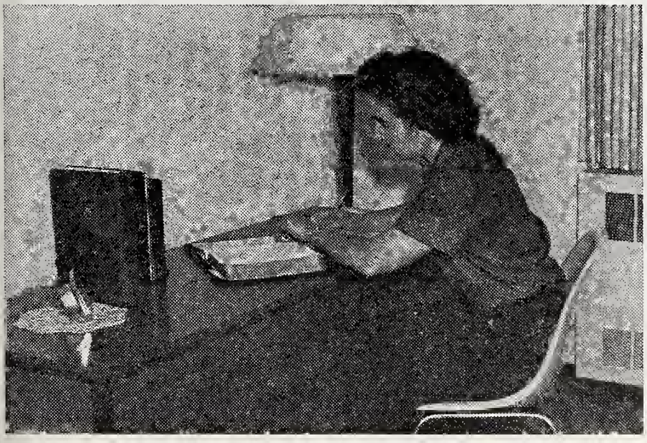
Hedy Sawadsky

Hope these pictures make up for my not writing for a while. This is Old Testament class with Prof. Jacob Enz standing at the left.



Dinner surely tastes good after a busy morning. Remember I told you we had a student from Germany this year? He's seated at the right.

And then there's washing dishes. We take turns running the dishwasher for the supper dishes. One corner of the dining hall is neat for discussions or just gabfests.



We can always study! This was taken inside my room. (We had just gotten our desks that week.) Between assignments and practical work we have lots to do.

Recently we had the first meeting of the Women's Fellowship. Mrs. Erland Waltner has just poured me some tea. Behind her is Mrs. Bertha Harder, teacher.

our schools

BETHEL HOMECOMING

Walter W. (Sprig) Graber is being featured as the homecoming speaker at the Bethel College Homecoming Banquet, Sat., Nov. 1, at 6:30 p.m. Graber is a graduate of Bethel in the class of 1929. A well-known dairy farmer of Pretty Prairie, he has done extensive traveling in his present capacity as executive officer of the Kansas Wheat Commission. This past summer he promoted hard winter wheat in London and Brussels.

Other features of the homecoming will be a coffee hour in the new ladies' residence hall at 10:00 a.m., a parade at 1:00 p.m., the game with College of Emporia at 2:00 p.m., and the play *Quality Street* at 8:00 p.m.

CHAPEL SPEAKERS

Palmer Becker, who is leaving for a three-year period of Christian service on Formosa, was guest speaker at a Freeman Junior College chapel recently. Avery Zook of the faculty spoke on Wednesday. On Tuesday and Thursday two students shared summer experiences. Virginia Ortman attended the National High School Institute in Speech at Northwestern University, where she was enrolled in the dramatics department. Arlys Hofer told of her work with emotionally disturbed children at Governor Bacon Health Center, Delaware City, Delaware.

The academy play given Oct. 16 and 17 was a musical dramatization of the life of Stephen Foster, the famous composer of American folk music.

GIFT OF HOME

President Erland Waltner, Mennonite Biblical Seminary, and President D. C. Wedel, Bethel College, recently announced the receipt of the C. E. Krehbiel home in North Newton, Kansas, as a gift to the two institutions. The house has been given by Pastor Olin Krehbiel and his sister, Mrs. Harry W. Huffman.

Mennonite Biblical Seminary and Bethel College will benefit equally in this gift. Bethel College is to receive the house and property, which is to be used to house staff members or those preparing for full-time Christian service. The seminary has received a cash settlement representing half the value of the gift.

RECENT VISITORS

Recent chapel visitors at Mennonite Biblical Seminary in Montevideo, Uruguay, were Ursula Thiessen, a Uruguayan Mennonite working with a Baptist group in the interior of Uruguay; J. W. Fretz, North Newton, Kan., enroute to Asuncion with a special assignment under the Guggenheim Foundation; Pastor Cecilio Arrastia, a Cuban evangelist well known and appreciated in Latin America; and Bishop Barbieri of the Methodist church for this area. Bishop Barbieri is one of the six presidents of the World Council of Churches.

DORMITORY WING DEDICATED

The dedication of the new wing of Ropp Hall took place on Sunday, Oct. 10. Tours were conducted for those interested in seeing the dormitory, dining hall, and kitchen, both before the dedication ceremony, beginning at 2:00 p.m., and immediately after the ceremony until 4:30 p.m.

GIRLS' QUARTET

Nancy Wismer, Hilltown, Pennsylvania, chairman of the Bluffton College Gospel Team, announced that a girls' quartet has been selected for this year. Members are Miriam Mitchell, first soprano; Jeanette Sprunger, second soprano; Judith Hilty, first alto; Sarah Kratz, second alto. The quartet usually takes a tour during the Christmas vacation and sings at various other deputation events.

MCC WORKER SPEAKS

Dr. John Stutzman, a 1950 graduate of Bluffton College, spoke at a special meeting on Thursday evening, Oct. 9, to which all students were invited. Dr. Stutzman, who is on furlough from his work with the Mennonite Central Committee at Newfoundland, related his experiences during the past year and illustrated his talk with colored slides. Friday morning he addressed the entire student body and faculty members during chapel. Dr. Stutzman intends to return to his work in Newfoundland to complete his term of 1-W service.

MISSIONARY STUDENTS ATTENDING SEMINARY

Eight people at Mennonite Biblical Seminary this year are missionaries or missionary candidates. Three are full-time students, three part-time, and one special. From left to right they are Herman and Mary Alice Walde, Kindersley, Sask. (not yet assigned); Sarah Dyck, Chilliwack, B. C., missionary to Belgian Congo; Peter and Lydia Kehler, Abbotsford, B. C., missionary candidates to Formosa; Martha Giesbrecht, Waldheim, Sask., missionary on furlough from Japan; Elizabeth and Bruno Epp, Clearbrook, B. C., return missionaries from Paraguay.

MCC news and notes

EAST-WEST BRIDGES

ARKON—During the past several weeks Akron played host to a number of guests who have recently visited Russia and her satellite countries. A few days ago MCC Peace Section sponsored the visit of Hildegard Goss-Mayr, Ph.D., Travelling Secretary of the International Fellowship of Reconciliation (IFOR). Dr. Goss-Mayr has visited Russia, as well as Hungary, Poland, and numerous other countries, in connection with her work. Her talk, "Building Bridges Between East and West," was not only very interesting but vitally challenging to all of us who hold the peace position.

Dr. Mayr, who directs the IFOR centre in Vienna, shared a special concern with us when she said: "In the summer of 1959 the World Youth Festival will come to Vienna and 15,000 young people, mainly of Communist persuasion, will be in our city. They will see Western life, Western culture, and Western Christian faith. It will be a great opportunity to give a testimony of the Christian peace message, which is so much needed in our times. It will be our task to discover the ideals and ethical values that lie in the hearts of many of these young people; it will be our responsibility to touch them with the warm friendship that springs from true Christian love."

RETURNING WORKER REPORTS

JORDAN—"Now, more than ever we need to show Arab refugees that we have some people in America who really care for them. We can be a bigger witness in trouble than ever before," says Robert Lapham, MCC worker from Jordan. Mr. and Mrs. Robert Lapham (Wyandotte, Mich.) and their two children are home on a brief furlough before returning to Jordan for a second relief assignment in November.

"Tension? — yes, there is constant fear of riots, which may be directed against the very hand that feeds them," said Mr. Lapham. "The government in Jordan is a democracy in name only, so the average Arab's way to get recognition is by demonstrating and rioting. The refugee blames the existence of Israel and his own miserable lot on the West, so his first impulse, when incensed, is to attack institutions and foreign organizations. No one knows how long the present government will last, or if the change will come in a peaceful manner. And yet, now is the time that we need to serve."

EXPERIENCES IN NEPAL

NEPAL—Paxman Ken Stichter (Breman, Ind.) serving at Katmandu, the capital city of Nepal, in one of the stations of the United Missions to Nepal, has some interesting comments to make on his experiences: "We have had a regular cholera epidemic this summer, so all of us had to do our share in helping. Now that the epidemic is over, the people gathered in the Katmandu Bazaar to worship the god of cholera.

"I finished a room for one of the doctors to live in. When I started it was a bare room with no windows, dirt floor, and mud walls and no ceiling. When I finished it was a nice yellow room with four windows, brown ceiling, and electricity, all for $30. I also finished installing six sinks on two wards, complete with running water. The sinks look very nice and everyone is pleased with them, but most of the time there is no running water. The new drug room we've just finished building was so damp that all the boxes, bottle lables, and some of the pills started getting moldy, so I put five lights around the shelves and a fan into the room.

"The other day I visited the home of a Nepalese and saw every room in the house. The first floor had a cow and buffalo, the second floor was for sleeping and grain storage, and the third floor was used for storing grass and leaves. The cooking was done on the first floor beside the cow stall."

PERSONNEL

On Oct. 3 John H. Purves left Akron to take up the duties of Admissions Counselor at Bluffton College, Bluffton, Ohio. He spent almost four years in MCC service, first in MMHS (Mennonite Mental Health Service) in its hospital development program, then in Information Service at Akron as head of the department.

Willard E. Roth from Des Moines, Iowa, will suceed Mr. Purves as Secretary of Information Service in January, 1959. Mr. Roth is pastor of a small city mission in Des Moines.

mutual aid placement

PERSONNEL WANTED

Store Manager — A position open for a young man interested in store management, willing to start at the bottom. Housing would be provided for a single man or for a couple. Good opportunity to assist in the church and with young people. Contact: Mutual Aid 722 Main, Newton, Kan. (No. P-250)

Housekeeper-Aide — Conscientious person wanted to assist in the care of elderly patient and assist in housework in modern country home in Minnesota. Contact: Mutual Aid, 722 Main, Newton, Kan. (No. P 251)

FOR SALE

Business Opportunity — Several lots in one tract with two dwellings, one of which is new, and a store building in usable condition. A good location for filling station, cafe or motel. Location in center of town on a good highway. Need a Christian young couple to assist in the church and community. Contact: Mutual Aid 722 Main, Newton, Kan. (No. P-252)

jottings

NEW MEN'S FELLOWSHIP

First Church, Upland, Calif.: Our S. S. has had its reorganization program, annual picnic, and promotion and awards program. We also plan a S. S. drive for relief clothing. A Men's Fellowship has been formed under the leadership of the church trustees, to enable men further to serve the church. The first project is a church ground clean-up day and repair on the church building. Missionaries visiting us were Elizabeth Foth from New York slums; Arthur Keiser, Colombia, S. A. Supplying the pulpit were D. D. Eitzen, professor at Southern California School of Theology and a member of our congregation, and Jack Melhorn, associate professor at Laverne, Calif., a college of the Church of the Brethren. Four of our young people are attending Bethel College.—Metta Niswander, corr.

MISSION SPEAKERS

Emmaus Church, Whitewater, Kan.: The eve of July 18 was a farewell for Dora Regier, who went back to Ecuador for her third term. July 20 Andrew Shelly spoke in our church on "The Grace of God." In the evening he showed slides of the Seminary and told of its needs.

July 27 Alfred Wiebe, retired missionary from the Okla. mission field, told of experiences. The Wiebes spent several weeks visiting relatives in this community. Pastor Amstutz attended the Evangelism Conference. During his absence W. C. Voth spoke Aug. 3, Bernard Thiessen Aug. 10, H. J. Dyck Aug. 17, and Virgil Dirks Aug. 24. Aug. 3-6 was our C. E. Missionary Conference. The W. C. Voths spoke. Mrs. Voth spoke on "Youth's Opportunities" at our C.E. picnic Aug. 3. Mon. eve Bro. Voth told about the church in China; Tues. the church in Taiwan; and Wed. eve "Our Mutual Fellowship in Christ and in the Church." At the Adult C. E. Sept. 7, the Junior C. E. gave the program. They had school classes—reading, arithmetic, geography, spelling, English—with the Bible as the textbook. Sept. 24 was our first Bible study this fall. We are studying the booklet *Therefore Go.*

STATION WAGON PROJECT

First Church, Halstead, Kan.: May 1 the Men's Brotherhood had charge of morning services while Pastor R. R. Goering officiated at the children's consecration service and delivered the message at the First Church, Pretty Prairie, Kan. May 11 a consecration service for eight children was held. May 12, at our Mother-Daughter Banquet, Mrs. Bernard Thiessen, missionary to Japan, spoke and showed slides of their work. Pentecost day, eight young people were baptized, thus becoming members of our church. DVBS enrollment was 63. The children gave their program at the annual S. S. picnic, held at Harvey Co. Park on June 1. Christmas bundles were dedicated, at which service the children took part. Several men went to help with the clean-up work at El Dorado, Kan., after a cyclone struck the town and community. Several Halstead churches, including the Methodist, Mennonite and Presbyterian churches, held union services during July and Aug. The Youth Fellowship had charge of the concession stand at the Old Settlers' Picnic, an annual town affair. The Youth Fellowship also contributed a day's work for the development of Camp Mennoscah, spending an evening of worship and the night in the camp. A special mission project for the year is a station wagon for Jagdeeshpur, India. Our church is contributing $4,000. Dr. and Mrs. Joe Duerksen are stationed there.

INDIA WORK PRESENTED

Bethany Church, Kingman, Kan.: Aug. 31 the election of Sunday school officers was held. Ralph Albrecht was re-elected supt. for the coming year. Sept. 4 the first fall meeting of our Mission Society was held in the church basement. New and used clothing was packed and sent. Friends and relatives were glad to have Henry Kaufman back in our midst after having been confined to Moundridge Hospital with a heart attack. Aug. 31 our annual children's missionary program was held in the evening, a program to which we always look forward. Sept. 27 was our annual all-day Harvest and Mission Festival. Pastor and Mrs. Harold Ratzlaff from India were guest speakers. Pictures of the work were shown in the evening service, and special music was furnished by our choir under the direction of Allen Voran.—Mrs. M. S. Kaufman, corr.

EVANGELIST SPEAKS

Butterfield Church, Butterfield, Minn.: We are grateful to God for the return of our senior member, Rudolph Linscheid, who underwent surgery in August. Norma Faust, missionary to Peru under the Wycliffe Translators, addressed the Ladies' Mission Society on Thursday, Sept. 4, in the afternoon. The following evening the Mary-Martha Circle sponsored a farewell dinner at Fairmont in honor of the Art Lloyd family, who have since left for Germany. Speaking on John 21, evangelist George Brunk interpreted love as to degree on Sun. morning, Sept. 21. On the subsequent Sun. morning, twenty-eight children gave a fine S. S. program, after which many were promoted, having received their promotion cards. During the church service David Roy, infant son of Mr. and Mrs. Lelmar Linscheid, was dedicated to the Lord.—Willis Linscheid.

FAREWELL PICNIC

Onecho Church, Colfax, Wash.: A farewell picnic was held at Colfax Park Sept. 7 for Mr. and Mrs. Wayne Aeschliman, who have gone to Los Angeles, Calif., for training in aeronautic mechanics as missionary candidates with Wycliffe Translators. He is a brother to Don Aeschliman, who, with his family, is a missionary in Johannesburg, South Africa. The Don Aeschlimans recently welcomed a baby girl into their family. Kenneth Nichols filled the pulpit Aug. 7, when Pastor P. D. Unruh assisted with the installation service of Rudolph Toews in the Newport, Wash. church. Pastor Unruh was a former pastor at Newport. Recent speakers at Sun. morning services were Dennis Hagen, Spokane; and Eldon Unruh and Melvin Unruh, sons of P. D. Unruh. Eldon is pastoring the First Presbyterian Church in Auburn, Wash., and Melvin is attending San Anselmo Seminary, Calif. Mrs. Clyde (Jessie) Stevick passed away Sept. 24 at the age of 71. Six children were dedicated recently at the child dedication services.—Mrs. Alvin Ribin, corr.

EXCHANGE PROGRAM

Bethel Church, Winton, Calif.: We welcome Mr. and Mrs. Edward Unruh of Minn., who have come to make their home near Winton. On Aug. 15 Alvin Zacharias passed away at their home, having been ill for some time. On Aug. 26 Marin Hepper and Alma Drier of Newton, Kan., exchanged their marriage vows. Sept. 21 Fresno Church presented us with an exchange C. E. program. A social hour was enjoyed after the program. On Oct. 5 Mr. and Mrs. William Schroeder celebrated their sixtieth wedding anniversary with a program and reception at the church. —Mrs. H. E. Nachtigal, corr.

SPECIAL SPEAKERS

Johannestal Church, Hillsboro, Kan.: Fremont Regier spoke and showed slides of experiences in Congo, Africa, to the young people from churches of the Hillsboro area June 29. Willard Claassen brought us the morning message July 6. Mr. and Mrs. Albert Franz celebrated their 25th wedding anniversary July 13 in the church basement. A farewell supper, planned by the Y. M. M. and Youth Fellowship, was held Aug. 12 in the City Park for Mr. and Mrs. Wesley Bartel and family, who moved to Newton, and for Mr. and Mrs. Willis Schmidt and Gail, who moved to Phoenix, Ariz. The Mennonite Men held their annual father-son meeting at Memorial Park the evening of Aug. 19. Esko Loewen spoke to the group on "Underprivileged Children." For our pulpit exchange in Aug. Abe Peters brought us the morning message. The wedding of Lois Unruh and Richard Reimer took place Sept. 10 at the Bethel College Church. Jonathan Bartel returned M. B. missionary from Japan, spoke of his experiences Sept 7. In the evening the Youth Fellowship had an outing at Spring Lake with Linda Friesen telling abou her experiences in summer service at the Rosthern, Sask., Youth Farm

HOST TO CONVENTION

Glendale Church, Lynden, Wash. New members coming into ou church recently are Mr. and Mrs John Schmidt, Betty and Stanley Schmidt, Mr. and Mrs. Irwi Koehn, Mr. and Mrs. Lenfer Goertz, Delia Schmidt, Shirley Loe wen, and Agnes Fast; the latter three by baptism. We were privileged to be host to the Washington State S.S. and C.E. convention on Sept. 20-21. Missionaries Mr. and Mrs. Roy Smith and sons Stephen and Phillip have returned from a term in India and will spend some time with her parents, the Jake Hieberts. Recent speakers were Andrew Shelly, Peter J. Froese, Elizabeth Foth, and W. C. Voth.—Mrs. Frank E. Fast, corr.

MISSIONARIES ON FURLOUGH

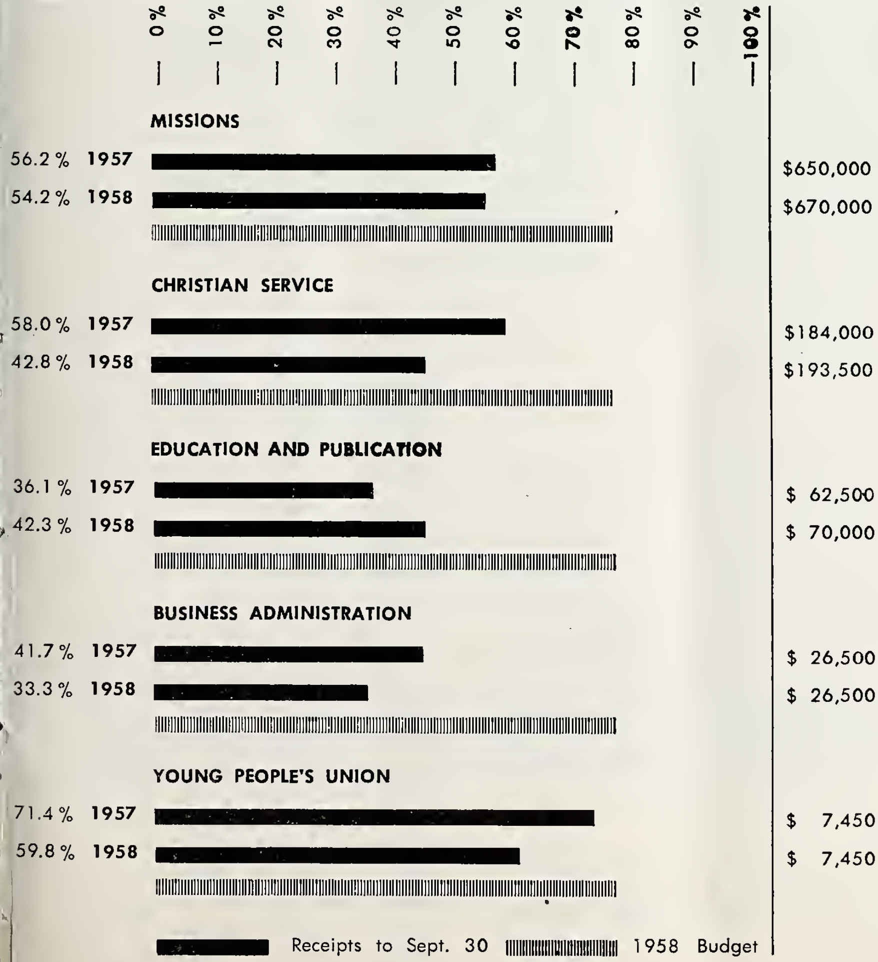
Carlock Church, Carlock, Ill.: Dr. and Mrs. Merle Schwartz and family have returned from the Congo for a year's furlough, and are living at 406 N. School St., Normal, Ill. A vesper service dedicated to them was given Aug. 17. The offering received was given to purchase equipment for the hospital in Africa. Dr. and Mrs. Schwartz are both employed at the Mennonite Hospital in Bloomington. Dr. John Stutzman, who has been working the past year at the Grenfell Mission Hospital at St. Anthony, Newfoundland, is home for a month's vacation. MCC has requested that he contact students at Bluffton, Goshen, and Kansas colleges. Dr. Stutzman spoke and showed pictures of his work at our church Sun. eve, Oct. 12. Sept. 28 was promotion and Rally Day for our S.S. also the installation of S.S. officers. Communion services were observed Oct. 5. Oct. 19 was Laymen's Sunday.—Corr.

ROTH SPEAKS AT MEETINGS

Buhler Church, Buhler, Kan.: Holy baptism was performed on Eldo Ediger and John Pankratz Sept. 21. Their wives were united with the church by re-affirmation of faith. Roy D. Roth, president of Hesston College, was the speaker for our union meetings. His main theme was "Teach me, O Lord, Thy Way of Truth." Twenty-six of our younger people have left for institutions of higher learning.—Corr.

conference stewardship

September 30, 1957 as compared to September 30, 1958



(CONFERENCE NOTES continued from the back page)

a young person's life and ambitions. This film is being produced in Japan by William Zehr with the assistance of missionaries Paul Boschman and Verney Unruh. They are presently working on a documentary film depicting the missions program in Japan.

TAIWAN: Hugh D. Sprunger missionary in Taiwan, reports that August 24 was a red-letter day in Taipei. This was the first time services were held in the new building. Crowds attended both morning and evening. The week's evangelistic services were conducted with Christians in mind in the afternoons and nonchristians in the evenings.

NEW YOUTH QUARTERLY

Youth Bible Study Guide is a new Sunday school quarterly published by Mennonite Publication Office, Newton, Kan., beginning the fourth quarter of 1958. In a recent format, pocket size, this quarterly is written specifically for young people and not merely adapted for young people. Edited by Willard Claassen, the fourth quarter 1958 was written by Floyd G. Bartel. Writer for the first quarter 1959 is Elmer Neufeld.

GOSPEL BUS VS

Working in a Philadelphia community in which the population is rapidly changing to Negro, the Erwin Grabers of Crawfordsville, Iowa, are challenged by the needs and opportunities such a situation presents. One of the projects undertaken by Voluntary Service workers is the gospel bus project: a bus gathers the children of the neighborhood, and workers share a period of singing and telling Bible stories. Pray for the working of the Holy Spirit in the lives of those who hear the gospel through this undertaking of the Board of Christian Service.

LEPROSY BUNDLES

Many will be glad for an opportunity of service to people suffering from Hansen's Disease (leprosy). Those who are concerned but cannot personally care for the sick in other countries may send bundles for leprosy patients to MCC. Pamphlets giving the requirements for such bundles and telling about areas of need may be obtained from the Board of Christian Service, 722 Main, Newton, Kansas.

conference notes

ARRIVAL IN CUAUHTEMOC

Nurse Esther Unruh of Galva, Kan., and member of the Emmanuel Mennonite Church, recently arrived at Cuauhtemoc, Mexico, for service in the regional hospital. She reports that she is staying for the present in the home of Senor and Senora Chavez, in order to learn Spanish.

Esther is joining four other nurses and hospital administrator Erwin Schrag in giving medical assistance under the Board of Christian Service to Mexicans and Old Colony Mennonites. Cuauhtemoc, her new home, is a town of about ten thousand, situated 7,000 feet above sea level on a large sloping hill and surrounded by beautiful mountains. The town is populated chiefly by Mexicans, and it was they who, with state help, built the regional hospital. The hospital board is elected by the local community and is responsible to the state board. Mexican doctors serve on the hospital staff.

Around Cuauhtemoc live some 15,000 Old Colony Mennonites in over a hundred villages. About 1,000 Sommefelder Mennonites also live in the area around the city. Hospital personnel know both Low German and Spanish.

PAXMAN TO INDIA

John Pauls, Morden, Manitoba, is scheduled to leave for India October 28 from New York on the M/V Hoegh Silvermoon. Working under the Pax missions program of the General Conference Mennonite Church, John will assist Curt Claassen in building and electrical work at the Janjgir station.

MISSION BRIEFS

CONGO, AFRICA: The Merle Schwartz family of the Congo Inland Mission arrived on furlough in the United States in August. Dr. Schwartz is employed in the hospital at Bloomington, Ill. Because fo the nature of Dr. Schwartz's work, the family will not be able to itinerate widely, but they are available to serve churches and church organizations in and near the community. Their home is at 406 N. School Street, Normal, Illinois.

Congo Inland Mission workers at their conference this summer decided to have equal African representation on the planning committees in education, medicine, and other departments. No doubt this will help missionaries and Africans to know and understand each other's problems.

The Charlesville hospital has received accreditation from the state to train assistant nurses. However, present facilities are quite inadequate, and enlarged premises and improved facilities are needed to care for the many who come for help. Improved facilities are urgently needed for stations at Mutena, Mukedi, and Tshikapa.

INDIA: Visas have been granted to the Harold Ratzlaffs to return to India for their third term of service. They plan to leave the United States in February, 1959.

At the Christian Hospital, Champa, India, where Dr. H. R. Bauman is in charge, the gospel is preached daily to the patients. An evangelist works with them several hours each morning, and the hospital staff conducts prayers in different wards before beginning their day's work. Many patients have been reading the Scriptures. Interest has been varied but there has been no opposition.

JAPAN: *Mokoto* is the life story of a young Japanese student who faces trials and temptations but discovers that Christ is sufficient for

(*continued on page* 659)

COVER PHOTO: *Associated Mennonite Biblical Seminaries.* The U-shaped administration building is at the lower center, and the dedication tent directly to the left. Following around clockwise are the dormitory, studio apartments, one-bedroom apartments, and two-bedroom apartments. The city of Elkhart is north of the seminary, at the top of the picture. The street at right, running north into the city, is Benham Avenue. At center right is the foundation for the new Congo Inland Mission headquarters. Three faculty homes, not completely shown on the picture, are located along Benham Avenue south of the C. I M. site. On Benham Avenue at top right, just before coming to the main section of town, on the eas side of the avenue, is the Brethren Church where President Erland Waltner will be inaugurated o October 26.

'Tract That Wins' Contest

PRIZES	First prize $25; second prize $15; third prize $10.
PURPOSE	To win people to Christ, to encourage the ministry of tracts, to uncover hidden talent.
RULES	Subject: tract to win people to Christ—evangelism. Any person, regardless of age, may enter. The tract should not be more than 500 words. Every entry must be submitted in typewritten form, doublespaced, with writer's name, address, and home church. (If you can't type, ask someone to do it for you.) Place entry in envelope and mail to: TRACT THAT WINS, Box 187, Mountain Lake, Minnesota. You may submit as many entries as you please.
JUDGING	Your entry will be judged on the basis of originality, Scriptural soundness, winsomeness, quality, and force of conviction: TRACT THAT WINS will be published. Contest sponsored by Evangelism Committee, serving under the Board of Missions.

OCTOBER 28, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES LIBRARY

O. O. Miller—A WORLD REPORT

Howard D. Raid—CHRISTIAN MUTUAL AID

editorials

REFORMATION CONTINUED During Reformation Week our thoughts go back to the days of Martin Luther and Menno Simons. Many forms and practices had crept into the church and congealed into a hardened crust over the vital truth. The time was fully ripe for sincere men of God to brush aside these encrustations and hold forth again the vital, life-giving message of God.

The forms, customs, and practices of the church should constantly be checked to make sure they contribute to instead of hinder the true worship of God. The dead weight of complacency and apathy is constantly dampening the church's zeal. We become too smug, too self-satisfied, too little concerned about gross evils and tremendous needs all about us. Constant reformation purges and adaptations must take place so that the church can meet the needs of the troubled present.

Materialism with its mechanical grip on life, racism with its deadening strangle hold on humanity, warmongering with its deceptive reasoning and practice, abject poverty throughout the world—all these must be of vital concern to the church. The gospel message has something to say on all points touching life today. It should be unhindered in its pronouncement and appeal to the souls of men. Reformation is needed today as well as 440 years ago.

But a true reformation results from a transformation in the hearts and lives of individuals. Only God can transform the soul and change it into His own likeness. Transformed lives will then lead to reformed practices.

BUYING HYACINTHS An old saying gives this advice: If you have but two coins, use one for bread and the other to buy hyacinths to feed your soul. This may seem very impractical advice—until we come to realize that the physical body is not all of us. If it is important to spend money for bread and meat to keep our physical bodies from starving, is it not also important to supply food for the mind and soul?

At present there is great emphasis upon the lack of good reading matter in countries where many are just learning to read. Certainly that is not our difficulty—our problem is to know how to select the best. For obviously while we are taking time to read one selection we cannot at the same time be reading something better.

Nor should we be oblivious to the beauties of God all about us. Flowers can feed our inner lives if we listen to their voice. The autumn leaves reflect something of heaven's beauty. So do the stars, the clouds, the landscape, the rivers and lakes. There is beauty all around. This too, can feed our souls.

We choose both what we will read and what we will admire. But in that very choosing we pave the way either for feeding our minds and souls with good wholesome food or for allowing worthless trash and even poison to seep into our being. We decide whether to become well-informed, growing souls or whether to live on the lower planes. The choice is ours; but it may be a far more important choice than we realize!

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of things to come

Nov. 2-6—Menno Simons Lectures, Bethel College Mennonite Church, 9:30 a.m. and 8:00 p.m.
Nov. 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 42**

Pioneers Needed

*Donald Wismer**

WHENEVER we think about early American history we must pay tribute to the tremendous role that pioneers played in the development of our nation.

Pioneers are the some-one-has-to-get-things-started. They are the initiators, the path-makers, the primers. They are the ones who take the first step toward distant goals. Their vision drives them harder than any fears hold them back. So they progress, and break open new trails that open up new territories for future development and growth.

There are pioneers in faith, too. All whom we consider to be strong, stable pillars of faith were real pioneers in their days. They were the men who forged courageously ahead of their times with new ideas and new solutions, interpreting their faith anew to society. To the complacent of their times, they were radicals.

Our faith is possible today only because men dared to pioneer. Take Abraham, Moses, Amos, and Hosea as examples. Then think of Christ and how He broke open into whole new areas of faith and made it vital for men of all times. Think, too, of men like Paul, Augustine, Francis, Martin Luther, Conrad Grebel, and Menno Simons, who contributed vastly to helping men keep or rediscover the values Christ gave to the world. There are others who are still pioneering.

These men were the giants. They blazed the main trails through. There were many others who had to blaze lesser trails of thought, or who had to apply the truths of the giants to their own communities or times.

Walt Whitman, recalling the inner drives of the pioneers, wrote in *Pioneers, O Pioneers*:

"We cannot tarry here,
. . . we must bear the brunt of danger,
We the youthful, sinewy races, all the rest on us depend. . . ."

Much does depend on pioneers. Without pioneers there is no progress — even in religion. Without men who are willing to forge ahead with new ideas, new methods of teaching, new areas of service in each generation, faith will become stale and shriveled. It will become an appendix to our life — once useful, but now dwarfed from disuse.

Paul Calvin Payne, a noted Presbyterian minister, said that the world of tomorrow will be shaped by the men of vision (the pioneers) of today. What the world will be depends on who works the hardest for his ideals. There is communism, there is narrow nationalism, there is commercialism, and there is Christianity. If Christianity is to win the struggle for men's minds, its people must work desperately hard or their children will be controlled by crime, communism, or what have you. In a changing world, Christianity must learn how to communicate the gospel effectively through preaching, teaching, and loving service. It needs to evaluate itself critically to see if and where it's failing in these areas. Then it needs to venture out boldly with new and better techniques. It's not that the gospel needs changing. It's just that we haven't been able to tell men effectively what the Good News is.

Part of the difficulty may be that we have not learned how to look at the world about us, so that we don't really know that there are very severe needs. Or perhaps our eyes have been blinded to these needs by scales of complacency. Just as the sensation of pain is dulled a bit after we are used to it, so the ills of society do not appear to be so serious after we have seen them for a while. *We must beware!* For when our eyes are dimmed by complacency we have little vision. And where there is no vision, the people perish!

What is needed are men of vision and courage — pioneers. We need men who are willing to forsake father and mother and take up the cross and follow Christ. We need men who are willing to be obedient to the heavenly vision, as Paul encouraged, who are willing to give up security and comfort to help alleviate mankind's terrible sufferings. We need men who are willing to get down on their knees and pray with the hymnwriter, "Open my eyes that I may see glimpses of truth Thou hast for *me.*"

We need men with courage and with full vision to study the world about them and look for a place where they can work for God. Each must discover for himself what need he feels he can help alleviate with the help of God. No one can sit idly by. There is much to be done. The problems loom large: juvenile delinquency, alcoholism, gambling, the craze for material wealth, the evil aspects of movies and television, pulp magazines or pocket books, the breakdown of family life, the over-emphasis on glamor, the problem of boredom, the issues of race and war; the problem of slums, of Indians wasting away on reservations, of refugees rotting in camps, of migrants, of the world's illiterates, the starving, the people without hope, the people without help; the problems of communism, selfish nationalism, the threat of atomic annihilation.

The problems are overwhelming. They cannot be solved except with God's help. But God does not work without the tools of dedicated servants. If God's will is to be done on earth, *if Christianity is to survive,* men must courageously pioneer in finding new and more effective ways of applying the gospel to all areas of life. Men must open their eyes, see a need, catch a vision as to how they can help, and must set out, doing their best by the grace of God.

Future generations are looking to us today to take the Good News to all people and to help them apply it in all areas of life. We cannot shirk our duty, for the next generation is our sons and daughters! Let us pioneer now for them.

---

*Pastor, Denver Fellowship, Denver, Colo.

Orie Miller reports to Akron personnel on recent commissioner trip

A World Report

WHEN Orie Miller returned from his sixteen-week commissioner trip around the world, MCC workers at Akron set aside a one-hour chapel period for a first-hand report of his experiences and findings while abroad. Here is the substance of his report.

Approach To Trip

Brother Miller stated that the purpose of his trip was to ascertain what is the world mission of the Christian church today, and, more specifically, our brotherhood's world mission within that mission. In the course of his travels he touched thirty countries, about one-third of today's total number, in four significant areas: Asia, Africa, the Middle East, and Russia. His report to us covered three of these areas, leaving Africa for a future occasion.

Brother Miller is particularly impressed by two characteristics of today's world. First, the rapid sociological transition which is evident everywhere, and second, the world's struggle for freedoms — freedoms outside of Christ. There is a worldwide movement of population from rural to urban, resulting largely from mechanization. This mechanization has been brought about by a rise in literacy. Brother Miller predicts that world literacy may possibly be achieved within the next twenty-five years, bringing even greater sociological changes. He found the world obsessed with the idea of freedoms. "Freedom" is the exciting new word on everyone's lips. Christians, however, know that Christ is the only source of true freedom.

Ancient religions are becoming popular today, thus slowing the growth of Christianity. Above: idol in a Far East temple.

Asia

Two-thirds of the world's population live in Asia. In this mass of humanity, vital Christianity is present, but in a small minority (3-5%). The resurgence of ancient religions such as Buddhism, Hinduism, Shintoism, Confucianism, and Islam is very much in evidence.

What is MCC's particular mission within the Christian mission in Asia? Brother Miller suggests three things:

- Helping in pioneering—an example is our agricultural project in Timor.
- Supplementing everything the Christian church can do without asking what is Mennonite—for example, assisting Indonesian Christians in Java.
- Specializing—an example is our peace witness in Japan.

He thinks that a particularly worthwhile contribution to the colossal mission challenge that Asia represents can be made by the Christian nurse and the Christian agriculturalist.

Middle East

Turning to the Middle East, Brother Miller made four initial observations about this area. Historically, it has always been a crossroad for world commerce. The Holy Land is the birthplace of three world religions—Christianity, Judaism and Islam. There are one and one-half million Christians (a split and slivered group — no Mennonites), one and one-half million Jews and thirty-two million Arab Moslems in the Middle East today. One of the world's biggest oil pools is located in this area.

Though the population of this area is not so significant (only thirty-five million, or one-fiftieth of Asia), yet the unresolved and seemingly unresolvable political and church situation is frightening. As

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a result of his service in the Middle East years ago, Brother Miller feels closer to this area than any other. He finds it disturbing that so little has seemingly been accomplished in the intervening years.

What is our mission to these people? Why is MCC there? Brother Miller says we symbolize concern, love, and mercy in the name of Christ. This is the least we can do, till God gives us greater light. Though this is just a drop in the bucket which doesn't seem to solve anything, humanly speaking, yet we belong there as light and salt.

Russia

Brother Miller had several reasons for visiting Russia. First, he wanted to become acquainted with the Russia of today. To his surprise, he found it in more rapid transition than any other country, so that he no longer finds it difficult to accept John Gunther's statistics as authentic. This well-known political and sociological journalist ascertained that the 85 per cent rural—15 per cent urban ratio of Russia's population thirty years ago, has shifted to a 40 per cent rural—60 per cent urban ratio today, with 560 new cities springing up in the same period of time, where there was never a city before.

He found the average Russian citizen cares little for our freedoms. He is so excited with his own status compared to what it was five years ago, that he doesn't compare himself with others. Brother Miller reports that he observed a trend to wider individual freedoms, and predicts that the new literacy will force it to continue. You can't contain 200 million people who have learned to read and many of whom go on to university. It will be up to the leaders to be nimble enough to remain at the head of the procession.

A second reason why Brother Miller wanted to visit Russia was to renew the Baptist contact established by brothers Bender and Wiens two years ago, as a possible guide to the Mennonites who at present are a scattered, leaderless group just coming out of concentration camps. He finds the Baptist to be the best example of evangelicism in adjustment, as well as the best known evangelical protestant group in Russia. They are becoming well structured in their church program and seem to be growing steadily. Though perhaps becoming more rigid in organization, they are vitally, vibrantly, spiritually alive.

The Mennonites, on the other hand, have not yet re-established a church. They are gradually moving from colder Siberia to warmer climates, into the new setting of cities and collective farms. All are employed, for no one seems to be without a job in the Soviet Union. But as a Christian group they're frightened of each other and the situation around them. A few have joined the Baptists, but the rest remain a shy, shepherdless flock, trailing instead of leading in the movement towards higher cultural standards.

Brother Miller's third reason for visiting Russia was to try to contact Mennonites and spot-check their situations in order to test the reliability and accuracy of the findings of our MCC Suchdienst (Tracing Service) in Akron. Investigatons in this area proved very encouraging. Names and addresses given to him by the Suchdienst were found to be correct, and proved an invaluable aid. Emigration he finds, is neither possible nor advisable, except in the case of split families. The reuniting of such families must continue to be our vital concern, so long as these cases exist.

Our North American brotherhood's first concern and prayer burden in Russia, says Brother Miller, should be the saving of the remnant of Mennonites. He believes they can become a major salt of redemption in a country which is already becoming hungry for more than the excitement of the present time. He finds this temporary excitement out of all proportion to the importance of the existing situation. It explains why Russians, thinking they now have everything they want, do not yet miss the church, the humanities, and the liberal arts. But the time will come when spiritual hunger will give Mennonites their function in Russia.

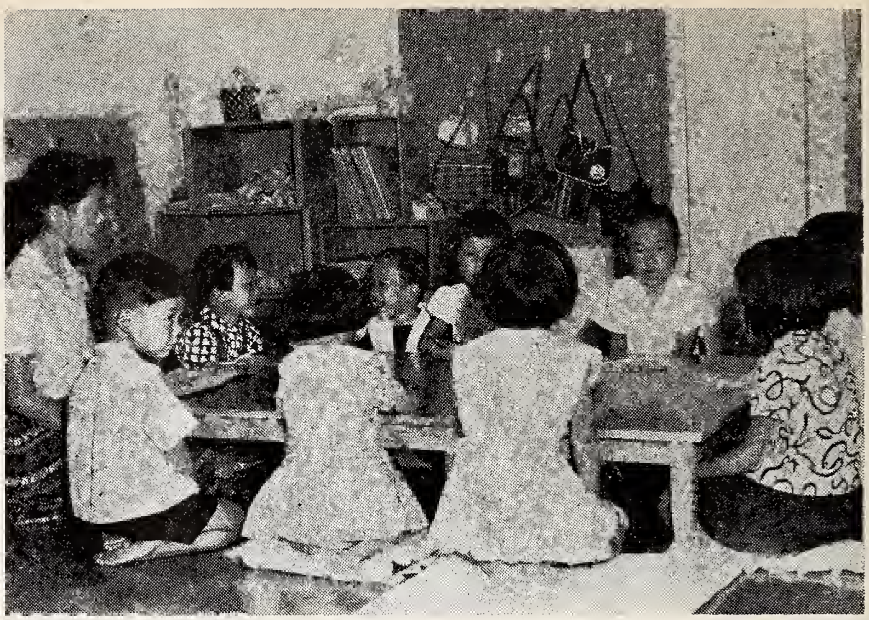
A Child Shall Lead

Paul Boschman and William Zehr

Michiko Maeda

A CONCERN for children, plus requests for a kindergarten (the requests came primarily from non-Christian parents), led missionaries in Japan to open a kindergarten at Nichinan. The work carried with it evangelistic opportunities, and it can now be seen that the Holy Spirit is working in many individuals and homes which were hitherto inaccessible.

One such example is the home of little Michiko Maeda, six years old, pictured here at the edge of a rice field. Michiko was voted the most beautiful baby in Kobayashi. Her proud parents had closed doors to the missionaries, but after Michiko entered kindergarten and learned to sing and pray, she—in her father's words—"sang the gospel into my



Hisako Ishihara helps small children to know and love their friend Jesus

Chizumi Higucki opened her home to Bible study

heart, and I made my decision for Christ four months after Michiko entered kindergarten. She led me to Christ."

The spiritual atmosphere is maintained by devoted Christian nationals. Hisako Ishihara, who teaches Bible stories in Kobayashi, has a deep concern and real love for children which makes her an outstanding teacher. The little boy on her right is a great influence in his home. At mealtime he says grace, and always has a song in his heart.

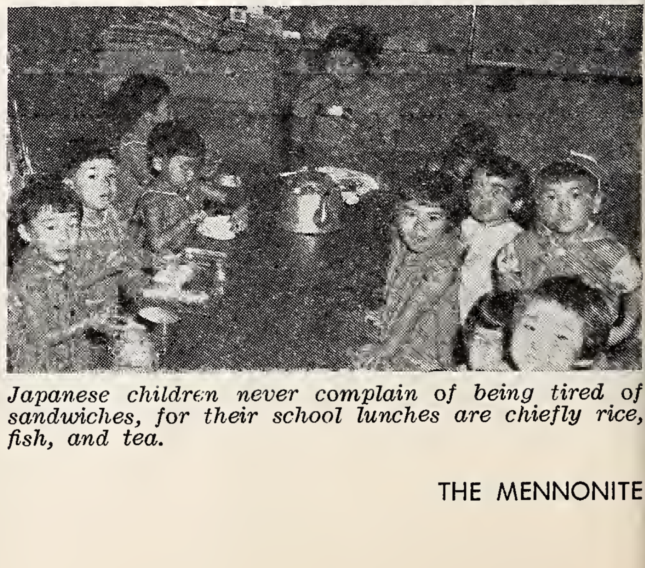
Chizumi Higuchi, the daughter of a local doctor, has been the key that unlocked the Higuchi home to missionaries. The home is now open for Bible study and prayer meetings, and neighbors are invited in on these occasions — an opportunity that affords a real thrill, and service for the Master.

To watch these young children sing songs of praise and little action songs leaves no doubt in the mind of the foreigner as to their influence in their family circles. It was just this influence that recently led three mothers to attend Sunday school. First they came for the sake of curiosity, but now they are very regular in their attendance. Besides, they meet in different homes once a month with friends and neighbors. At these meetings Bible study, prayer, and testimonies open the way for an ever-widening circle of home visitation.

Children bring their lunches to school: rice, a little fish, which may be either broiled, dried, or raw, perhaps a little pickled radish, and the ever present teapot. As young as they are, the children manage to pick up the very last kernel of rice with their chopsticks.

A foreigner cannot visit this work without being inspired and without a deep determination to aid and pray for this work. The words, "of such is the kingdom of God" have a new and added meaning.

Songs of praise sung by these little ones have led parents to the church.



Japanese children never complain of being tired of sandwiches, for their school lunches are chiefly rice, fish, and tea.

Why and what is

Christian Mutual Aid

*Howard D. Raid**

IN 2 Corinthians 5:17, we read, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

A Spiritual Brotherhood

The Christian is a new creature. He is able, as Isaiah said, "to lift up his eyes on high, and to behold his God." But not only is he able to look Godward, but also because of the indwelling of the Holy Spirit he is able to look through new eyes upon his fellow men and to see that all men may become sons of God, joint heirs in the great spiritual kingdom, and thus spiritual brothers. Jesus emphasized this when He proclaimed, "Whosoever shall do the will of my Father which is in heaven, is my brother, and sister, and mother."

A New Perspective

Knowing that we can only do His will through the indwelling of His Holy Spirit gives us a new perspective, for we are filled with His love, built upon a complete trust in God.

In Gal. 6:2 Paul says of Christian brotherhood: "Bear ye one another's burdens, and so fulfill the law of Christ." But he also went on to say (verse 5): "Every man shall bear his own burden," pointing out that we have a responsibility to God and to our fellow men to do that which we can through the strength God gives us. He goes on to mention a special relationship to the brotherhood (verse 10): "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

A Definition

"What *is* mutual aid?" First, let us define missions, with which we are all familiar. Missions is the outreach of the saved to the unsaved, to win them for Christ and the church. Our definition of mutual aid is the outreach of the saved to the saved *to conserve* them for Christ and His church. Both programs of the church require the indwelling of the Holy Spirit, the changed person, complete faith, one to go and save, the other to save and conserve. Both require economic means; both will help build the church of Jesus Christ. A strong mutual aid organization will provide the means for expressing our Christian love and concern, for sharing one another's burdens, for binding together in one body the church, for leadership, and for building the kingdom of God among men.

As Mennonites, we have a long history of mutual aid practices—as long, in fact, as that of missionary practices, and in some cases, longer. There are new frontiers for mutual aid for us today. Some examples are our changing farming communities (in the United States every eleventh farmer left the farm in 1956), the changing character of our villages and cities, the development of suburbs, industries, the bringing in of education, and the impact of the secular world. Christian mutual aid should speak to these problems; and because of the indwelling of the Holy Spirit, because of love and trust in God, we have a concern to work together through the brotherhood to aid in the building of God's great kingdom.

A Channel For Outreach

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8b). Mutual aid can be a witness to members of our own church, to those who are among the saved. This we would call "Jerusalem"; when we have built a strong church, then we can reach out to the uttermost parts of the earth. Mutual aid in our home communities, our Jerusalem, seems much more difficult than mission work for the average Christian. Missions is for the unsaved, the far away.

Mutual aid in our Jerusalem involves all members of the church. You are asked to help those that you know sometimes are unresponsive, unkind, and not interested in what you have to offer. Remember: they have joined the same church that you have, they have promised to give their lives to the same Lord. Sometimes it is only a different attitude that they need, or clearer understanding. This we should be able to provide through our mutual aid organization. If it is truly church- and Christ-centered, it will enable members to deal with one another in Christian love and Christian concern, and attempt to aid in the expressing of the love of Christ which is in them through the indwelling of the Holy Spirit. Thus mutual aid becomes a great arm of the church as it meets the world in which it is a part.

RESOURCE READINGS:

CHRISTIAN MUTUAL AID, J. W. Fretz, MCC, 90 pp., Board of Christian Service, 722 Main, Newton, Kansas.

MEDITATIONS ON MUTUAL AID, J. W. Fretz, Assoc. of Mennonite Aid Societies, 40 pp., Board of Christian Service, 722 Main, Newton, Kansas.

MUTUAL AID SERVICES, INC. An announcement of incorporation of the mutual aid committee of the Board of Christian Service, 722 Main, Newton, Kansas.

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*Professor, Bluffton College, Bluffton, Ohio; member, Board of Directors, Mutual Aid Services, Inc.

My Six Weeks at Koinonia

FOR some time the Koinonia community at Americus, Georgia, has been the center of considerable tension in the South. This past summer for the first time, a Mennonite representing General Conference Summer Service went to Koinonia to live and serve for two months (more volunteers are needed for the summer of 1959). The worker was Marvin Kehler of British Columbia, who set out for Koinonia at the end of June, traveling 4,000 miles in a Volkswagen to reach his new place of service. In his report he tells of his reception:

First Impressions

It was getting dark when I arrived at the junction two miles from Americus. I was tired. The directions I had received were rather scanty, so I asked a few Negroes how to get to Koinonia. They claimed they didn't know.

Next I drove into the yard of a prosperous businessman or farmer to get the desired information. I was greeted cordially, but the cordial attitude changed abruptly when the man learned I was heading for Koinonia. He proceeded to upbraid me and told me that I was not at all welcome around there, and continued to tongue-lash me as I slowly retreated to my car.

I now spent three hours looking for the farm, afraid to ask anyone for advice. Finally, after it had become completely dark, I accidentally found the farm. Southern hospitality was really in evidence as I was welcomed by farm officials, compensating for the anxious hours just past.

The second night I was given a bed next to the wall, just sixteen feet from the highway. Immediately above my head were several bullet holes—grim evidence of some of the terrorist raids to which Koinonia has been subjected. However only a few shots were heard during my six-week stay and these apparently had been fired into the air.

Right from the outset I realized that this was going to be an experience which would be unique and uplifting in many ways.

Koinonia

The Koinonia (a Greek word meaning "fellowship") community at Americus, Georgia, was founded in 1941 by Dr. Clarence Jordan and a few others. Dr. Jordan and his associates founded the farm on the principle: "Seek ye first the kingdom of God." He felt that Christians could learn to live together here and to share in the riches which God bestows.

Cony Brown, who came to the farm several years ago, is associate director.

The farm has about 1,000 acres, of which about half is under cultivation. The main crops are corn and peanuts, with a little grain also being grown. Livestock is raised, and there is a pecan plant on the farm.

After its founding the farm grew and became comparatively prosperous. New members were added continually. Because members believed that everyone is equal before God, they also accepted Negroes as members. Some Southerners reacted against this move.

Dr. Jordan had come to accept a Christian pacifistic position. Love was one of the community's guiding principles. This is why the community has not taken up arms to defend itself against the raids. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them."

Trouble

Some of the ideas brought in by the farm, such as equal rights for Negroes and the annual vacation Bible school held for Negro children, caused the people in the district to take drastic action in an effort to discourage the continuation of the farm.

First, Koinonia farm advertisements along the road, announcing the farm's popular roadside market to passing motorists, were torn down. When this proved ineffective, the market was bombed and shots were fired. Most of this happened last year, with the terrorism at its height for a period of three months.

Prior to this an attempt had been made to drive the farm out of business by boycotting it. Local firms refused to do business. Businessmen who might have been sympathetic were quickly forced to take part in the boycott with threats of violence. The boycott still continues.

In this year's election Koinonia is a political issue. Candidates are trying to outdo each other in making promises to shut down the farm. The farm is a political hot potato. Newspaper articles are filled with propaganda against the farm.

The People

There were approximately thirty-five permanent residents, including children, at the farm when I was there. Not all of these are members. An additional fifteen were there for shorter periods. A family of fourteen arrived from Manitoba shortly before I did, hoping to take up permanent residence. Earlier they were members of a Hutterite group in Canada. All the people on the farm help to do the farm work.

Young couples and single men of various faiths came to have a close look at the venture. Representatives were there from the Mormons, Catholics, Jews, Universalists, and several protestant denominations.

Charles Masterton, author of a forthcoming book on Koinonia, was there to do research.

Final Impressions

Negroes in the South are really oppressed. To a Northerner, the treatment they receive seems outrageously shameful and sinful. All the Negroes at the farm have been scared away by the shooting and cross burning in front of their homes.

I was honestly impressed by the spirit of Christian love and living at the farm. The temptation to go to the farm with my wife and family on a permanent basis continues to tempt me.

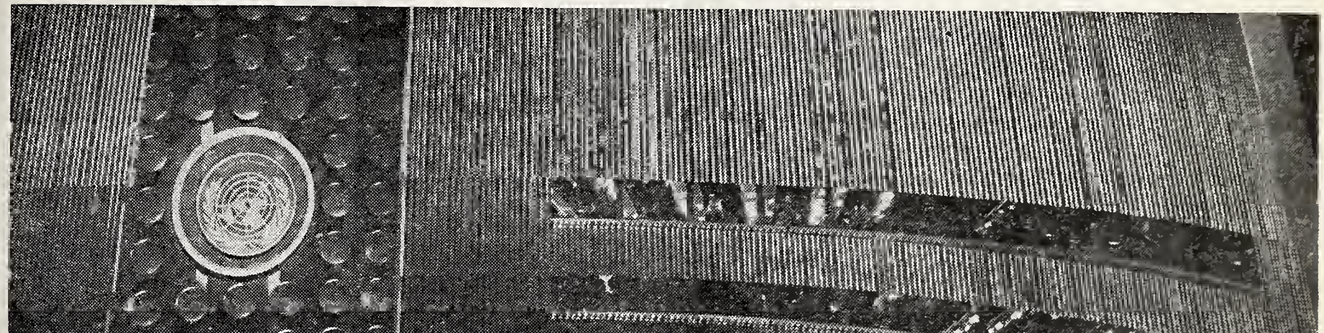
Esko Loewen asks: What does love mean in terms of nations?

The United Nations and You

THE United Nations represents fifty-five nations of the world and is organized for the purpose of accomplishing four things: to prevent war, to promote equality of nations and of the peoples of the earth, to help enforce world law, to plan world progress. These are the aims which are listed in the Charter of the United Nations, which is the constitution of the United Nations. Members of the U. N. have agreed to work together for these four things: world peace, world equality, world law, and world progress.

In order for the U. N. to accomplish these four aims, various agencies have been organized so that the U. N. is not alone dealing with political issues, but is confronting great problems of need and opening avenues of assistance and exchange on a broad range. There is, for instance, the World Health Organization, the Food and Agricultural Organization, the United Nations Educational, Scientific, and Cultural Organization, the U. N. Children's Fund, the U. N. Expanded Program of Technical Assistance. All of these make of the U. N. an organ similar to our own national government which provides guidance and does work on a broad front of social problems as well as dealing with

Photo by Harold M. Lambert



the political tensions of our time.

What About Loyalties?

The question we face is the relationship Christian youth might have with the U. N. Unquestionably, Christian youth should be deeply interested in and support the positive efforts of the U. N. even as we support the positive efforts of our own government. But there is all too much petty nationalism in our day which makes loyalty to one's own country a fetish to the extent that no other nation is given its due respect. This is an especially tempting attitude for Americans because of America's high standard of living and her self-image of being the one bright hope of the world.

The reason the Sputnik of a year ago caused so much anguish and writhing in the American press and mind was because it destroyed this false self-image of superiority. We could not admit that our culture was not the biggest and best in all ways.

Because of this fact, there is need for American Christian youth particularly to develop an appreciation for and a love of peoples of other cultures and nations of the world. The U. N. becomes one agent for such an avenue of expression.

What About Our Heritage?

Among our Mennonite people, because of our heritage as a church and the fact that our Anabaptist forebears were responsible for the doctrine of the separation of church and state, there has always been a hesitancy regarding government participation. How far should one go in such participation? Should not the affairs of the world be left in the hands of the world's institutions and leaders? This question needs to be faced regarding the U. N., too.

Author Esko Loewen is pastor of the Johannestal Church, Hillsboro, Kansas

Obviously, nonparticipation in government is impossible, as government is established today. Our democratic form of government involves us in a manner that monarchical forms did not. Therefore, some of our people would say that local participation is all that can be done. The implication is: the larger the government, the more distant it is, the more evil it is. This is hardly realistic.

G. Ernest Wright has said concerning the relation of the Christian to society that "the all-embracing guide to relative choices and ethical judgment is, of course, the law of neighborly love. This means that the first and primary consideration behind all endeavor is the righteousness of God, which impells a deep concern for the neighbor."

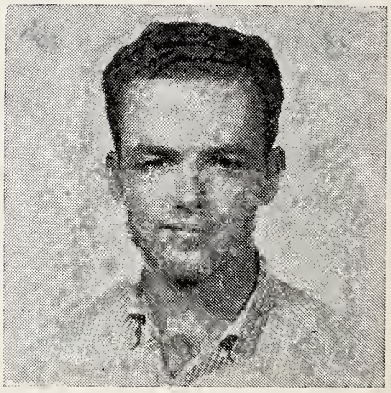
It is this dynamic that should be the guiding light for any program or work into which we might enter. It does not say that participation is a good thing, nor does it say it is good to be aloof. Rather, it says it is relative to an expression of neighborly love. A young Mennonite scientist could make a great contribution in the U. N. Atoms for Peace program, because this would be a means by which he could express loving concern for have-not nations who must have this new power source to stabilize their economy. One of our Mennonite agricultural experts could participate in the U. N. agricultural program to give aid in desperately needy situations such as is being done in Greece and Indonesia by our people now. It would be an avenue of expression of neighborly love for strange and needy peoples. This kind of participation has been the experience of numerous of our relief workers in the past and has been a positive expression of the church's witness to neighborly love.

A Witness To Love

Therefore, let there be a keen and informed interest in the U. N. as in our own affairs where there are social concerns and issues requiring the expression of neighborly love. And, where it becomes possible to give expression to this love in a consistent manner, let that be done, too.

First impressions of Congo in a letter from

A Kansan at Kandala



Larry Unruh is a 1-W serving under Congo Mission Pax. His home is Hillsboro, Kansas, and he is a member of the Friedenstal Church.

I AM now stationed at Kandala, and I have been here for about nine days. Larry Bartel and Melvin Keim are at the Mutena station. At first I was a little disappointed at the prospect of going to Kandala where I would be the only I-W, but now that I have been here a week I am happy, contented, and I feel right at home.

I have the guest house all to myself except when guests come. My front window view is a beautiful river valley, framed by palm trees in the front yard. I even have a running water system. We get our water pressure by piling barrels on a high stand outside. The Africans fill the barrel from the river for sixteen cents a barrel. All our drinking water is boiled.

We have a small electric generator here, which we use only for the noon radio broadcast to the other stations. Almost all the other stations have larger electric plants so that they can have electric lights at night, but our station is fairly new, so we are not far advanced.

The missionaries on this station are the Peter Falks and their two small children, and two single ladies, Selma Unruh and Cornelia Unrau. At all the stations where I have been, the missionaries are wonderful and you can't help but feel at home among them.

At present my responsibilities are to keep the account of expenses for the three vehicles here and to keep the vehicles serviced and in running order. Tomorrow I and the native carpenter will start building a filing cabinet for school and church records.

Our church here is made of sticks, with a grass roof, but it is still a church. I really enjoy hearing the Africans sing hymns. The women have clear smooth voices and some of the men are pretty good at harmonizing.

I spend about two hours a day in language study. The language is phonetic, which helps, and the natives on the station know that I am trying to learn, so they help me by pointing to objects and giving me their names.

I have been surprised at how undeveloped Africa still is outside of big cities like Leopoldville. Pastor Elmer Dick and we three I-W's drove thirty-six hours nonstop from Leo to Mukedi, which broke all previous missionary records, but even then we averaged only twenty miles an hour. Instead of being built up, the roads are just one wide ditch, and they are kept up by natives working with shovels. We use second gear more often than high.

Most of the ferries are pretty efficient, but one crossing took us five hours. We had to go through knee - deep water to get from the ferry to the river bank.

You can drive for a whole day over plains and through bush country and river valleys, and see no other civilization except African villages, which consist of huts made of mud, sticks, and grass. As you drive by, the Africans come running to the road, waving and shouting; if you stop they gather around in a circle and watch you and talk about you the way we do when we watch monkeys in a park!

One still sees a lot of heathenism. Every village has its naked children, and women wearing only a dirty cloak for a skirt. Sometimes the odor is terrific. Hair is in style when it is plastered with mud; this keeps your hair in shape for months—and also provides a home for lice. What a contrast there is between these people and some of the well - dressed African Christian schoolteachers here at the mission. The difference is like night and day.

Yet you can't help but like them, they are so responsive to friendliness. When you visit the village or school, they'll offer you the only chair in the place.

The other day I took some teachers out to the villages, and it was quite an experience. We couldn't understand each other, but they pointed out the way and let me know when to stop and go. After we got to our destination the teachers went about their business and I tried to play kick ball with the village boys; but compared to them I was so clumsy that I soon had the whole village laughing at me.

On our way back we stopped to see what is called the Grand Canyon of Congo — it is a beautiful scene. When I took my pictures, the chief of the village, who appointed himself as guide, would not let me go till I paid him four cents, which I did willingly.

I could write four or five pages more, but I have other work to do. I hope all of you will feel free to write me of your Voluntary Service experiences. If you do, I may even find time to answer and tell you more about this wonderful place.

One thing that has impressed me is this: "The harvest truly is plenteous, but the labourers are few." I thank God that I have the opportunity of being a laborer in this harvest.

Current 1-W's Represent Forty-nine Faiths

According to the latest figures (June 1), there are 1,813 conscientious objectors currently serving in the civilian work program. Of this number the religious affiliations of 1,495 men have been determined.

Since the inception of the alternative service program in 1952, the great majority of 1-Ws have originated with the three historic peace churches. This is borne out in the present statistics, as the Mennonites alone comprise over 71 per cent of those 1-Ws whose affiliations are known. As in the past, the Church of the Brethren and the Friends rank next in the 1-W peace witness. A generally liberal interpretation of the CO provisions in the draft law is indicated by the fact that NSBRO has record of nine 1-Ws who claim no religious affiliation. Apart from those currently represented, 36 other denominations have contributed COs to the work program at one time or another.

Affiliation	**Current 1-Ws**
Assemblies of God	1
Association of Bible Students	5
Baptist	4
Body of Christ	1
Buddhist	1
Christadelphian	5
Christian Scientists	1
Christ's Sanctified Holy Church	1
Church of the Blessed Hope	1
Church of the Brethren	190
Church of Christ	15
Church of the First Born	2
Church of God	4
Church of God (Seventh-Day)	6
Church of God in Christ	3
Church of God of the Faith of Abraham	2
Church of God and Saints of Christ	2
Church of Jesus Christ	1
Church of the Lord Jesus Christ	1
Church of the Nazarene	1
Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.	1
Disciples of Christ	2
Dunkard Brethren	10
Episcopal	1
Faith Tabernacle	1
Follower of Jesus Christ	2
Free Methodist Church	1
Holiness Church	1
Hutterian Brethren	0
Independent Christian	1
Jehovah's Witnesses	12
Jewish	1
Lutheran	1
Megidda Mission	1
Mennonite	1061
Methodist	14
Old German Baptist Brethren	41
Order of Aaron	2
Plymouth Brethren	4
Presbyterian	7
Religious Society of Friends	49
Roman Catholic	1
Russian Molokan	3
Seventh-Day Baptist Church	1
Unitarian	1
United Church of Christ	8
United Pentecostal	3
United Zion	1
World Fellowship Church of Deliverance	1

—from *The Reporter*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

FALL ALUMNI RALLY

Rosthern Junior College, Rosthern, Sask., held its annual fall alumni rally the afternoon of Oct. 12. The program included an address by 1950 graduate Corny Dyck, a business meeting, panel discussion, and group singing.

K-STATE STUDENTS FORM MENNONITE FELLOWSHIP

A fall picnic at the State Lake on October 3 was the setting for the first meeting of the year for the Mennonite Fellowship at Kansas State College. Recreation provided an opportunity for everyone to get acquainted. Following the meal, Fremont Regier, president, introduced the officers for this year and Mr. and Mrs. Ernest Goertzen, the faculty advisors. The group, which has over fifty members, decided to meet once a month and discussed possibilities for programs this coming year. A campfire sing concluded a very successful evening.

"EDUCATION FOR FREEDOM"

Speaking on "Education for Freedom," J. E. Hartzler stressed the thought that truth will make a person's potential powers available so that you can become the person God intended, in addressing the audience at the Bethel College Founder's Day program Monday, October 13.

"Our greatest difficulty," the speaker asserted, "is not that we do not know. It is that we do not understand."

He indicated that future emphasis in education will be on control and interpretation. In casual reference to our attempt to reach the moon, Dr. Hartzler quipped, "I'm not sure we know what we want at the moon when we have not yet conquered this earth."

Pres. D. C. Wedel presided at the Founder's Day program which included the dedication of the new Women's Residence Hall.

LECTURE ON COMMUNISM

Expert on European affairs, Ernest S. Pisko appears on the Bluffton College Music-Lecture series in Ramseyer Chapel on Oct. 28 at 8:30 p.m. His topic is "Five Shades of Red." Mr. Pisko is Assistant to the Foreign Editor of *The Christian Science Monitor* and a recognized authority on the political, social, and economic conditions of Central and Eastern Europe. His analysis will include a discussion of the different types of communism, as represented by its major spokesmen, Kruschev, Mao Tse-Tung, Tito, Kadar, and Gomulka.

NCA CO-ORDINATOR VISITS BLUFFTON CAMPUS

Dr. Milo Rediger, North Central Association co-ordinator and Dean of Taylor University at Upland, Indiana, visited the Bluffton College campus Oct. 20. The Bluffton College faculty has chosen to examine the student personnel program as their NCA study program for this year. Four major committees have been formed to investigate different aspects of the problems: Personnel Services, Health and Medical Care, Evaluation of Changes in Student attitudes, and Faculty Personnel. Dr. Rediger met with each of these committees during his visit. He also had a session with the members of the Student Christian Association cabinet and the Student Council. At 3:45 he spoke to the faculty during a tea held at the Mara-Alva House.

CHAPEL SPEAKER

Miss Eugenia Price will return to Bluffton College to speak at the chapel service Oct. 31. Miss Price is nationally known through her autobiography *The Burden Is Light,* where she tells of her years as one of network radio's top writers and her ultimate conversion to Christianity. Miss Price was the original script writer and producer for the radio program, "Unshackled."

DEDICATION CEREMONY

Dedication and open house was held Oct. 19 for the new wing of Ropp Hall, women's dormitory at Bluffton College.

Mrs. Gilbert Suter, former Dean of Women at Bethel College, North Newton, Kansas, brought the dedicatory address for the ceremony. Other participants in the program included E. W. Baumgartner, chairman of the Board of Trustees; Dr. Ramseyer, president of Bluffton College; E. J. Bohn, pastor of the Grace Mennonite Church, Pandora; and Jacob T. Friesen, pastor of the First Mennonite Church, Bluffton. In addition, the Bluffton College a cappella choir sang under the direction of Earl Lehman.

The building is three stories high and of brick construction. It adds thirty-two rooms with accommodations for 64 girls, making a total of 119 girls that can be housed in the dormitory. New dining room facilities were built in the first floor of the new wing, with space for feeding about three hundred persons. A kitchen, 33 by 50 feet, has been built on the south side of the new wing.

MCC news and notes

OPENING NEW PROJECTS

INDIA—MCC workers William and Elizabeth Voth (Chilliwack, B. C.) who went to India in August, 1958, to help develop an MCC relief project among refugees in Calcutta, report that they are experiencing the rigors of adjustment to life in the Far East. Setting up a new program, they find, is also a difficult undertaking, often giving rise to a sense of frustration and futility. But in spite of trying experiences, William writes: "We sincerely hope that an MCC project will materialize which will give a positive Christian witness through both physical and spiritual aid. There is tremendous need among the refugees and very little is being done to relieve the situation . . . . I am sure our work can be of lasting benefit."

RELIEF AND SERVICES

AKRON—Relief office reports that 160,000 lbs. of cornmeal and 160,000 lbs. of flour, both U.S. surplus commodities, were shipped to Korea in the first two weeks of October. In the Middle East, Lebanon received 225 cases of meat in Sept., while 400,000 lbs. of flour will be sent to Jordan in the next few weeks. Kansas people have donated 24,000 lbs. of flour, to be used specifically for MCC units in Germany and Austria. Tentative plans have been made to open this season's operation of the portable canner on November 3, beginning in Kansas.

The Akron headquarters Clothing Depot reports a good response to this year's clothing drive. 24,471 lbs. of used clothing were donated in

September, 1958, as compared to 21,223 lbs. in 1957, and the last months of this year may show a significant increase over last year. A total of 28,478 Christmas bundles was received this year as compared to 27,218 last year. Leprosy bundles are also coming in at a good rate. Most donors seem to understand and support the suggestion that 8 cents per pound be contributed for the processing of general clothing distributions. The total amount received for this purpose in September was $240.44.

MCC ANNUAL CONFERENCE

BASEL—Paxmen Glen Good (Kout, Ind.), Everett Freed (Wakarusa, Ind.) and James Eigsti (Buda, Ill.), passing through MCC headquarters on their way home from Europe, gave enthusiastic reports of the annual European MCC Conference which they had attended prior to their leaving. The conference was held at the Bienenberg Bible School, near Basel, Switzerland, from Oct. 2 to 5. The theme of the conference was "The Relationship of Relief and Missions" with Pastor David Schroeder (Winnipeg, Man.) serving as main speaker. Attendance totalled 145 with a number of missionaries participating also. A sightseeing trip to Zurich was included in the agenda.

Glen commented: "In the discussions that followed Brother Schroeder's talks, we dug right into the problem. We came to the conclusion that missions and relief are essentially one. We are out to meet man's total needs; missions and relief merely approach the problem from different angles."

PERSONNEL

Mary Poole (Souderton, Pa.) and Gertrude Hildebrandt (Rhineland, Sask.), both registered nurses, left for Voluntary Service in Newfoundland on Oct. 8. They will join the VS unit at Twillingate and serve in the local hospital.

Alice Snyder (Kitchener, Ont.) who has served in MCC approximately ten years, is on her way to Beirut, Lebanon, for a three to five year term of service in the Middle East. She will assist Arnold Dietzel in the new relief project at Beirut, which was begun by MCC after the political upheaval in Lebanon.

Three new workers are leaving for Asuncion, Paraguay: Mr. and Mrs. Peter A. Epp and family (Leamington, Ont.) and Lydia Warkentin (Steinbach, Man.). Besides assuming responsibility for the Asuncion MCC center, Mr. Epp will become Pax unit leader and direct the Paraguay Agricultural Service Mission as this develops. This is the Epps' second assignment in South America. Lydia will be replacing Pauline Jahnke (Swift Current, Sask.) as secretary to Frank Wiens, MCC director in South America. She has been serving in a similar capacity at the Waterloo MCC office during the past year.

SNYDER LEAVES ON TRIP

AKRON—On Oct. 20, MCC Executive Secretary William T. Snyder left for Europe and the Middle East on an administrative trip that will be of approximately one month's duration. The purpose of this trip is to review the European program, especially the projects in Greece, and to become acquainted with the work in Lebanon and Jordan. This will be Mr. Snyder's first trip to the Middle East since becoming executive secretary.

into the beyond

Mrs. John (Mary) Schmidt, of Reedley, California, and member of the First Mennonite Church, Reedley, was born November 11, 1883, and died September 27, 1958.

Ellen (Rosenberger) Boyer, member of the West Swamp Mennonite Church, Quakertown, Pennsylvania, was born October 12, 1895, and died January 1, 1958.

Wilmer R. Bauman, member of the West Swamp Church, Quakertown, Pennsylvania, was born March 29, 1901, and died February 16, 1958.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

HOUSING OPPORTUNITY

Farm Home available near Larned, Kansas. Christian widow offers home and farmstead to any Christian couple interested in rural homestead and opportunity to feed a few cattle. Contact: Mrs. Edna R. Black, 1116 Santa Fe, Larned, Kansas. (No. P 253)

jottings

FILM ON ALCOHOLISM

First Church, Mountain Lake, Minn.: July 27 Paul S. Rahneff from the Citizens' Commission on Alcoholism spoke and showed a dramatic film on the problem of alcoholism. The P. E. Pankratz family visited Marlin, in 1-W work in Haiti. Kenneth Buller is with Pax service for two years in Peru. Our church choir and Men's Chorus gave a program at the First Mennonite Church, Sioux Falls, Aug. 24. The marriage of Lila Penner to Ernest Neufeld, pastor of the First Church, Summerfield, Ill., took place in our church Aug. 31. Glen Harder shared his experiences in Newfoundland at the C. E. service Sept. 7. "United for Christ" was the motto for fall meetings sponsored by our churches. George Brunk was the speaker Sept. 14-28. He spoke from our pulpit Sept. 14. Mr. and Mrs. Harry Harder, Martin, and Margaret have returned from two years' MCC service in Paraguay. Mr. and Mrs. Henry W. Dick celebrated their 45th wedding anniversary Sept. 14 with open house. A reception for Bible and public schoolteachers was held Sept. 14 at the Gospel Mennonite Church, sponsored by the Ministerial Association. Mrs. Henry J. Dick and Mrs. Dietrich G. Warkentin were welcomed into our church fellowship Sept. 28. Pastor Wiebe spent the first three weeks of Oct. as a short term missionary at each of the three Hopi Indian stations in Ariz. In his absence Oct. 5, Ben Sawatzky, missionary to India, served our pulpit.—Mrs. Sam Quiring, corr.

IN REMEMBRANCE

First Church, Sioux Falls, S. D.: Remembering when the hour was come, Jesus sat down with the apostles and partook of that Last Supper. He invited all penitent believers: "This do in remembrance of Me." We observed world-wide Communion Sunday seated around tables, after a light repast and hymn singing in a candlelight service which brought forth the assurance of holy participation in Christ as we examined ourselves anew in repentance and faith, with true love to Christ and good will toward men, determined in this self-surrender to seek sincerely His righteousness, and be faithful to show the Lord's death until He comes again.—Mrs. Harry Kunkel, corr.

FAREWELL FOR KEISERS

West Swamp Church, Quakertown, Pa.: The commissioning service for Albert Bauman was held here April 27. Daily vacation Bible school was held July 28-Aug. 7, with a total enrollment of 90. This year $42.05, the annual offering, was contributed for relief work in Indonesia. The work on our new educational unit is making good progress. Church members have helped with the work. Many helped prepare and serve the meals at the anniversary of the home at Frederick. William Stauffer of Sugarcreek, Ohio, was the speaker. The Arthur Keiser family and Louis Correa sailed from N. Y. Sept. 26 for their mission field in Colombia, S. A. The Keisers and Louis have been a great blessing to our people and we were indeed happy to have them with us during their furlough. We will not soon forget the farewell service and the messages given by them at that time. The Keisers welcomed a son, Stephen Arthur, into their family June 11. Friends sent letters with the Keisers for Huldah Myers, a member of our church teaching in Colombia. Forty-six Christmas bundles, twelve grooming kits, one sewing kit, and school supplies were sent to MCC. Oct. was designated for used clothing for relief.—Corr.

MOTHER-DAUGHTER BANQUET

West Zion Church, Moundridge, Kan.: Mrs. Bernard Thiessen presented an illustrated talk on Japan at the Mission Workers' annual mother-daughter banquet July 17. Mrs. Leonard Wiebe was toastmistress, Mrs. Paul Regier spoke on behalf of the mothers, Jean Regier spoke for the daughters. Sept. 28 P. K. Regier gave us an interesting account of his journeys in South America and in the evening showed pictures of life in South America. Maynard and Lillian Limberhand have come to make their home with the Alfred Meyers for the next two years. Births the past summer were a son each to Mr. and Mrs. Eugene Bachman, Mr. and Mrs. Robert Bender, Mr. and Mrs. Harold Plenert, and Mr. and Mrs. Leroy H. Stucky. Weddings this past summer united Jerry Becker and Wynona Lou Janzen at Buhler, David A. Rupp and Charlene Moddelmog at Immanuel Lutheran at Moundridge, Karen Becker and Carrol Goering at Eden, Moundridge, and John Toews and Dorothy Bickel at La Junta, Colorado.—Mrs. C. E. Rupp, corr.

VS WORKERS VISIT

Immanuel Church, Downey, Cal.: Lorraine Schroeder, our missionary to India, left June 2. There was quite a group at the International Airport to bid her farewell. There has been excellent interest in all five C. E. societies. Special speakers this summer were Robert Suderman, Peter Klassen, Frank Manning, Mrs. Alfred Habegger, Elizabeth Foth, Tommy Walker, Pastor and Mrs. Leland Harder, Arthur Keiser, Pastor and Mrs. Wes van Nattan and family, and Harold Burkholder. Church fellowship dinners were held for the Burkholder and van Nattan families. Pastor Albert Epp will serve us again for another three years. We had a two week vacation Bible school; average attendance, 121. We also had an evening vacation Bible school for junior and senior high school ages. A program followed the school, with a time of refreshment and looking at the displays of craft and handwork. June 26 was the Y. P. formal banquet. Aug. 3 a group of VSers serving under MCC at Camp Paivika, Calif., visited us. One of our members, Millree Mohler, served at the camp. They brought special music in the morning service. Those undergoing surgery were Ben Becker, Stephan Heer, and Mrs. Mary Guengerich. Helen Graber is doing much better. Bill Hiebert passed away Aug. 12. Eleanor Connell, daughter of the Gust Linscheids, was united in Holy wedlock to Charles Lombard June 27 at La Canada Presbyterian Church. The following daughters were born: June Ann to the Joe Stahls, July 25; Cathy Sue to the Marion Allens, July 9; Cathy Louise to the Dick Guengerichs, Aug. 7; and Rebecca to the Lyman Sprungers—Mrs. Allen Sukau, corr.

MISSIONARIES SPEAK

Gospel Church, Mountain Lake, Minn.: Funeral services were held Sept. 6 for John A. Friesen in our church. The Lightbearers had an interesting program Sept. 7. Jerry Duerksen showed slides of his 1-W work in Bethesda, Md.; Joyce Franz spoke of her work at camp during the summer; and other students participated who left for school. A sale was held disposing of basement benches, chairs, dishes, and other items Sept. 9, netting $290. Mrs. Ben Sawatzky spoke to the King's Co-Workers' Mission Society of her experiences in India, at their work night meeting Sept. 11. Missionary Susan Hooge of Africa spoke to the Tabitha Society that afternoon. A reception, sponsored by the Ministerial Association, was held for public and Bible school teachers, board members, pastors, and church board members and their wives. A son, John Alan, was born to the Calvin Flickingers Sept. 5. The Ladies' Chorus sang at the Eventide Home and Hospital Sept. 21. Evening services in our church were discontinued for two weeks during the community-wide evangelistic meetings of George Brunk Sept. 14-28. Open house was held for Brother H. H. Quiring on his eightieth birthday Sept. 28.—Mrs. Waldo Stoesz, corr.

S. S. WORKERS PROGRAM

Bethany Church, Freeman, S. D.: Oswald Schrag served us July 27 in the absence of our pastor, who was ministering at Swan Lake retreat. Fremont Regier, recent Pax worker, spoke to us in the S. S. hour Aug. 24. Ellis Graber and Hugo Mierau served us during Pastor Unrau's vacation. Recent births were a son to the Charles Preheims, a son to Melvin Kosters, a daughter to Byron Schultzes, and a daughter to Paul Masseys. Marriages were Audrey Wipf to Charles Mutchelknaus, Della Albrecht to John Junges, and Lois Groves to Orlando Goertzen. Oct. 5 was a big day at Bethany, with baptism and reception of new members, followed by Communion in the morning; a banquet for Sunday school workers and Education Committee in the afternoon; and installation of teachers and officers in the evening, ending with the film *For Every Child*. D. C. Wedel was our speaker for the afternoon and evening programs. New members received were Mr. and Mrs. John Boese, Mr. and Mrs. John G. Gross, and Mr. and Mrs. Andrew Wipf.—Ben J. Waltner, corr.

CONFERENCE-RETREAT

Bethel Church, Fortuna, Mo.: Two weeks of Bible school were held in June with 49 enrolled. Pastor and Mrs. Ernest Porzelius were hosts for Open House at the parsonage July 6. Most members in this community attended a combined missionary conference-retreat held at the Lake of the Ozarks July 30-Aug. 2, sponsored by the YPU. Bernard Thiessen, missionary to Japan, was the guest speaker. A banquet was held in our church basement Aug. 2. Aug. 16 a daughter, Kathryn Ann, was born to Pastor and Mrs. Ernest Porzelius. Special services were held at the Kidwell Rest Home in Versailles, June 5 and Oct. 12. Velma Garber and Robert Reiss were married at the church Aug. 23. Sam F. Lehman of Green Castle, Ind., a son of Mrs. Joe Lehman of this community, and Helen Nassar of Terre Haute, Ind., were married Aug. 24 at a Baptist church in Terre Haute. Sam Ed. Lehman of this community and Mary Willis of Versailles were married at the Pentecostal Church of God in Versailles Sept. 21. The young people's project is ten acres of corn on the Homer Garber farm. Stanley Bohn of Kansas City will be guest speaker during a week of special meetings in Nov. Four young people are taking catechism instruction from Pastor Porzelius. The Brotherhood is planning to have a relief sale soon. A new gas furnace has been installed at the parsonage—Mrs. Alvin Elliot, corr.

HARVEST-MISSION FESTIVAL

Tiefengrund Church, Laird, Sask.: Our annual Harvest and Mission Festival was held Oct. 5. J. R. Friesen had the opening, reading Ps. 145. The guest minister, John Block of Waldheim, based his message on Ps. 118:24-29 and Luke 12:16-21. He stressed the fact that Christians, as recipients of God's grace, have special reasons to be thankful for His providence. In times of great material blessings, that feeling sometimes wanes. He regarded it as an act of God in answer to prayer when a heavy rain in mid-July miraculously changed a near-disastrous crop situation. Hence all the more reason for thanks! The subsequent contributions to the church should not be made as of servants under the law but rather as freewill offering of free children under grace. Elder A. E. Regier spoke on the theme of missions, using Rom. 1:14 as his text. He said that all need the Saviour, both the learned and the unlearned. As partakers of His salvation we are under the obligation to support His cause. Robert Friesen spoke on the theme of Thanksgiving during the evening service. Oct. 26 is the date for our Communion service—Corr.

PASTOR SPEAKS ON KJRG

Walton Church, Walton, Kan.: Lamont Woelk of Fairfield, Pa., brought the morning message Aug. 17. Pastor C. D. Boese spoke on the Newton KJRG Ministerial Alliance program Sept. 4-5. Katherine Sue was born to Mr. and Mrs. Roland Orie Voth Sept. 5. The Voths are in 1-W service in Mich. Ima Jean Klassen, daughter of Mr. and Mrs. Herman Klaassen, was married to Leo James Heidebrecht of Inman Aug. 9. Our Mission Society is planning a missions sale Nov. 7. The Youth Fellowship presented a program in Wichita at the Union Rescue Mission Oct. 5.—Harold Peters, corr.

CHURCH NEWSSHEET

First Church, Reedley, Calif.: Funeral services for Mrs. Mary Schmidt were held Sept. 29. She was 74 years old. Mr. and Mrs. Herman Dueck of B. C., Canada, were received as members of our church. The Senior group had their first meeting the evening of Oct. 5. They will meet the first Sun. of every month. H. H. Neufeld of Chilliwack, B. C., conducted a week's service, German in the morning and English in the evening. John Rogalsky has been elected S. S. Supt. for another year. There are about twenty-five classes with an enrollment of over 300. Dr. and Mrs. Pete Kroeker were honored on the occasion of their twenty-fifth wedding anniversary on Sept. 25 by the Kroeker and Penner families. The church is publishing *Church News* monthly. It is a newssheet of every kind of church happening. Editors are Wayne Zimmorman and Arthur Loemlon. Our pastor is beginning a series of studies on Church Discipline. Emma Ruth will also lead a group studying the book of Galatians.—J. P. Glanzer, corr.

MISSIONARY SOCIETY MEETS

Swiss Church, Alsen, N. D.: Mrs. Albrecht has been transferred to the Langdon Hospital. Bill Unruh is home from the Minot Hospital after an operation on his eye. Our Missionary Society meeting was held recently with Mrs. Leonard Harder as hostess. Groups from our church attended the two films shown by Arthur Ortmann at the Munich Salem Church, and the Harvest Festivals at Rosehill on Sept. 28 and at Munich on Oct. 5.—Corr.

C. E. ELECTION

Friedensfeld Church, Turpin, Okla.: At our C. E. meeting Sept. 7 the following officers were elected: Leo Plett, pres.: Katheryn Plett, sec.-treas.; Program Committee, Mrs. Paul Toews, Mrs. Henry Boese, LaVerle Dirks. Mrs. Chester Windsor was elected junior choir leader, Mrs. Jim Swan asst., and Carol Lou Hinz pianist; church organist: Mrs. Paul Toews, assisted by Joe Hinz. In the evening Pastor Levi Koehn showed pictures taken in Arizona. For his morning messages he has been speaking about the Seven Churches as found in Revelation. The Ladies' Aid met Oct. 2 for an all day meeting.—Mrs. Paul Ediger, corr.

BIBLE CONFERENCE

Deep Run Church, Bedminster, Pa.: On Oct. 26-27 the fall Bible Conference was held at Deep Run with Vernon Neufeld as speaker. Oct. 6 the Conference Peace and Service Committee sponsored a program on the Mental Health Institute. Many attended the fall preparatory service Sept. 30, in preparation for Holy Communion Oct. 5. Oct. 12 our speaker for our monthly C. E. program was Andrew Shelly. Sept. 15-19 Pastor Boyer had morning radio devotions. The young men's and women's Bible classes had a chicken barbecue Sept. 6.—Corr.

INSTALLATION OF PASTOR

New Hopedale Church, Meno, Okla.: During the summer three weddings were held in our church: June 15, Merlyn Ratzlaff and Clara Wahl; Aug. 3, Monty (Pete) Fey, Newton, Kan., and Bonnie Unruh; Aug. 8, Arlin Ratzlaff, Orienta, and Janora Becker. Roland Goering, Halstead, Kan., was our guest minister Aug. 10 at the installation service for Pastor Ben Friesen. Aug. 31 Jaetta and Loretta Eck and Karen Decker were received into the fellowship of our church by baptism; also, Pastor and Mrs. Friesen and Mr. and Mrs. Joe Eck were welcomed. The eve of Sept. 21 Mary Schrag, sister of Mrs. Friesen, showed pictures of her missionary work in India. Oct. 5 Pastor and Mrs. Ben Friesen, Larry, and Judy held open house at the parsonage. —Mrs. H. J. Becker, corr.

CONFERENCE NOTES

(continued from the back page)

CHURCH BULLETIN SERVICE

Gifts is the cover for the Faith and Life church bulletin for Thanksgiving or harvest festival and features a painting by Karl Roessig entitled "Friendly Gifts," one of the thirty-one art prints presented to MCC by the German government as a gift of gratitude from the German people. Other bulletins for November are: *The Vocation of a Missionary, No Man Can Serve Two Masters* (suitable for Armistice Day or Veterans Day), *Healing,* (related to the Nov. 16 Sunday school lesson) and *Food and Faith* (Christian relief and service). The latter three are printed on the front cover only. For information write Faith and Life Press, 722 Main, Newton, Kan.

NEW PASTORS

Rudolf Schmidt will be the interim pastor of the Warden Mennonite Church, Warden, Washington.

Milton Ewert, senior student at Bethel College, will serve the Zion Mennonite Church, Kingman, Kansas, as supply pastor.

conference notes

RELIEF FOR INDIA URGENT

Lubin Jantzen, missionary at the Jagdeeshpur, M.P., station in India, reports that as many as fifty people a day come to the mission begging for work to earn food. Some women brought cooking utensils which they wanted to pawn in order to get some money with which to buy food. Some do not even light their stove all day. Because of the late harvest, the rice supply is exhausted and people do not have money to buy food.

Christian love cannot permit people to perish on its doorstep. The Board of Christian Service and the Board of Missions are co-operating in giving emergency relief in the India mission field. Emergency relief assistance is one of the major functions of the Board of Christian Service. Its purpose is to provide food, clothes, or other aid especially in areas where the church is witnessing. Other areas of joint effort have been Taiwan (after the recent typhoon disaster), South America, Mexico, and Gulfport, Mississippi.

CHURCH-RELATED I-W

I-W service must mean more than putting in two years of service to detour the requirements of the government. Service without sacrifice is not particularly significant. An example of church - related I-W service involving sacrifice is being given at the Mennonite Youth Farm, Rosthern, Sask., by two young men of the Alexanderwohl Church near Goessel, Kan.

Francis Flaming, experienced in dairy farming, is employed in the dairy of the farm, while LaVerne Schmidt works in general farming. Their earnings, above personal maintenance, are turned over to the Voluntary Service section of the Board of Christian Service. Although their income is small, in the next year they will contribute $1,500, which will help support two long-term VS workers.

MISSION BRIEFS

Janet Soldner will arrive in the U. S. on furlough Oct. 30 after serving the Conference mission in Colombia. S. A. for three terms. Her home is at Berne, Ind.

Mr. and Mrs. Elmer Dick and family arrived in Africa in August to resume their duties under the Congo Inland Mission at the Mutena station in the Belgian Congo. Besides charge of the Bible school, Mr. Dick is the station chairman and evangelistic chairman of the entire mission, carrying responsibility for itineration in the territory, and Mrs. Dick is responsible for children's work. The Dicks are from Mountain Lake, Minn.

Enrollment in the mission school at Oraibi, Ariz., is fifty-three this year, with a number of families who did not send their children in past years sending them this year. The first parent - teacher meeting of the year was encouraging to missionaries when the largest number of Hopi parents in several years attended and participated.

Anesthesiology study in Detroit ended abruptly for Margareth Peters of Gretna, Man., shortly after classes began in Sept., when she submitted to major surgery. Although she already feels better than she has felt in years, she must rest for a time. Miss Peters served with MCC and the Conference mission in Taiwan.

Children of migrant workers at Eloy, Ariz., are interested in the Bible. Fifty-seven children have earned a Bible by memorizing seven portions of Scripture. To replace a lost Bible, one little girl memorized five chapters besides the original portions learned.

STUDENT SURVEY

A survey and listing of General Conference Mennonite students is being made by the Board of Education and Publication. Having been made annually for the last ten years, this survey has special reference to students in non-conference-related schools. Names and addresses of students are furnished through the ministers of each congregation. Effort is made to maintain a contact between the Conference and these students and to solicit their interest in its work.

PUBLICATIONS EVALUATION

Ministers were invited to evaluate the work of the Board of Education and Publication as one project of the Conference's Christian Education Emphasis Period in September. Most of the ministers had positive commendations for the publication program of the Board, but they also had positive suggestions for lesson materials, catechisms, and other Board services. A thirteen-page summary of these evaluations has been made and is available to ministers and others.

INTERMEDIATE STUDIES

General Conference editor for the *Herald Intermediate Bible Studies* beginning with the fourth quarter of this year is E. Delphine Martens, succeeding Mrs. Joanna S. Andres, Newton, Kansas. A member of the Board of Education and Publication staff, Delphine is formerly from Saskatoon, Saskatchewan.

FRIENDLY BEGGARS

Halloween night in Chicago will see "Friendly Beggars" ringing doorbells for the Woodlawn Mennonite Church. Children bearing an identification card from the Woodlawn Sunday School will be asking for used clothing to be sent to needy children overseas. This exercise in Christian love will make Halloween a meaningful and constructive experience for children and adults as well. The Woodlawn Sunday School has an enrollment of 186 from nursery age to high school.

SEMINARY HOUSE DEDICATED

Martha Burkhalter, missionary in India, loaned to Union Biblical Seminary of Yeotmal for several years, presided at the dedicatory service for her new home in Yeotmal Sept. 19. This staff house was constructed under the supervision of missionary Ben Sawatzky and is a much-needed home for Miss Burkhalter, who has lived in crowded conditions since arrival in Yeotmal.

Union Biblical Seminary is a joint undertaking of a number of Protestant missions, and is the second largest seminary in India. One hundred students from various places in India and from several other countries were accepted for the current school year and many applications had to be rejected because of lack of facilities. A $105,000 five-year building program was approved by the secretaries of the Co-operating Home Boards of Union Biblical Seminary of Yeotmal, India, meeting at Winona Lake, Ind., in June 1958.

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NOVEMBER 4, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Dan West—WHAT IS OUR HERITAGE FOR?

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Photo by Harold M. Lambert

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of things to come

Nov. 9—Conference-wide Peace Sunday
Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 43

editorials

TYPES OF EVANGELISM High-pressure promotions are the order of the day in our time. In the business world, in community affairs, and within the church all sorts of tactics have been devised to manipulate people, to move them to do what they would not voluntarily do. The ultimate in "the engineering of consent" is achieved when individuals can be so subtly compelled to make the desired choice that they themselves feel that they have not been pressured but have chosen freely.

The fact that we point this out does not mean that we take exception to this development. Leadership has always been characterized by its ability to move people. Our Lord himself, in holding before His hearers the peril of damnation, used strong pressure.

But perhaps we have come to a time when low-pressure tactics may prove most successful, at least in some instances. This seems particularly true in techniques of evangelism. However seldom they may exercise it, people today are jealous of their right to make up their own mind, and they will often rise to the challenge to think straight on an issue.

Moreover, the low-pressure approach to evangelism is true to the best in protestant tradition, reflecting as it does a respect for the individual so deep that it grants him the right to make up his own mind and trusts him to do so wisely.

The validity of the distinction between low-pressure and high-pressure evangelism has been sensed by many congregations. In other circles, however, churches which choose the low-pressure approach may be improperly considered "nonevangelistic."

There can be no question but that the church must think of everything it does as being in some sense aimed at extending the kingdom. But at least part of the time, let the good works carried on in the name of Christ represent the unspoken word, trusting that they may reach to the heart of a bystander more quickly than that which is spoken. —Robert W. Hartzler

THE CHURCH IS CONCERNED Development of plans for a fourth MCC-sponsored mental hospital, this one to be in northern Indiana, moves us to reflect upon the fact that developing a concern for people at the point of their inter-personal relationships puts the church just where it wants to be.

If it be true that mental illness arises out of hurting personal relationships, the church is uniquely able to contribute a sound motivation for an effort to help those thus disturbed. Not even society itself has so great a stake in the individual's capacity to manage his own life, to get along with other people, and at the same time to release the creative potential which is there.

Psychiatric centers are by no means the only strategic places for working the healing of the human soul. But in dealing as they do with that substantial segment of the population which has special needs, and which will be most unlikely to find the required help anywhere else, these new institutions of the church represent a bold and imaginative effort to show what Christian love means in modern America. —Robert W. Hartzler

The Transformed Life

Henry Funk*

WHEN Christ chose twelve disciples they were *all* His disciples, but they were not all His *best* disciples. One of them was hardly more than a nominal follower and finally became an enemy of Christ. Most of them ranged among the various degrees of mediocrity. Only three belonged to the "inner circle," and of these only one was especially intimate with his Lord. Could this ratio be true of us twentieth century disciples?

Whether it is true or not, this fact remains: there are Christians and *Christians*. Of this fact Paul was convinced, and this was his concern when he sought to woo his brethren in Rome into a closer walk with God. He challenged them to yield themselves, to enter the inner circle, and in so doing he spelled out the secret of the transformed life.

Antithesis

Paul begins by explaining that to live a transformed life means not to be "conformed to this world." A free rendering of his words would be, "Don't allow the pressures of the age in which you live to force you into a mold of worldliness." The demands and ideals of a secular society stand in opposition with those of Christ. The disciple is always in the conflicting situation of belonging to both, Christ and society. To remain true to Christ often leads to persecution from society. To yield to the pressure of society means to lose Christ, or at least His highest blessings. Hence a "yes" to Christ means a "no" to the world.

Essence

To lead a transformed life one simply must be *transformed*. It is interesting to note that the Greek word used here is said to be the same one used to describe the change that Christ underwent when He was transfigured on the mountain—a basic change from earthly substance into an ethereal, spiritual substance. The implication is that a similar change can and should take place in the nature of every disciple—no mere *reformation* but a real *transformation!* No disciple need remain a third-rate disciple. Apparently Paul uses the same word again in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, *are changed into the same image* from glory to glory . . ." (italics mine).

This seems to indicate a gradual metamorphosis of the life, the character, and the personality of the Christian into the likeness of Christ.

Means

Paul then proceeds to show that the means by which such a transformation can be experienced lies in a renewed mind.

A reformation seeks to change a man on the surface, hoping eventually to reach the core or center. A transformation changes the core of a man first, and then miraculously the surface begins to change too. It works from the inside out. If the mind (or heart) is right, the walk will also be right.

Nonconformity must begin positively with good thoughts, right attitudes, high goals, and pure motives. If these are Christlike, the actions will also reflect Christ. Hence, if God can reach the central core through our minds, then we should expose our minds as much as possible to His influence. This calls for more read Bibles and more frequent use of the prayer closet.

Fullness

If this is done, Paul promises, one's life will emerge into a new, rich, real, experiential discipleship. Such a disciple will know the intimate closeness of a vital relation to his Lord. He will demonstrate what it means to be Spirit-filled. He will bear fruit. He will have power. Among the ranks of such disciples are found the prophets, the soulwinners, the peacemakers, the burden-bearers, the visionaries, the pioneers, and the martyrs. *They* are the salt of the earth, the lights in the world. This is the inner circle.

If it is true that out of twelve disciples, only three were relatively close to the Lord; and if I am one of the twelve—am I also one of the three? This is the challenging question with which Paul confronts us.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

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*Pastor, St. Vital Mission, St. Vital, Man.

Words and Works

a report on the Western District Conference

"NOT stimulating" and "not creative" were two evaluations I heard of the annual sessions of the Western District Conference which met in Bethel College's Memorial Hall on one of Kansas's warmest weekends.

While I might be inclined as a first-time delegate to the Western District to agree with the above evaluation, let me hurry to make some important qualifications. Really, no one can attend four days of such business sessions and inspirational services as we held October 19-21 and not be educated and inspired. I was, and so were the thousand-plus other people involved.

Bible lecturer Walter Gering's introspective studies of the Christian task deserve classification as apples of gold. In his major sermon, the conference president grappled with Mennonite traditionalism and all its Stillen-im-Lande implications. Bethany Seminary's professor of psychology and Christian education and the American Theological Association's future executive secretary, Jesse H. Ziegler, came through loud and clear as the one non-Mennonite attraction. A series of other inspirational programs for men, women, and ministers gave everyone a wide choice of diet. But when it comes to conferences, I'm frankly more interested in the works than the words.

And the works of the Western District Conference are mighty impressive. The report of the Home Missions Committee was really quite a thriller, though almost anyone who talked up about the state of the church tried to smother the whole impression with long-larded apologies and self-deprecations. Yet three years ago, with perhaps one exception, no one had heard of Mennonite churches or fellowships in Denver, Kansas City, Liberal, Oklahoma City, or Topeka. With all these things a reality in a few short months and two new churches added at this conference session—Kansas City and Faith, Newton—some great work is going on.

A rather novel venture in another field was the formation of a Committee on Welfare Institutions to serve as a clearing center and means of co-operation for institutions like hospitals and homes for the aged and to promote church interest in these causes.

And there was a lot of stimulating stuff in the other thirty reports that were given, but let me sum up the conference by saying that the reports and the speeches were great, but, frankly, I was bored.

The cause of my malady I attribute to a growing sterility in our church meetings as evidenced by lack of discussion and personal participation in conference business. Allowed to mature, it will develop less and less fruitful products both in this conference and in all other districts. Surprisingly enough, the cause is not that our leadership has been deteriorating, but rather because our conference officers have been becoming progressively better.

Efficiency is a jewel of a goal, and we get more of it as farseeing officers anticipate problems and come with recommendations which avoid arguments and misunderstandings. They also realize how frustrating hit-and-miss meetings can be, so they hew out and hew to an agenda. All this is great, and let's not go back to the good old days of the free-for-alls, after which one delegate told a roving reporter, "All those arguments made me nervous."

The problem is that we meeting-manipulators want discussion from the delegates, but we don't want discussion. We want discussion because we believe people have a right to speak, have their questions answered, and give their ideas. But we don't want them to speak because it takes time, generally fouls things up, and worst of all might cause disagreement. This last thing is pretty bad, because (and turn out the light before you read this) while other peace churches may have achieved it, the Mennonites will probably be the last Christian group to learn to disagree *agreeably*.

Of course there are other problems. When ministers who are supposed to be calloused public speakers get sweaty palms and soles at the thought of speaking to three-hundred dour delegates, when can we ever expect to hear from the lady who teaches the primary Sunday school class? Perhaps the Western District should be two instead of one, but it is a little hard to cut up a bunch of congregations that are baled into Harvey County with only slim tendrils leading out to four other states.

The remedy is not surgery but physical therapy. To begin with, we might spend the equivalent of one day with delegates going through the reports and recommendations in groups of twenty to thirty. We'll probably do this clumsily until we learn some skill, but until we get our people to talk and think (and talking comes before thinking, believe it or not!) we might as well know that we're broadcasting on a radio station after everyone has bought television. If the conference business can be discussed in the local churches a few weeks before the sessions, we'll really be going places. Sure, it can be done.

Every report on a district conference should tell you who the new officers are: president, Albert Gaeddert, pastor of the Hoffnungsau Church, Inman; vice-president, Henry Goossen, pastor of the First Church, McPherson; and secretary, Irvin E. Richert, pastor of the Buhler Church.

The time and place for next year's conference hasn't been set, but I plan to be there.—Maynard Shelly

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YOU
have the button

*Frank H. Epp**

WHO has the button? A newspaper cartoonist recently drew a sketch of a new version of the button game.

In the background was a stockpile of missiles, mounted and ready for firing. In the foreground was a conference table, with politicians, western state leaders, civilians, allies, NATO representatives, and military commanders seated around it. In the center of the table was a button-switch attached to a cord which wound its way down to the table to the push-button missile base.

Underneath it all was the caption: Button, button, who gets the button?

Recently there was a debate in the Canadian parliament regarding the operation of the joint U.S.-Canada air command. The Canadian defense secretary was asked rather pointedly who assumed final responsibility in the event of attack. Who had the final say-so in retaliation: the joint command, the United States, or the Canadian government? Who in Canada would manage the button in the event of war?

Around the world, this is the question of the hour. Who gets the button? Who has the button? The button of peace and the button of war?

Who has the button? Man has a button! He has the button which could set in motion the chain reaction that would bring global conflict and mass suicide. He has the passion and the prejudice, he has the technical know-how, the necessary tools, the temperament.

All the time he is preparing for war like a precocious giant and for peace like a retarded pygmy. Yes, it is within his power to press the button that would at one stroke destroy all of Toronto or Washington, kill immediately all persons within a twenty-mile radius, melt all metals, exhaust all oxygen in the air, and dry up all water in the nearby river.

This is *not* a war alert. But it is an honest straight-forward word to Christians and non-Christians alike, that we are living in a very terrible day. Man has at his disposal terrible weapons, which in his best wisdom and at the height of his will power, he cannot properly handle. This is the fact we must face. Man has the button of war. Almost he is sitting on it. May God have mercy on his soul in the day of judgment.

But God also has a button. His is the button of the ultimate weapon—love. His response to war and hate is peace and love. He sent His Son into the world to set up His Kingdom of love. This Kingdom will never be defeated. No, in fact, it will triumph over all other kingdoms. It holds the promise of eternal life. It is among us even now. It will come in greater fullness.

We look to men and are frightened. We look to God and are filled with hope and peace. The optimism of Christian faith overcomes the pessimism of earthly realities. We hear Him say even now, that men ". . . shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. . . ."

Man will not push the final button. God will. He is the Creator, the Sustainer, the Redeemer. He is the King of Kings, the Lord of Lords, and the final Judge. He will make a new heaven and new earth. He is the Lord of History. His Son is the Prince of Peace!

You also have a button! The last recipient of the Nobel Peace prize, Lester B. Pearson of Canada, said, "In the end the whole problem always returns to people; yes, to one person and his own individual response to the challenges that confront him." That is the Kingdom approach. Christ sought to recruit peacemakers, as He called them blessed, and as He outlined the program of His kingdom to several potential candidates.

As a professed follower of Jesus Christ, you have a button, the button of reconciliation and peace. You are called to individual and collective action that will make peace actual and real. Wars begin with individuals, so peace begins with individuals. It is not enough to wish for peace, to pray for peace, to refuse to participate in war. Christ calls to *make* peace.

Man's hate challenges you. God's love challenges you. You and I must follow the Way, Christ, proclaim His message, be led by His motives, follow His methods, to reconcile the world to Him and itself.

As our church observes Peace Sunday, November 9, resolve to receive the fullness of the peace of God for yourself and then to become an active peacemaker among men.

Pray also with the great Saint Francis of Assisi:

"Lord, make me an instrument of
Thy peace.
Where there is hate, may I bring
love;
Where offense, may I bring pardon;
May I bring union in place of discord;
Truth replacing error;
Faith, where once there was doubt;
Hope, for despair;
Light, where was darkness;
Joy to replace sadness.
Make me not to so crave to be
loved as to love.
Help me to learn that in giving I
may receive;
In forgetting self, I may find life
eternal."

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*Editor, THE CANADIAN MENNONITE; secretary, Canadian Board of Christian Service.

What Is Our Heritage For?

Dan West[*]

AT a meeting in a Mennonite church in late 1941, I heard Professor Arthur Holt speak some startling words. He said, "About a century ago, the leadership of America was largely in the hands of Calvinists with their stressing of theology. Later it came to the Methodists with their emphasis on revivals. Now it is coming to the historic peace churches. The older leaders led with the jaw; these lead with the hand."

Not presuming to know exactly what he meant, I am impelled to guess: (1) There are waves of interest produced by Christian faith in a changing world. (2) Certain interests and motives help to produce these waves. (3) The majority of people do not have their minds made up ahead of time. As Bryce put it years ago, "Minorities always control whatever form of government you have." (4) The waves pass but leave something in the minds of men as a residuum. Sometimes they seem to leave little of abiding value. (5) Interests are growing deeper. The theological problem is largely an intellectual one. The revival problem is largely an emotional one. But there are deeper hungers than either of these: e.g., basic attitudes. The discoveries of social science research are revealing more of these interests.

IF I understand Holt, within a century the faith of protestant America has gone deeper. The problem now is: What interpretation of the Christian gospel will meet these deeper needs? If my guess is right, and if Holt was correct in his prediction, whatever leadership opportunity of protestant America is coming to the historic peace churches is due largely to interest in the deeper levels of attitude. In the atomic age these things become of vastly greater importance.

Suppose that Holt was right. Are the historic peace churches ready to furnish a highly responsible service to the hungry hearts of America or the world beyond? Had we been farseeing enough and had we cared enough, we might have been ready to witness more effectively to this space age with its atomic missiles to threaten our lives and hidden persuaders to control our minds.

However it may not be too late, if we care enough and are wise enough and believe enough in God. "To whom much is given, of him will much be required." That includes every Christian. And because more has been given to the historic peace churches, more will be required of us.

Suppose we would take more seriously than ever the good that has come to us through our heritage, what would we do? Here is another guess:

- We would study the Scriptures harder than ever, not for proof texts, but to find more clearly the mind of Christ for our time and place.
- We would learn with our own people first (but also with any one else who wants to learn with us) the implications of the gospel for our time and place. These are probably further reaching than any of us have guessed so far.
- We would say "No" to this whole war-making system, at whatever cost. As the world grows more interdependent we are more tangled up with the system, even though we may want to get off before we go the whole way. This might make us stronger protestants than we have ever been. It is increasingly impossible to separate evil effects from their earlier causes. We might not be at all successful here, but success at an early date is not our criterion. An example which touches my own conscience: During World War Two it was a British policy to bomb German cities in retaliation for German bombing raids over Britain. But George Bell, Bishop of Chichester beginning in 1929, had the nerve to condemn obliteration bombing then and said so publicly. Of course, he failed, but that is not the main point.
- We would say, much louder, "Yes"—and step up our present relief reconstruction - rehabilitation program far beyond anything we have ever done. In fact, we might be able to sacrifice to do this. Most of us only talk about it; a few brethren really do this. Were the historic peace churches ready, they might be able to present an economic plan to the American government to substitute for our present economy which has depended too much on war scares and war production to bolster it up. In season and out, we might even speak with authority on problems like Korea in 1950 and later; like the Middle East beginning with Suez and ending not yet; like Quemoy, and other problems. If we really meant business we might furnish thousands of qualified volunteers to speak to Christians of this world in keeping with our historic faith as fast as we earn the right to speak. We might be God's word to them. We might speak to governments urging such world - sized projects as these:

—An International World Refugee Year, borrowing from the concept and practice of the International

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[*] Brethren Service Commission, Church of the Brethren.

Geophysical Year which ends this December 31.
—An International Year of War on Hunger, as proposed by Director Sen of Food and Agriculture.
—An International Health Year.

The sooner we learn how to "sing" together, the better our witness. God would have a better chance to use us as a chorus than as soloists. We have rehearsed a little, some day we shall sing and act together because we need one another. Some day we shall speak together steadily out of the depth of our common insight, to a world limited by a "poverty of alternatives" and many of them very poor ones. We have the making of a better and clearer message to be given to God's world.

The Nuclear Arms Race

If western civilization, both the Communist and anti-Communist branches, cannot solve this problem, then it probably deserves to perish. It must be realized that this now is not only a problem of security, but a problem of morality, personal and international.

We utterly deny the right of the West to continue imperiling us and our future. We utterly deny you the right to cause cancer in our children. It is past time for the West, Communist and anti-Communist alike, to draw back from the edge of complete moral bankruptcy. It is explicitly your task to utilize the skill and technique of your science for peaceful purposes.

One tenth of the treasure and skill used in making your hydrogen weapons could transform my country. We are still in a pre-industrial stage of development. We know that the engines which drive an atomic submarine can drive electric generators. We know which we prefer.

There can be no question now of the West giving moral leadership to Asia. Your moral leadership has, for us, meant first colonialism and now the philosophical, moral, political, and social bankruptcy of a nuclear arms race.

You in the West are causing more gaps between humanity; you are losing the battle for the hearts and minds of men.
—President A. Sukarno of Indonesia, in *Fellowship*

The gospel in Japan can be heard on a party line!

Oyako Radio

TWO thousand six hundred homes on the line at once!

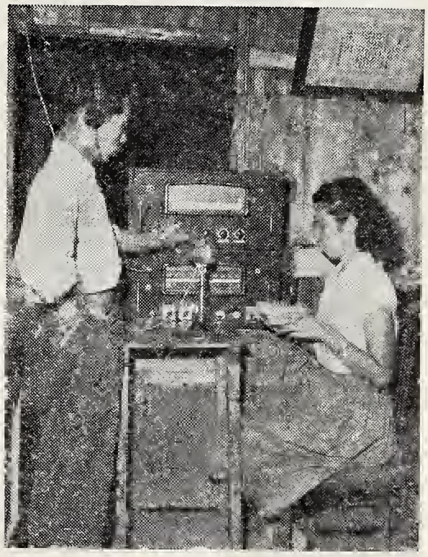
No, this is not a telephone line but a village radio network called "oyako radio," which literally means parent-child radio. The "parent" radio consists of a series of enlarged radio receiving sets which are then connected to the various homes by one wire. In the home is a small speaker with only an on-off switch and no dial. Usually such a network is owned and operated privately or municipally. For a few dollars the owner will connect the remotest home high up in the mountains where there is no electricity or the poorer homes where even the most modest radio is a luxury beyond the meager family budget.

In Kobayashi city, where General Conference Mennonite missionaries Leonore Friesen and Esther Patkau are working, a privately owned radio network has been carrying the weekly radio program, "The Light of the World," to some 2,600 homes for the past three years for a monthly fee of $8.40. From here the tape is sent to Kyomachi and Nojiri, where the gospel program is sent out to 400 and 600 homes respectively for the nominal fee of $2.50. This means that in the Kobayashi city area some 3,600 homes are reached weekly, and if one figures five people to the home this gives every program a potential listening audience of 18,000!

At the close of every program, Christians from the local church make appropriate announcements, inviting people to write in or come to the various services. The response in letters has not been great, but those that do write in are referred to the regular radio worker, who will not only answer their letters but also seek to enroll each writer in a Bible correspondence course.

Tomitaka and Nichinan are both carrying similar weekly programs, and it is hoped that other villages and towns in our field will allow time on their networks so that many more homes might be reached with the "glad tidings of great joy." God does not mind being put on a party line, as long as He can do the speaking and everyone else is doing the listening.

—Paul W. Boschman and William M. Zehr.



As "The Light of the World" radio program draws to a close, Mrs. Moriyama, the regular radio worker who answers all correspondence, waits to make an announcement.

A Japanese family gathers around the radio speaker to hear "The Light of the World." The speaker has an on-off switch and no dial. Photos by Zehr and Boschman.

Education For Apostleship

Excerpts from inaugural address of Erland Waltner, president, Mennonite Biblical Seminary

WHEN we speak of apostleship we do not intend to suggest a contrast with discipleship. Apostleship includes discipleship. In the biblical sequence, some of those who were first disciples of our Lord were later called into apostleship, but they never ceased being disciples. If the essence of Christian discipleship is the obedient dedication of the whole of life under the Lordship of Jesus Christ, then apostleship is the acceptance of the further responsibility which Christ places on the shoulders of those whom He calls into special ministry of proclamation and service. While the disciple is in essence the obedient learner, the apostle is in essence the obedient messenger.

To conceive of the Christian ministry in terms of apostleship is to recognize the impelling significance of the Great Commission, the urgency of church evangelism, and the imperative of a Christian witness in society. It is to see discipleship in terms of a responsible relationship to the world, to know that Christ's "Go ye into all the world" is as crucial as His "Come ye after me." It is to acknowledge that while Christians are not of the world even while they are in the world, they are *sent forth into the world* even as Christ was sent into the world.

Education for apostleship takes place in a context which involves certain bipolarities which need to be recognized. If we let go of either one at the expense of the other, we suffer serious loss. To cling to both is at once most difficult and yet imperative.

Freedom and Commitment

Education which is true to the Christian understanding of man as made in the image of God can operate only in a setting which assumes and assures a basic freedom. There must be freedom of inquiry, an honest search for truth, and the right to share convictions even when these may deviate from the accepted norms.

On the other hand, the seminary as an arm of the confessing church of Jesus Christ is also characterized by commitment. In the Christian perspective, true freedom is realized only in the context of a great commitment. "If ye continue in my word," said Jesus, "then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-32, 36). In Christian faith the important truth is the acknowledgement of Him who said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6).

Scholarship and Spirituality

For a seminary to make a choice between scholarship and spirituality is fatal. To be committed to both is a hard and narrow way but it leads to life. . . . If Luke in preparing to write his Gospel "followed all things closely (accurately) for some time past" to write "an orderly account" for Theophilus in order that he might "know the truth" concerning the things of which he had been informed, the Christian messenger in our day cannot afford to be satisfied with slovenly workmanship. On the other hand, no seminary can afford to neglect the spiritual life of its own community, including the life of prayer. . . . The ideal Christian leader is saint *and* scholar.

Biblical Studies and the Sciences of Man

In naming our institution a "biblical seminary" we have already registered our commitment to the primacy of biblical studies in the making of a minister. We believe with Peter T. Forsyth that "The Christian leader must know the Bible better than any other book." We hold that the curriculum of a Christian training school should be "biblio-centric," placing the Bible at the center. . . . But to say this is not to minimize the significance of those studies which deal with an understanding of man and society. . . . To learn to know the nature of man, his behavior, needs, predicament and tragedy, his aspiration and hope, and beyond this, to enter into the inner life of men with understanding and identification—all this is also essential in the making of an effective minister.

Theology and Evangelism

Shall the seminary seek to produce theologians or shall it rather aim to produce pastors and evangelists? This lifts up the bipolarity of the theoretical studies and those which deal with the practical work of the church. . . . On the one hand, mastery of biblical languages, thorough acquaintance with church history, sharpening of theological sensitiveness; on the other hand, the love and the skill essential to bring a soul to faith in Jesus Christ. . . . But to choose between the theologian and the evangelist would be as wrong as trying to classify the Apostle Paul into the one category or the other.

Denominational Loyalty and Ecumenical Conversation

Is it possible for Mennonite Biblical Seminary, or any denominational seminary, to be true to its own commissioning by its constituency and also to be properly involved in the issues of the larger Christian fellowship in the world? We hold that this is not only possible but imperative. . . . Denominational loyalty in its deepest sense is no more incompatible with ecumenical concern than family faithfulness is incompatible with community responsibility. Indeed, these often appear to be in conflict, but ultimately they are not. . . . As John Howard Yoder has observed, it was precisely our own spiritual forbears, the Anabaptists, who were actively involved in a kind of ecumenical conversation in their day: "Alone among the churches of the Reformation the Anabaptist refused to accept division and came back again and again to discuss." To lose this concept of Christian conversation in our own larger brotherhood and even in the larger Christian circle causes us to face with some embarrassment the question Yoder raises, "What is the church of Christ, if both we ourselves and those other Christians with whom we disagree are in it, but have no fellowship with one another?"

How To Take A Wife

by Vern Preheim*

". . . that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God. . . " (1 Thess. 4:4, RSV).

ONE of the important decisions and events in the life of anybody is the choosing of a marriage partner. When this is such a significant thing in the future of one's life, why don't we emphasize Christian courtship more?

Patterns of courtship change with every age. Every generation has its courting customs. No only have we altered the courtship pattern of our ancestors, we have also changed attitudes.

Today we place the woman on an equal basis with men. We respect the "personhood" of a woman. This was not always so. A woman used to be considered as property to be used, often treated little better than animals. That explains why our text (listed above) in the King James Version reads, "how to take a vessel." The Greek word used at this point can be translated "vessel, utensil, household stuff, or furniture goods." But in the verse it refers to the "frame or vessel of the human individual," the body. That's why the RSV reads, "how to take a wife."

Though patterns of courtship and marriage change, the principles remain the same. Here, then, is the question: *What is the Christian way to take a wife?*

The first critique of Christian courtship is holiness. When a decision must be made concerning courtship activities, the question is: will we persons will our relationship, will our courtship remain holy?

Holiness seems to imply separation from common tradition or use and dedication to a special cause. Even the courtship should be dedicated to God so that in event of marriage, this marriage would result in a God-centered home.

A holy courtship is one which promotes growth of personality. Every aspect of you must be strengthened and improved. You are involved physically, socially, spiritually, and emotionally. This cannot be separated; we are complete beings. If one aspect suffers, the others do too. To court in holiness is to contribute to the welfare of the total being and not to deteriorate any part of your personhood or anyone else's personhood.

To court in holiness means also to become more fully acquainted with yourself, the loved one, and with God. That is the very purpose of any courtship.

The Christian courtship adds the vertical dimension. We hear a lot about triangle love affairs in the secular world. Obviously such situations have bad effects on everyone concerned. But in a real sense the Christian courtship is, or should be, a triangle friendship. In this case the third personality is not a human being but God—ever present in spirit and in truth. The assurance of the presence of God gives depth and richness to a crystalizing friendship. It also gives guidance, direction, and strength to select and execute activities which will make yours a holy courtship. Have you ever considered praying together? Why not? If you can't pray together, how will you live together?

Honor is the second critique. In courtship you are on your own honor to keep it holy. There will be no one to watch you but God, and it may be easy to forget that God is present as the unseen guest, the unheard listener. Only your integrity, your honor, will keep you from undesirable practices and direct you into wholesome activity.

The Greek word translated "honor" also has the connotation of "price, preciousness, dignity, value, and estimate of worth." To honor is to hold in estimation, respect, and reverence. To take a wife in honor is to take her in such a way that you will still maintain respect and high esteem of her.

To court in honor is to court so

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*This is actually a first person story by Vern. He and his wife Marion recently celebrated their second wedding anniversary—two months, that is. Both are students at Mennonite Biblical Seminary.

that each time you part you can say to each other, "You are still a person of worth."

To take a wife in honor means not only to refrain from activities which would destroy the esteem of either one, but also to take every precaution to retain a good reputation.

The first principle, holiness, focuses on God; the second, honor, centers on the other person. The third critique of the Christian courtship, the absence of the passion of lust, centers on you.

Remember how Samson comes to his parents and says, "I saw one of the daughters of the Philistines. Get her for me as my wife." The parents reply, "Is there not one of our people who will make a good wife?" Samson insists: "Get her, for she pleases me well!"

Samson took a wife on the passion of lust, and his marriage didn't even last one week. The passion of lust which grows in the air of bodily attraction only, is undesirable. Lust springs up on impulse, grows rapidly, but withers in the heat of passion. It is never permanent. It does not bind. Love, because it is firmly rooted in the total person, grows over a long period of time. It endures all things, binding two hearts together.

The passion of lust is always selfish. It is concerned about the needs and drives of the self irrespective of the other person. It looks at the other person as a thing to be manipulated for selfish purposes. But love is the burning desire to create for the other person the situation which will make it possible for that person to become the person God meant him or her to become.

The ultimate expression of love is reserved for marriage, and rightly so, for it needs the support of marriage as much as marriage needs it. But the desire for this expression of love is present even during courtship. The desire is not unhealthy, but to give in to the desire during courtship is a sin and is harmful to the personality.

Courtship is like a banquet.[1] Carefree dating is the appetizer. Going steady is the salad—where you concentrate on one person, discovering mutual and differing interests. The engagement is the meat and potatoes—questions on religion, economics, and values must be discussed. Then comes the wedding day and with it the dessert. It is only right that the dessert of courtship be saved for the wedding day.

We must not eliminate the desire; we must find acceptable, healthy expression for that desire. For the courting couple the creative arts—painting, music, and drama, or the sports — have much to offer. They are avenues for the expression of affection.

If courtship is the process by which you become more fully acquainted with a loved one and with God—as it is; if courtship means to promote the growth of personality—as it does; and if it means to win and maintain the respect of a person, then courtship never ends. Daily each husband should take his wife to love and to cherish, and vice versa.

If you have just launched into the courtship expedition, have you made God a part of this company? If you have traveled for some time or even if you are reaching the end of this journey, it is not too late to make God the third person of a three-way partnership. You will be surprised what a difference it will make. It will enrich your courtship beyond expectation. You who haven't started this trip, be sure to take Christ with you. You will find it so much easier to take a partner in "holiness and honor, not in the passion of lust."

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[1] *I wish to give credit to Pastor J. Herbert Fretz for this illustration. V. P.*

Prayer

God,

Even though we sometimes wonder if we make prayer only a listing of favors to be granted,

Even though we believe that You're holding the ropes anyway,

Even though we want desperately to trust ourselves to Your plan,

Here is a problem that concerns all of us: We need a youth worker for our General Conference Young People's Union.

Please guide us. And guide the men for whom this job is a possibility.

We want Your will to be done. Amen.

The Prayer Nobody Heard

We were having two weeks of evangelistic meetings this summer. After each meeting we young people gathered for a prayer meeting in the shed nearby.

It was quite late one night when we gathered. In the lull of silence I found myself silently composing a prayer. I chose my words carefully—purposely leaving out some big ones that would have been nice to use. I wanted to say what I was thinking in different words. The same often-repeated ones get so tiresome. I wanted to inject some new thoughts. Maybe the kids would be able to tell that I had been to college and had done some thinking. But I didn't want to sound too sophisticated. Soon it was clear in my mind. My prayer would be short and to the point. I swallowed and cleared my throat a bit.

A girl sitting on the next bench started praying. And in the same minute the local freight train came chugging out of the station half a mile away. The rumbling increased, crescendoing to a deafening roar. Just when it was nearest us the train let out a shrill whistle.

At first the girl's voice could be heard above the train, but it soon was drowned, and all we could distinguish was the whisper of her consonants.

The train passed and the girl closed her prayer. Then, after a short benediction by the leader, the meeting was over.

I walked home, wondering what the girl had prayed for. I wondered why she kept on praying even when it was obvious that no one could hear her. But then I supposed the train hadn't bothered God any.

Suddenly I remembered I hadn't gotten a chance to say the prayer I had so carefully thought out! And just as suddenly I realized that it probably wouldn't have merited the title of "a prayer" in the sight of God, even when compared to the one that nobody heard.—M.T.

The Kingdom In Your Hand

SEVERAL times a week Z. R. Word, an old colored preacher in the hills of Alabama, would come to my office asking for money for the church and orphanage he had founded.

Finally, one day I got tired of it. I said, "Parson, you are all the time making demands on my time and my pocketbook for that church and that orphanage of yours, and I'm getting tired of it. I am going to stop giving, and I'm going to stop right now."

My abruptness and unusual manner surprised and hurt him. As he sat there for a few moments in silence, I watched him.

His head was as smooth as a billiard ball, because a gas explosion in the mine had burnt all the hair off, and it had never grown back. He had beautiful white teeth, and his eyes really got on fire when he was "expounding the Word."

Though lacking any formal education, he was a born orator and singer and had a wonderful memory. After hearing others preach, he would come back and deliver the same sermon to his own flock.

As I thought of these things, I felt a bit sorry for hurting his feelings. He was fumbling for his hat in an embarrassed manner.

Finally he looked up. Haltingly he said, "Mr. Jim, I'd just like to tell you something. I think I understand how you feel. I once had a little boy, and he was always making demands on my time and my pocketbook. It was a nickel here and a dime there and a quarter some place else. There never seemed to be any let-up. I was everlastingly being called upon for candy, peanuts, a pair of shoes, a hat, a suit of clothes, and many other things. Just when I thought I had him all fixed up, I had to do it all over again.

"He'd make demands on my time, too. In the evening when I was all tired and worn out from work in the mines, he'd climb upon my knee, and I'd have to tell him stories. But, Mr. Jim, my little boy doesn't make any more demands on my pocketbook." He paused a few moments before he went on, "My little boy is dead."

Then directly he resumed:

"Mr. Jim, when this colored man's church is dead, when they have nailed up the doors and boarded up the windows, there'll be no demands made on your pocketbook. But as long as it's a living force in this community; as long as that little orphanage sits up there on the hill with its doors open to the little helpless black folk of Alabama, it will not only make demands on your time and your pocketbook, but these demands may be greater as the years go by."

He got up and stood for a few moments, gazing through the window at the Red Mountain, and then slowly walked down the steps into the afternoon sunshine with twenty dollars more than when he came in.

To this day, when I get exasperated at so many demands on my time and my pocketbook from churches and missionaries, I think of that good man and I say to myself, "When Communism has nailed up the doors and boarded up the windows of every church here, there will be no demands on my pocketbook. Then I would wish I had given ten times as much." —James Worsham in *Evangelical Christian*

Overheard Between Us

"I'm a farmer."

"Oh?"

"In fact, I'm *just* a farmer."

"Why so apologetic?"

"It's old stuff. Farmers don't have to have much schooling. When they settle down to a farm, they're pretty well stuck. It's impossible to explain that farming is sometimes heart-breaking but also that it's the most soul-satisfying job. So people say, 'He's a farmer,' and they imply *just* a farmer."

"Do you have a farm of your own?"

"Not yet. I'm helping my dad. Maybe one of these years I'll be on my own."

"Are you a Christian farmer?"

"I'm a Christian. What on earth does that have to do with it?"

"It has lots on earth to do with it. Did you know you were in demand? Now?"

"You're not just trying to make me feel good?"

"No. Here's what MCC says:

"'Christian farmers, single or married, with farm training and experience, are in demand. . . .

- In Indonesia, on the island of Halmahera, a couple is needed to provide leadership in working with the Halmahera Christian Church in developing better agriculture methods. On Timor, another Indonesian island, two Paxmen are needed to assist in agriculture work. This work was started by Leonard Kingsley three years ago.
- In Korea, Leland Voth, farm manager at the Christian Vocation School for Orphan Boys, Kyong San, Korea, needs two Paxmen with farming skills to assist him in working with the boys at the orphanage.
- In Greece, MCC Pax teams assisting poor Greek villages need mature leadership. A married couple with leadership and farm managerial capabilities is sought.
- In Paraguay, a Paxman with mechanical skill and general farm training is needed to assist Robert Unruh at the MCC Experimental Farm in Paraguay. Mr. Unruh is assisting the Mennonite Colonies in their efforts to develop better crops and farming methods.
- In United States and Canada, openings for farmers in various VS units are continually available. Several immediate needs are at Boys Village, Smithville, Ohio; Brook Lane Farm, Hagerstown, Maryland; and Ailsa Craig Farm, Ailsa Craig, Ontario.
- All of these assignments are approved by Selective Service as meeting the requirements for two years of alternative service for 1-W men. If you want to know more, write to: Mennonite Central Committee, Akron, Pennsylvania.'"

"What do you think of it?"

"Tell you what, I'll sleep on it. It sounds sort of good!"

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiono.

our schools

BLUFFTON PROFESSOR KILLED IN AUTO ACCIDENT

Dr. and Mrs. J. S. Schultz of Bluffton were killed in an automobile accident in Indiana Oct. 17. The accident occurred at the intersection of Indiana routes 5 and 124. The Schultzes were on their way to Chenoa, Ill., to visit their daughter and family.

Dr. Schultz was in semi-retirement from the Bluffton College faculty. He was born on February 24, 1888, in Mountain Lake, Minn. He and Mrs. Schultz, the former Sara Bargen, are survived by three children: Harold, Karl, and Mrs. Russell Oyer.

Dr. Schultz attended Bethel College 1911-1913, received his A.B. degree from the University of Minnesota in 1919, and his M.A. from the same place in 1924. He received the Ph.D. in Education from the University of Cincinnati in 1931. He taught school and was principal of the Mennonite Educational Institute in Altona, Man., 1915-17; taught at the Mennonite Collegiate Institute in Gretna, Man., 1917-18; was principal of the public school in Clara City, Minn., 1919-23; and held the same position at Maynard Public School, Minn., 1923-24.

In the fall of 1924, Dr. Schultz joined the faculty of Bluffton College. He was appointed dean in 1934 and served in that capacity until 1954, when he was made dean emeritus. He continued to serve the college as professor of teacher education until this past spring.

Dr. Schultz was active in both the church and professional organizations.

INTER-SEMINARY CONFERENCE

Nine people from the Associated Mennonite Biblical Seminaries attended the Inter-Seminary Conference held at Dubuque, Iowa, Oct. 23-25. Those representing Mennonite Biblical Seminary were Professor William Klassen; Gordon Dyck, senior from Aberdeen, Idaho; William Kruger, junior from Dalmeny, Sask.; George M. Janzen, middler from Dominion City, Man.; Jay Shelly, junior from Allentown, Pa.; Reinhart "Roy" Vogt, junior from Steinbach, Man.; and Leonard Wiebe, middler from Whitewater, Kan.

The theme of the conference was "The Church — The Redemptive Community." The meetings were held at the Dubuque Theological Seminary.

PAX DIRECTOR SPEAKS

Guest speakers at Freeman Junior College Chapel recently included Dwight Wiebe, Pax director in Europe for four years and presently at MCC Headquarters, Akron, Pa. Mr. Wiebe demonstrated his exceptional ability to reach young people while emphasizing basic principles of Christian living. With him was George Claassen, pastor of the Bethel K.M.B. Church near Yale, S. D., who led the devotions.

"Autumn Leaves" was the theme for the annual college banquet held the first week in October. Professor and Mrs. Gerhard Buhler spoke and showed slides of their summer in Europe.

TEACHER EDUCATION

Three members of the Bethel College faculty, M. S. Harder, P. E. Schellenberg, and Ervin H. Schmidt, attended the annual fall conference of Kansas Colleges on teacher education, Oct. 17 in Topeka. Sponsored by the Kansas State Department of Education, the purpose of the conference was to evaluate and strengthen teacher education. Serving as special speaker and resource leader of the conference was John Ruffi of the University of Missouri.

BETHEL HOMECOMING

Bethel College held its annual homecoming Nov. 1. Events began at 10:00 a.m. with a coffee hour at the Women's Residence Hall and a tour of the dormitories. A parade took place at 1:00 p.m., with Halstead and Kingman bands participating. The 1958 Homecoming Queen was crowned at halftime.

Those attending the Homecoming Banquet in the evening heard Walter W. Graber, '29, speak to alumni. Following the banquet, the play *Quality Street* by Barrie was presented.

ANNUAL OPENING

The twelfth annual opening program of Canadian Mennonite Bible College was held Oct. 12. J. J. Thiessen, president of the college board, used John 17:21 as his text in speaking of the unity which should exist in our constituency and in our conference. "Young and old must work together. We need each other," he said.

Six scholarships, four of which were given by alumni, were awarded to Martha Friesen, Winkler, Man.; David Neufeld, Cottam, Ont.; Edna Krueger, Gretna, Man.; Geo. Dyck, Saskatoon, Sask.; H. T. Klassen, Winnipeg, Man.; and Helen Letkeman, Waldheim, Sask.

SERVICE PROGRAM BEGINS

Various areas of the Canadian Mennonite Bible College service program have been opened. The districts surrounding Bethel Mennonite Church and Sargent Mennonite Church were visited by prospective teachers of the Children's Hour Class. Several students are engaged in children's work in the St. Vital Mission. A group of eight personal workers and four singers visited Princess Elizabeth Hospital on Friday, and work at the Rescue Mission on Main Street was begun on Saturday.

DEEPER LIFE WEEK

Re-evaluation, heartsearching and a striving after perfection in Christ was the purpose of Deeper Life Week, which was observed at Canadian Mennonite Bible College. J. J. Thiessen spent several days interviewing students and discussing problems with them. George Groening stressed holding fast to the faith and training our eyes to see the needs of others in a "Deeper Life" prayer meeting on Saturday evening. We trust that deeper life in Christ will be our aim throughout the year.

into the beyond

Mrs. Justina Loewen Pankratz was born Aug. 3, 1876, in Alexanderwohl, South Russia. She came to Canada in 1926 with her husband and family and spent most of her remaining years on the family farm at Truax, Saskatchewan, where she passed away on Aug. 27, 1958. She was a member of the Ebenfeld Mennonite Church at Herschel, Sask.

MCC news and notes

ANNOUNCING MENNONITE CENTRAL COMMITTEE FILMSTRIP: "IF YOU HAVE LOVE"

An exciting new development in relief publicity is the production of a 17½ minute filmstrip titled *If You Have Love*. Accompanied by a narrated script on a 33 1/3 rpm microgroove recording, this filmstrip seeks to interpret the present program of the Foreign Relief and Services Section of the Mennonite Central Committee. The program, which includes Relief, Pax and Mennonite Aid, is world wide. The needs it helps to meet are manifold and often critical. It is hoped that the filmstrip will acquaint church people more personally with programs about which they have read and which they have supported, and help them to contribute to needy areas even more generously and prayerfully than heretofore.

The idea of composing a filmstrip was conceived by former Secretary of Information Service John H. Purves. Why not put out a filmstrip in addition to the customary folder, he suggested. Would it not be more effective to present the world's needs and MCC's program of assistance by audio-visual means along with the usual medium of the printed page?

Conference relief offices were consulted and proved immediately interested. Enthusiasm generated at a trial showing of a temporarily assembled slide set, plus an improvised script covering the entire relief program, endorsed approval of such a project.

An interested professional script writer offered to rewrite the script for a nominal fee. The slide collection was carefully revised, then handed to Visualscope to be made into a filmstrip. Pastor John H. Shenk of Newport News, Virginia, speaker on the Rock of Ages radio broadcast, consented to be narrator for the recording of the script. Many others worked hard and faithfully to assemble the finished product. The first of its kind, it will no doubt be far from perfect, but it should serve as a trailblazer.

The material is presented in geographic order. Viewers will see the work in Asia, Europe, South America, and the Middle East. Names have been omitted so that the film will not be dated.

Copies of the new filmstrip will be available for showing to congregations and all other smaller groups after Nov. 7. Churches may secure a copy of the fimstrip for rental or purchase from either the Board of Christian Service or the Audio Visual Library, 720 Main, Newton, Kan.

ANDRES ATTENDS URUGUAY ANNIVERSARY

NEWTON — Herman J. Andres, president and general manager of the Showalter Foundation and chairman of the Prairie View Hospital Board, represented MCC-North America at the Uruguay Tenth Anniversary on Oct. 26, 1958. This mission is one of the numerous others that took Brother Andres to South America at this time. It is singularly appropriate that he should be bringing formal greetings from MCC, since he was the first MCC representative in Uruguay. William T. Snyder, MCC Executive Secretary, sent greetings to Uruguay for the occasion, quoting 1 Cor. 1:4-5.

REPORT FROM PERU UNIT

SOUTH AMERICA—From Tournavista, Peru, where five Paxmen and a registered nurse are serving in various capacities with the LeTourneau Foundation, come the following reports.

Ruth Yoder (Holsopple, Pa.), who began service in July of this year as Tournavista camp nurse and is the first MCC nurse to go to Peru, writes: "The day after I arrived we vaccinated 120 cherubs under seven years of age for whooping cough and diptheria." Though there is much to do, one problem is to know just where to take hold in order to minister to needs most effectively. She comments on the frustration of continually "pouring pills and medicine in at the top" and not doing more in the line of prevention. She feels that her work will be pretty well what she makes it. At present she is occupied mostly in the clinic.

Walter Fast (St. Catharines, Ont.), one of the four men working on the LeTourneau roadway project, reports: "We are still on the job twelve or more hours a day. The dry season seems to be lasting longer than last year. We haven't had a real rain for almost two months."

Ralph Stichter (Nappanee, Ind.), who is serving in a missionary children's school program at Tournavista, is doing plumbing and electrical work on the school building.

L'ESPOIR—MENNONITE CENTER

BELGIUM—In a small, quiet village about a half hour's drive from Brussels stands a 75-year-old, twelve-room chateau, surrounded by spacious lawns and four acres of grounds. For a number of years this house was used as a children's home, but in the early part of 1958 its function changed. Extensive renovations were undertaken to convert it into a Belgian Mennonite Center for conferences, retreats, campgrounds, rest home, and other purposes. Pax labor and available supplies made the work progress rapidly and kept the cost of renovation at a minimum. Soon the center, appropriately named "L'Espoir" (Hope), was in full operation.

Using August as an example of operations, Paxmen David Burkholder (Harrisonburg, Va.) reports: "We had twenty-three Russian refugee children here for a Bible camp this month. Their families fled from Russia during the last war and are now living and working in the mining areas of Belgium. The children spent their mornings in Bible school classes, using Herald Press courses translated into French, and their afternoons hiking and playing games.

"On Aug. 15 there was a conference here for the two Belgian Mennonite congregations. In the afternoon Russian, Italian, and Spanish miners joined the meeting and an octet of Congo Mennonites sang. It was a wonderful afternoon of international Christian fellowship.

"During this month there were approximately thirty overnight guests at the Center, mostly people who were visiting the World's Exposition in Brussels. . . . Your prayer support is requested for this place and its work, that it may be a useful tool in the furtherance of Christ's kingdom here on earth."

THROUGH IRON CURTAIN

BERLIN — Pastor David Janzen (Winnipeg, Man.), newly arrived director of the MCC refugee home in Berlin, reports an interesting encounter with eighteen teen-age students, nurses in training, and kindergarten teachers who had come from the East Zone in order to spend eight days at one of the evangelical centers in Berlin. It was impossible for them to come to West Berlin with permission from the Eastern authorities, so they had come secretly and individually. They had taken this great risk in order to have a church contact with the West, which to them was very valuable. But ironically, their whole trip was surrounded by lies. For example, they told their younger brothers and sisters that they were going to another place lest their actual destination be given away.

In the three and a half hours Rev. Janzen spent with them, he told them a few things about the Mennonites, Canada and the United States, then branched off into a discussion period where frank questions were asked and answered and experiences shared. The students were all eager to participate in the discussion. The plight of the Eastern farmer, the ridiculing of religion in Eastern schools, the farce of Communist conducted elections, the induction of young people into the Communist Youth movement and the pressure brought to bear upon pastors and church leaders in Eastern Germany were discussed at length. Rev. Janzen was impressed with the seriousness of these young people, and the fact that they asked no trivial questions. He reports that the group found it difficult to separate, even after a three and one-half hour session.

MCC PERSONNEL AT GERMAN YOUTH RETREAT

FRANKFURT—Sixty German youth from Bechterdissen, Enkenbach, Backnang (settlements built by Paxmen), and other areas met at Frankfurt for a big "Jugendfreizeit." A youth hostel located on the banks of the Main River served as the meeting place. Included in the program were talks by H. H. Jantzen, Mennonite Brethren evangelist from Winnipeg, Man., presently located in Basel, Switzerland; and MCC director Peter J. Dyck. A fifty-voice choir under the direction of Paxman Cleason Dietzel (Pigeon, Mich.) sang hymns in a women's prison after the church service on Sunday morning.

jottings

BIBLE CONFERENCE

Inman Church, Inman, Kan.: Frank C. Peters of Winnipeg, Man., was guest speaker at a Bible Conference in our church Sept. 7-14. The expository messages were given on parables in the Scriptures, and were rich with spiritual food and helps for our personal study of the Word. A German service was held Sept. 14, with Brother Peters speaking on "Die Gewissheit des Heils fur den Glauebigen." Special music in German was given by the Bethel Church quartet and a mixed quartet from our church. Churches of the community joined together in a welcome school opening service for our faculties on Sept. 7. Special music was brought by five churches, with Brother Peters bringing a brief message. Harold Legg, from Krause Plow Co., of Hutchinson, Kan., presented on Sept. 21 the work of the Gideons International in their world-wide work of distributing Bibles and Testaments.—Corr.

ALTENFEST

United Church, Rosthern, Sask.: Clara Harder of Rosthern left Aug. 23 for Maryland to serve a term in MCC. A farewell fellowship was held Sept. 7 in the church basement in honor of Mr. and Mrs. Jack Friesen and family, who left for one year to live in Clear Brook, B. C. Sept. 21 Jake Giesbrecht of Waldheim, missionary to India home on furlough, was guest speaker at the morning service. Rosthern Jr. College held its official opening Sept. 28. Services were held in the church at 2:30 and 7:00 p.m. The guest speaker was Henry Funk of Winnipeg. Music during the evening service was brought by the Mayfair Church Choir of Saskatoon Many attended the Altenfest program given in honor of the older people in the church on Oct. 8. Pastor J. C. Schmidt opened the service with singing by the congregation, Scripture and prayer. The Ladies' Aid (senior ladies), the Welfare Society Ladies' Aid, Bergthal Ladies' Aid, Willing Helpers, and the Good Will Ladies' Aid took part in the program. Songs and recitations were given. Henry Janzen of the Men's Brotherhood brought the reading of Psalm 23 and remarks. Gerhard W. Zacharias of Saskatoon was guest speaker. Sixty guests of the older people ranging from 65 to 89 years, were honored with a corsage, and a gift was given the oldest man and the oldest lady. Brother John Dyck and Mrs. Lewisa Lepp, both of Rosthern, received a gift presented by the Ladies' Aids. Pastor J. C. Schmidt made the closing remarks and a lunch was served to all in the church basement. Oct. 12 Harvest Thanksgiving Festival was observed in the Rosthern Church during the morning service. Pastor Schmidt opened the English service with Ps. 92:1 and based his message on Luke 12:16-21, while Brother H. P. Penner of Saskatoon based his German message on Ps. 105-1-4. The Junior Choir served with two special numbers, led by Miss Janzen. In the evening at 7:30 a Mission Festival was held. Brother H. H. Penner again brought an inspiring German message. Brother G. G. Epp of Eigenheim brought the English message and a very interesting report. Both are members of the Board of Missions. The Senior Choir sang two songs, conducted by Joyce Williams, with Marlene Giesbrecht at the piano. The morning and evening offering went for missions.—Mrs. John F. Goertzen, corr.

CHURCH-AT-HOME VISITATION

Community Church, Fresno, Cal.: Several families attended the Family Retreat held at Camp Ocean Pines, Cambria, Calif., over the Labor Day weekend. Family Church Night services are an inspiration. The adult group has begun a study on "Problems in Christian Living." Every last Sunday of the month we have a night of visitation—"Church at Home" night—when we go to see those whose home we have not yet visited or invite someone who may be new in our fellowship. This is a wonderful time to become more acquainted with those in our fellowship. Our C. E. gave a program in the Winton Bethel Church Sept. 21, followed by a social hour. Harry Ertmoed, father of Mrs. Dora Mertz, was called to his eternal home Friday, Aug. 22, at the age of 86. Daughters were born to Mr. and Mrs. Allen Harms; Rhonda, on July 27; and to Mr. and Mrs. Don Eyman: Shelly Jean, Sept. 10.—Mrs. Orlando Schmidt, corr.

JUNIOR CHOIR PROGRAMS

Bethesda Church, Marion, S. D.: The Junior Choir gave programs at Bethany Church, Freeman, July 13; Church of God, Marion, Aug. 17; Crippled Children's Institute, Aug. 24; and the Children's Orphanage at Sioux Falls. John B. Decker passed away Aug. 1 after an operation at the McKennen Hospital in Sioux Falls, at the age of 75 years. His funeral was held Aug. 4. Erma Ensz and Rodney Unruh were married Aug. 8, and Ardis Tieszen and Roger Stratton were married Sept. 12. Jacob B. Hofer served with us the morning messages Aug. 17 and 24, while our pastor and wife were on vacation. The music organization had a social Aug. 21 at the church. The Lord's Supper was observed Aug. 31; in the evening we had Pastor and Mrs. Walter Gomez of the Mexican Militant Mission with us, telling of their work in Mexico. The Ladies' Mission Society held their meeting Oct. 2, at which bandages were rolled. Eighteen comforters, twenty pair of shoes, 263 pounds of new and used clothing were packed and shipped. Ninety-three pounds were sent to Paraguay, S. A., and the rest was sent to MCC. A series of special meetings was conducted by August Ewert from Sept. 28 to Oct. 5. May these inspiring messages help us to live a closer walk with our Lord and Saviour.

bookmarks

DAILY BIBLE READINGS, Harold Lindsell, 366 pp., Harper and Brothers, $2.00.

Those who are using and prefer the Revised Standard Version of the Bible will appreciate this book. Each page is dated for one day of each month of the year, with a title and then the Scripture passages which have been selected. There are no comments by Dr. Lindsell, a professor at Fuller Theological Seminary. It contains only various portions of Scripture.

Here is an excellent devotional book for those who desire to use this version. The reviewer wishes that the King James Version had been used. E. J. W.

CONFERENCE NOTES (Continued from the back page)

MISSION BRIEFS

Willard Wiebe, member of the Board of Missions, was released from his duties as pastor of First Church, Mountain Lake, Minn., for three weeks to enable him to conduct services in the Arizona Hopi Indian mission stations at Bacabi, Oraibi, and Moencopi.

American Indians reputedly are slow in responding to the Christian gospel. However, when a conversion is witnessed, there is rejoicing not only in heaven, but also among missionaries and Indian Christians. Recently an elderly man of the Clinton, Okla., mission made a definite decision for Christ and even during continued illness and surgery shortly afterward, requested instruction in preparation for baptism. Herbert M. Dalke is in charge of the Clinton station.

In a report to the Board of Missions, missionary Gerald Stucky in Colombia, S. A., states that in regard to relief "there is plenty of need." Through CARE he has been able to get some help for poor families. Recently the mission was accepted by CARE as a project, and equipment for agriculture, carpentry, sewing, and school supplies have been made available. Some food kits also have been received for needy families and more have been promised for distribution over a five-month period. However, there is much need in the evangelical churches throughout the country.

MUTUAL AID

Robert A. Franz, Ritzville, Wash., has been appointed to the Board of Directors of Mutual Aid Services, Inc., operating under the Board of Christian Service of the General Conference Mennonite Church. This newly incorporated organization, which replaces the former Committee on Mutual Aid, is designed to carry on the program of mutual aid and brotherhood sharing services with full legal responsibility.

LEADERSHIP DEMONSTRATION

A leadership demonstration school is a school for the training of Sunday school teachers. By observing an actual class in action and later evaluating the teaching, teachers are helped to improve their own teaching.

Such a demonstration school was held Nov. 2 in Zion Mennonite Church, Elbing, Kan. The regular local Sunday school teachers conducted their classes Sunday morning while visiting teachers observed, and a guest leader directed the evaluation session. Guest leaders were Mrs. Herbert Miller, Mrs. Carl Voth, Maynard Shelly, Newton; Mrs. Harry Martens, North Newton; and Mrs. O'Ray Graber, Buhler, Kansas.

VS PERSONNEL

Five persons recently completed a year of voluntary service in the General Conference Mennonite Church program. Lila Penner, Mountain Lake, Minnesota, having completed a year in the Gulfport, Mississippi, project, returned home for her marriage to Ernest Neufeld, pastor of the First Mennonite Church, Summerfield, Illinois. Mr. and Mrs. Harold Schrag of Moundridge, Kansas, also served for a year at Gulfport.

Mr. and Mrs. Isaac Froese have served a year in the Oraibi, Arizona, mission school, and will continue as short term mission workers, Mr. Froese taking over as principal of the school this year.

NEW PUBLICATION

The Way of Life, a catechism workbook by Philip A. Wedel, is being revised and published by Mennonite Publication Office. Copies will be available in November.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

WORK OPPORTUNITIES

Laboratory and X-Ray Technician—Full-time job open in Mennonite hospital at Mountain Lake, Minn. Salary is open, position available immediately. Contact: Lena Ewert, Bethel Hospital Assoc., Mountain Lake, Minn. (P-254)

Housekeeper-Cook — Christian lady wanted for light housekeeping and cooking in private home. Salary of $35/week and room and board, Sundays and Thursdays off. Contact: Mrs. Julia Porter, 1010 West Meyer Blvd., Kansas City, Mo. (P-255)

conference notes

ACTION BY WESTERN DISTRICT

The Western District Conference in session Oct. 19-21 took official action on nuclear testing. The conference passed a resolution thanking President Dwight D. Eisenhower for placing a temporary ban on testing nuclear bombs, and appealing that a permanent ban be placed on the testing of these dreadful instruments of destruction and annihilation. The conference also resolved to urge all members and congregations to immediately express to President Eisenhower and other government officials this same support and concern. Pastors were encouraged to provide leadership.

The conference also urged congregations to make an impressive witness toward Christianized interracial relationships by creating a revolving interracial student fund to invite and support at Bethel College worthy Negro students from the South who have found it impossible to attend college because of discrimination and lower economic status.

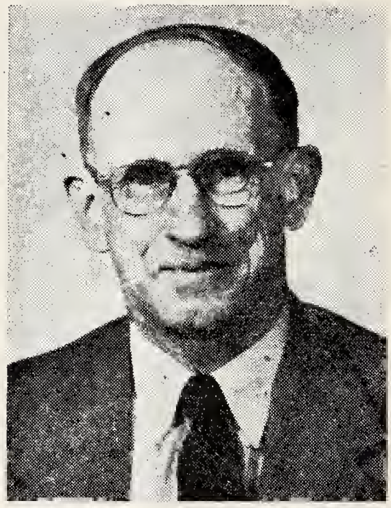
Two newly organized churches were received into the conference: Kansas City Mennonite Church, Kan., E. Stanley Bohn, pastor; and Faith Mennonite Church, Newton, Kan., Howard G. Nyce, pastor. This brings the total number of congregations in the Western District to 69. They are located in Kansas, Oklahoma, Texas, Nebraska, Colorado, and Mexico.

FIVE IN GULFPORT VS

Orlo Kaufman, director of Camp Landon in Gulfport, Miss., reports that five long-term Voluntary Service workers are busy in various projects. Edna Ruth Buller and Reitha Klaassen conduct three different story hours in the community center. Glendon Klaassen and Eldeen Stucky teach Bible in three of the public schools and are in the process of organizing a club for seventh and eighth graders. Donald Yoder will be organizing a club for fifth and sixth grade children. His wife, who is employed in the local hospital, also helps in certain areas of the camp program.

The work in Gulfport is a joint project of the Boards of Missions and Christian Service and the Young People's Union. The Community Center has an organized recreation program, various Bible clubs are conducted, and Bible teaching is done in the public schools. Orlo Kaufman works with one of the high schools as well. The camp offers excellent opportunity for young people to practice Christian love by serving people of another color. A replacement for one of the workers will be needed in November.

GINGERICH ITINERATES



Melvin Gingerich, Director of Research of the Mennonite Research Foundation of Goshen, Ind., and well-known author, scholar, and lecturer, is itinerating in midwestern, pacific, and northern states Oct. 20 - Nov. 4. Sponsored jointly by the Peace Problem Committee of the Mennonite (Old) Church and the Board of Christian Service of the General Conference Mennonite Church, Dr. Gingerich will report on the relation of the peace witness to evangelism in the Orient.

For two years, 1955 to 1957, Dr. Gingerich served under the Peace Section of MCC as a special ambassador to the Orient, spending most of his time in Japan. During this time he lectured to scholars, university students, politicians, statesmen, and theologians and fellowshiped with Japanese Christians, bringing to them our witness of the biblical basis for nonresistance and our concern for a lasting peace. Because he served in a nonpolitical position, he was able to speak with people of all religions and nationalities, and to observe American foreign policy as seen by Japanese.

WHY MEN GO SOUTH

Five men from the Woodlawn Mennonite Church in Chicago, two Negro and three white, are en route to an number of points of racial tension in the South: Little Rock, Ark.; Gulfport, Miss.; Montgomery, Ala.; Koinonia Farm, Ga.; Tuskegee Institute, Tenn.; and others. A personal undertaking, these men do not officially represent any organization. They are Delton Franz and Vincent Harding, pastor of the Woodlawn Mennonite Church; Glen Boese; Elmer Neufeld, student at University of Chicago; and Ed Riddick, student of the University of Chicago Divinity School.

They have stated their purpose of the trip as gaining insight into the Southern heritage of the Woodlawn Church and community, to testify to the fact that "in Christ there is no black nor white," to experience and share as quiet yet unashamed witnesses to their faith, and as a pilgrimage of repentance.

NUCLEAR TESTING

The Social Concerns Committee of the Board of Christian Service agreed to publish a manuscript on nuclear testing and related problems prepared by Irvin Hiebert, professor at the University of Wisconsin. Dr. Hiebert has concentrated on three main areas: the history of the development of nuclear bombs; the attitude of the church toward nuclear testing, including statements submitted to the government by various denominations; and how the church can witness in this area. This is to be available in booklet form next summer.

Brother Hiebert is of Mennonite Brethren background and joined his voice with countless scientists and others who are concerned about radioactive fallout and the implications that this has, morally and spiritually.

The committee, by sending a telegram voicing its concerns, supported President Eisenhower in his announcement to suspend all nuclear weapons testing and his willingness to converse with other nations on this subject. The committee felt that Mennonites need to speak to this aspect of war which could very well wipe out human civilization.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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NOVEMBER 11, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HAITI—LAND OF NEED

Vincent Harding—PEACE IN OUR TIME?

editorials

ENFORCED INTEGRATION Most Christians today recognize that there is no biblical or legal ground for enforced racial segregation in our country. From the earliest days in America force has been the black blot on the white man's dealings with his racial brothers. Negroes were forced into our country by slave-trading white men, and Indians were forced out of our country by land-grabbing white men.

In 1954, when the Supreme Court ordered the integration of public schools "with all due haste," we felt this required an honest effort to solve the problem of segregated schools, but also provided a lenient flexibility in applying force to the situation. Perhaps Little Rock reveals that force is a necessary corollary to law, even when used with reluctance, but Little Rock also portends a growing restlessness in government to find excuse for using more "reluctant" force. That great blocks of American law-abiding citizens are unsympathetic to such display of force, will mean that bitter hatreds of the last century will not be smothered out but fanned ablaze, and burned deeper into the human scene.

Dare we as Christians let our enthusiasm for justice to the Negro blind us to the evils of force? Can force cast out force, or shall this array of force, at last "triumphant," and returning to find its house empty, swept and garnished, take unto itself other evils more wicked, until the last state of our country is worse than the first? —J. Herbert Fretz, guest writer

VOLUNTARY DESEGREGATION Drowned in the present swirl between Segregation versus Integration is the moderate view of Desegregation. Though we may not cherish all its arguments, in fairness we must let this view be heard. A southern church leader recently summarized this position in the following fashion:

- There is no biblical or legal justification for segregation.
- Forced integration violates personal choice and is often sociologically impracticable.
- All churches should be desegregated, i.e., open to attendance and membership without distinction of race.
- In most areas this will not result in an integrated church, since various races will prefer separate churches for social and other reasons, but it will break down man-made barriers of pride and prejudice.
- The church must condemn hate, prejudice, and indifference to racial injustices as sin.
- Public school integration presents no serious problem in some areas but in others, under present conditions, the problem involves social and other factors which admit no immediate solution.

We may question whether churches in most areas will remain voluntarily segregated in the long run. But most important and persuasive to the Christian is Desegregation's inescapable point: Force can neither resurrect a lost cause nor baptize a good one.
—J. Herbert Fretz, guest writer

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Photo by Luoma

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CONFERENCE NOTES 708

of things to come

Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 44

They Sent Them Away

*Norman Bergen**

Now there were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed . . . and . . . preached the word of God" (Acts 13:1-5).

WHEN we read this account of how the Antioch church began its mission work, we note first of all that those involved were people already active in the Lord's work. They were busy "ministering to the Lord" right where they were, and the fact that the church in Antioch was a strong one can be attributed to their efforts.

The whole story of Acts is proof that the early disciples took very seriously the Master's command to "be witnesses." They were not sitting back waiting for things to happen. They did not neglect local opportunities to testify while waiting for bigger opportunities. They were missionaries at home long before they were called to become missionaries abroad.

Then, too, these men were active in their own spiritual lives, as indicated by the term "fasting." Christians fast primarily in order to concentrate on their personal relationship with God, so that it may be deepened, improved, and strengthened. Too many today think of fasting as a relic of antiquity which no longer has any real meaning, and fail to see that, if properly used, it can be of spiritual value. The leaders at Antioch took seriously Jesus' admonition to fast, building up inward spiritual strength while at the same time carrying on boldly the work of outreach. It is highly significant that it was under these conditions and to such men that the Holy Spirit spoke. Indeed, to whom else can He speak, except to such as are spiritually awake and active.

How did the Holy Spirit speak to them? We are not told. However, the fact that He spoke to all of them indicates that during the course of their communing together, while they were concentrating on the things of God, they came to the inescapable conclusion that God was calling them to carry the gospel to places where it was unknown. This was not a completely new thought, for the gospel had been brought to Antioch itself by those driven from Jerusalem by persecution (11:19), and certain disciples were led to preach to specific individuals. But this was the first time on record that the call came for a planned mission journey, undertaken without waiting for the impetus of persecution.

It is difficult to escape concluding that these men were led by the chain of events and circumstances to the point where they realized that this should be the next step. No doubt they remembered that Jesus had told them to begin first at Jerusalem, Judea, and Samaria before going to the "uttermost parts of the earth." We know that the first steps in this assignment had already been carried out (9:31), so it is not surprising that they should now feel called by the Holy Spirit to begin the final part of their commission.

EVEN so the Holy Spirit leads churches and individuals today. Through the unfolding of events, the opening or closing of doors, we hear the call of God to take the next step of service in faith. We can look at our mission fields and see how the Holy Spirit has led us. Who among us would say that it was not He who led the Mennonites of America to send relief to the famine-stricken multitudes of India, and then opened their eyes to the even greater spiritual needs there, resulting in the conviction that it was God's will that a mission work should be begun? So God often leads those whose hearts are filled with love for Him and their fellow men.

IT IS of interest to note, also, that they did not go until after they were called by the Holy Spirit. They understood that they should be active in Antioch; they needed no convincing that each of them was expected to be a witness at home in winning souls and strengthening the church. But they did not undertake their mission journey without first having felt the hand of God upon them. That which they would not have dared to undertake in their own strength, they did not dare to refuse when the Holy Spirit led them.

The pioneer missionary to China, Robert Morrison, was asked, "Do you really expect to make an impression upon the Chinese Empire?" To which he replied, "No, sir, but I expect God will." That must be the attitude with which mission outreach is undertaken. It is certainly the standpoint from which Barnabas and Saul operated. They knew from previous experience that they could look for persecution, yet they faced it boldly, knowing that they were doing the Lord's work. And it was of "all that God had done" that they reported on their return.

Finally, "they" who sent out the workers were actively concerned. We can infer from the context that "they" were representing the congregation, and that the entire body of Christians at Antioch concurred in this mission journey. It was the church that took responsibility, that sent its representatives forth with a blessing, that continued to minister and fast and pray at home, that welcomed its workers back with open arms and rejoiced in hearing how the Lord had performed wonders, and that determined to continue this outreach.

Missions is not a sometime thing, to be participated in by only a select few. It is for the whole fellowship, for the arm of outreach can be no stronger abroad than it is at home. We must do one of two things. If God calls us to stay at home, then let us, like the church at Antioch, fast, pray, minister, lay hands upon and send." But if He calls us to go, let us be like Barnabas and Saul who, "being sent, departed . . . and preached."

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*Pastor, Victoria Ave. Ch., Regina, Sask.

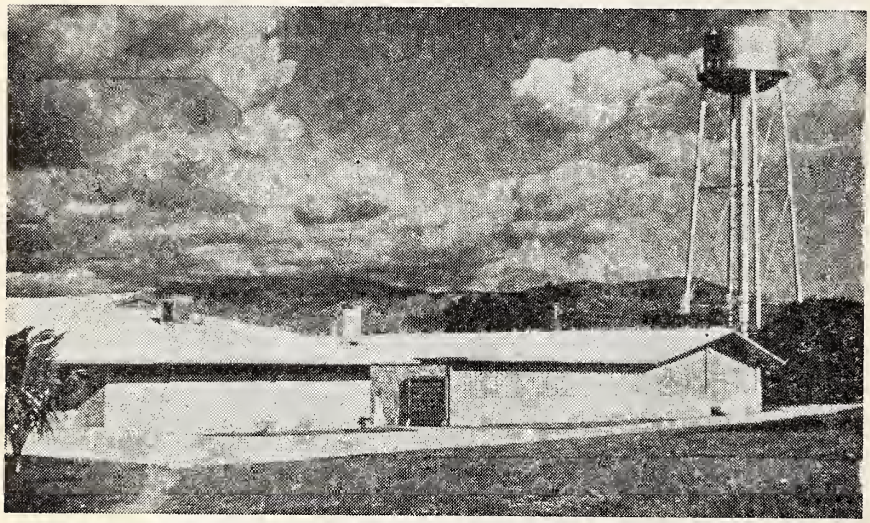
HAITI — land of need

THE LITTLE country of Haiti, less than 800 miles off the coast of Florida, nestled in the shadow of the North American continent, is one of the neediest countries in the Western Hemisphere. It seems incredible that we, a prosperous Christian nation, should have failed to recognize our neighbor's need and neglected to share our abundance for so long. An analysis of this single needy country will show us how tremendously much more we should and could be doing.

One of our newest relief frontiers is the MCC voluntary service project in Haiti. Havoc and destruction created by Hurricane Hazel in 1954 first drew this country to the attention of MCC. A tentative plan of assistance was presented to the government and found acceptable. But before it could be put into practice the government suddenly collapsed. Negotiations had to begin all over again, and it was not until November, 1957, that a specific program was finally drawn up. In January of this year the first two workers, both 1-W men, set foot on Haiti soil.

They came to a country which had 3,500,000 inhabitants living in an area the size of Maryland, with a population density of 300 per square mile and less than one acre of tillable soil per person. Ninety-four per cent of the people gain their livelihood from agriculture or related occupations, leaving only six per cent for government service, industry, and trade. The average annual cash income of the Haitian runs from $25 to $65. People lead a hand-to-mouth existence, with malnutrition steadily taking its toll. Main food crops are rice and beans, the leading export crops being coffee, sisal, and sugar.

It is estimated that only ten per cent of the people are literate. Only eight per cent have attended school for more than two years. The language factor constitutes another problem, with French being the official language, but Creole, an African-French dialect, the vernacular of the people.



The Albert Schweitzer Hospital, located in the beautiful Artibonite Valley.

In rural areas there is only one doctor to every 40,000 people. Smallpox, typhoid, tuberculosis, malaria, and hookworms are prevalent. Lack of sanitation is largely the cause. There are few toilet facilities, and most cities have the sewer running in the street gutter. A puddle of water becomes the place to bathe, wash clothes, drink and cook from.

Although the government has attempted to exterminate Voodooism, this primitive heathen religion still has a hold on most Haitians. Rites, dances, sacrifices, being "possessed" by the spirits, beating of drums—these are outward expressions of it. Catholicism is widespread on the island also, but protestant missions are gaining in strength. About ten per cent of the people are protestant Christians.

The government of the country has been so unsatisfactory that the average Haitian looks upon it with distrust and suspicion. Last year a new president, Dr. Duvalier, was voted into office; his administration gives reason for cautious optimism. For example, he has launched a five-year literacy campaign, and for the first time the support of all the churches has been solicited.

A glimpse at Haiti's history partially explains the country's present day poverty. Christopher Columbus first discovered this rugged island when he stumbled upon the West Indies in the Caribbean Sea while searching for a short cut to India. A period of exploitation followed—first by the Spaniards, later by the French. Intolerable conditions virtually annihilated the original Indian population. Millions of Negro slaves were shipped in from Africa to replenish the labor supply, accounting for the ninety per cent Negro population in Haiti today. Suffering, bloodshed, insurrections followed, and finally the overthrowing of the hated white man's regime in 1804. The 150 intervening years have been years of political unrest, marked by lack of competent and dedicated leadership, reducing Haiti to the poverty-stricken,

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Left: a small patient at Albert Schweitzer Hospital grins in appreciation of the toy sent from America. Center: Dr. May examines an enlarged thyroid gland. After the operation the patient had a normal-sized neck. Right: the first litter of pigs arrives while a shipment of hogs donated by Heifer Projects, Inc., goes by truck to Petit Goave. VSers Marlin Pankratz and Charles Suderman tend the new family.

disease-ridden, illiterate nation it is today.

What have we been doing to minister to the drastic needs in Haiti? What more can we do in the future? Marco Depestre, a Haitian minister who visited MCC headquarters recently, had this to say:

"You can help us best by helping extend the work of the church. We are trying to educate our people in the Christian way of life—a life with standards of morality, cleanliness and efficiency. The people must be helped economically, medically, and educatively, if our evangelistic outreach is to be effective. What we need most is trained Christian leaders, and to produce these we need a Bible school. Help us by getting to know our program, by being interested in our problems and limitations, and then doing all you can to promote and support our cause."

The sincerity of this remarkable man, who turned his back on Catholicism and a well paid job in the agricultural field to minister to an impoverished rural parish of 4,000 persons, is obvious. Surely we have a big obligation to this country which is literally resting on our doorstep. Its silent suffering is a rebuke to our complacency and satiety, which have blinded us to its needs for so long.

After several attempts to open up avenues of service, MCC Voluntary Service Section was finally able to make arrangements for volunteers to serve in two specific projects. One of these is a medical project with a unique history. It began when a Texas rancher, oilman, and banker, William L. Mellon, became so impressed with Albert Schweitzer's philosophy of service that he sold his ranch to enter medical training at thirty-seven years of age. At the same time he established the Grant Foundation in order to build and operate a modern 100-bed hospital in Deschappeles, Haiti. In June, 1956, the Albert Schweitzer Hospital was completed and Dr. Mellon became its first doctor. Here no patient is ever turned away because he is too poor to pay, so the facilities have already become overcrowded.

The great need of the hospital is to attract well-trained and deeply-motivated workers who desire to help the disease-ridden people of the Artibonite Valley where the hospital is located. This is the type of service for which our Voluntary Service program was created. Today a group of six nurses and two laboratory technicians represent MCC-VS in Haiti, and there is work for many more. Mildred Brillinger (Gormley, Ont.) concludes her latest activity report:

"Many evenings in our devotions our prayer is that we might serve Christ as we ought to, that staff and Haitians may see Christ in us. Thank you for your continual prayers for us."

The second project is the Methodist mission-farm co-operative at Petit-Goave, where the two pioneer 1-W men assist Pastor Depestre as agriculturalists. Here Pastor Depestre's philosophy, that evangelism means helping the whole man, is given practical application, with truly remarkable results. A special part of this program is the co-operative's pig distribution scheme. A severe setback was experienced a few weeks ago, when it was found that the pigs had contracted a disease previously unknown in Haiti. The entire herd of 150 will need to be disposed of and the barns and pens thoroughly disinfected. With the help of Heifer Project Inc., it is hoped that a new beginning can be made soon.

The work that we are doing in Haiti has just begun. Medical and agricultural workers will be needed for many years to come. But this is only one country, and there are so many others. Your help is needed. You can support the total relief program by giving generously of your prayerful concern and money—and a few years of your time. In 1 John 3:17-18 we read: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? . . . Let us not love in word, neither in tongue, but in deed and in truth."

During the festive days in which our abundance will be enjoyed, remember the suffering of others for whom we have a responsibility. Your gifts to the Board of Christian Service can help to bring our witness to the suffering in Haiti and in twenty-two other countries around the world.—MCC

One avenue of witness in Mexico is

Medical Service in Cuauhtemoc

IN Chihuahua, Mexico's largest state (bounded on the north by New Mexico and Texas), is the town of Cuauhtemoc, population 8,014, mostly Mexican, Spanish speaking, and Roman Catholic. North, south, and west of Cuauhtemoc are the villages of German speaking Old Colony and Sommerfelder Mennonite farmers, who continue to follow in the cultural patterns and tradations for which they left Canada and settled Mexico.

The town itself is typically Latin American: one-story adobe brick or light-painted business places and homes, Spanish style, many with patio walls surrounding house and land. On a dirt-road business thoroughfare may be seen Mexican shoppers; perhaps a trio or quartet singing to the accompaniment of guitar or accordion; Old Colony Mennonite families, the men black-suited, the women in black kerchief and dark print dress, the children straw-hatted but dressed like father and mother, arriving in horsedrawn wagons; occasional Indians; and the General Conference Mennonites who have settled in Cuauhtemoc as businessmen or who serve in one capacity or another in the town's Mennonite church and school, or in the Regional Hospital.

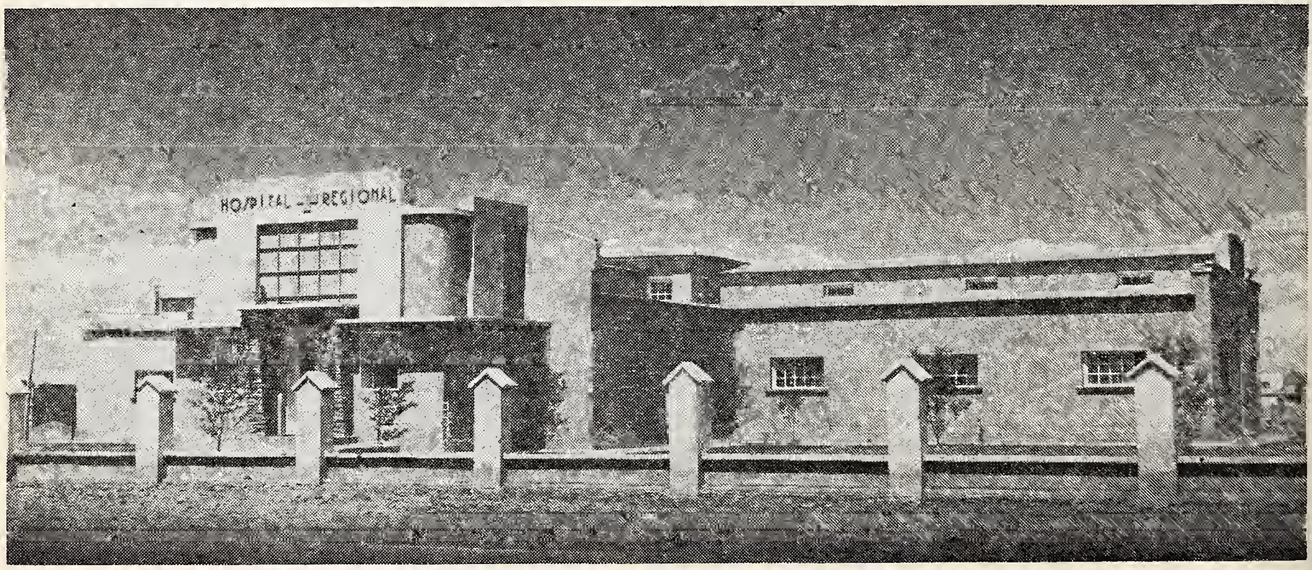
The Regional Hospital has been of special interest to North American Mennonites ever since three nurses arrived there in May, 1953, under the Mennonite Central Committee to help correct health problems. Since irrigation is necessary to raise fruits and vegetables—an expensive proposition when wells must be quite deep—diets often lack foods which would help build resistance to the communicable dieseases which are so prevalent and against which few are vaccinated. Besides, limited diet has contributed to gastroenteritis, which strikes young children. Though colony families may have their own milk, most of it often goes to the local cheese factory. Children of poorer families learn to crawl on dirt floors, while adults may use the same floors for spitting. In general, both the prevalence of disease and the opportunities for health education make the services of a hospital very helpful to the community.

The Regional Hospital is governed by a Patronata, or local board, which is in turn responsible to the state Patronata. For a time the hospital did not enjoy the full confidence of the community, and too often patients were brought in only when the hospital seemed an obvious last resort. This was due partly to hints of inefficiency and corruption in the hospital, partly to poverty of some of the people in the area, partly to reliance on self-taught doctors and midwives serving the Mennonite colonists. However over the years, more and more patients have been making use of hospital services.

At first, because of this lack of confidence, it had been thought that a General Conference Mennonite Hospital, giving opportunity for direct spiritual witness, would be better than supplying personnel for the Regional Hospital. But the local Patronata is eager to improve the hospital and willing to co-operate with a religious group which will serve with them to attain higher quality medical service. In view of this and other factors, it is likely that present efforts of the Board of Christian Service, which took over responsibility for the work last year from MCC, will be directed toward working through the Regional Hospital.

The hospital is staffed by Mexican doctors, a Mexican nurse, nurse aides and helpers, and some General Conference Mennonite personnel. The latter include Erwin Schrag of South Dakota, hospital administra-

Photo by Ken Hiebert. Courtesy of MENNONITE LIFE



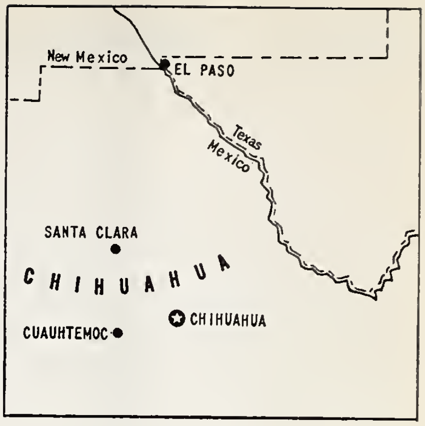
The Regional Hospital at Cuauhtemoc, in Chihuahua, Mexico.

tor since 1957 and recently elected to the local Patronata; Tina Fehr, R.N., Manitoba, head nurse; Elfrieda Rempel, R.N., of Minnesota; Esther Unruh, R.N., Kansas, who will help to train Mexican girls as nurse aides; and nurses Mary Neufeld and Margaret Warkentin, both of Manitoba. Helen Friesen of Saskatchewan is matron of the nurses' residence.

The Board of Christian Service is looking for a cook to serve at the hospital and in 1959 will need replacements for some of the nurses completing their term of service.

Those interested in service in Mexico may write to the Board of Christian Service, 722 Main Street, Newton, Kansas. All workers should expect to learn Spanish, and nurses should have some knowledge of Low German.

Hospital services have been expanded by the work of MCC-sponsored summer groups. Voluntary Service workers help to conduct innoculation programs in surrounding villages and render other public health services. A group will again be needed for service in the summer of 1959.



When will peace come?
Can it come at all?

Peace in our Time?

". . . and the way of peace have they not known"

by Vincent Harding
associate pastor of
Woodlawn Church, Chicago

How is it possible to speak of peace in our land and in our time without knowing the pain of a broken heart.

How can we hear bombs and watch fire and see hatred scourging the land without knowing sadness and even despair?

And the cry goes up: How long, O Lord, how long shall white and black battle each other across the ramparts of hatred and mistrust and fear? Shall there be no peace in our time?

No. The answer is no. There shall be no peace in our time—until we actively seek peace and pursue it, pursue it more than we pursue cash and comfort and crops. Not until then shall we begin to find it.

It shall not come to us on the wings of a thousand wishes, no matter how well-meaning they are. Nor shall it come with the rushing wind of a score of sermons, no matter how touching. It shall not come as a result of our kneeling and praying for bigger churches, or larger offerings, or more rain, or peace of mind (important as all these things may be). In fact it is likely that this peace will not even come simply as a result of our kneeling and praying for it to come.

No, it is likely that we shall not begin to find it until we have prayed that God will use us to help bring it. It is likely that it will not come until we have prayed "Use me, Lord! Use even me!" It will not come until we have risen from our knees and offered ourselves in the service of the God of peace.

Yes, then it may begin to come. It may begin to come when, as in Wayland, Iowa, our school boards (often Mennonite-controlled) go out of the way to look for qualified Negro teachers so that our children may early be introduced to their brother men. It may come when we are willing to invite our Negro brothers and sisters—both young and old—to our farms and to our homes and to our communities. It may come when we are willing to go to where they are and visit and live with them. Yes, then it may begin to come.

Perhaps we might even find this peace breaking in upon us if we were willing to build our new town and city churches in neighborhoods where people (regardless of name or color) *really* need us. And it may even come if we somehow gain enough courage to stand up in Newton and Bluffton and Kansas City and Washington (Illinois) and speak out against the anti-Christian practices of discrimination—discrimination by law or custom.

Too long mistrust and fear have held our souls in thrall;
Sweep through the earth, keen breath of heaven, and sound a nobler call!
Come, as Thou didst of old, in love so great that men
Shall cast aside all other gods and turn to Thee again.

And as we turn to Him, turning away from the gods of fear and pride and prejudice, perhaps we shall see in His face the faces of our brother men—or see His face in theirs.

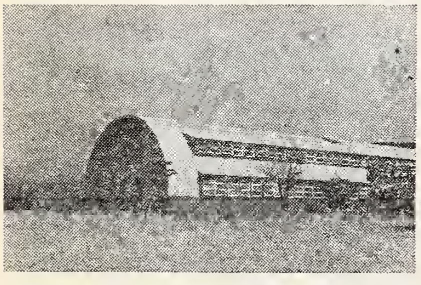
Then, surely shall peace begin its reign.

Empty Tomb at Hiroshima

William Zehr and Paul Boschman

I TOO stopped to pray. Two women were replenishing the flowers in front of the Memorial Cenotaph at Hiroshima in the early morning hour. Swiftly and silently they accomplished their task, but in the brief lapse of time people representing five major faiths of the world paused for prayer.

Our minds were carried back thirteen years as we paused before the memorial. The weather was fine and cloudless—as it was on that morning, August 6, 1945. The object of destruction descended, leaving a red flaming trail through the morning sky. Ninety seconds later the bomb burst into a fire ball, leaving to its memory 3,280 acres burned completely, 56,111 houses completely destroyed, 240,000 persons killed, 163,293 persons wounded.



From top to bottom: Keyoshi Kikkawa; the children's memorial; the pediatric hospital.

Today little remains to remind one of the awfulness of that day. A few casualties may be seen on the streets—maybe one arm missing, perhaps one leg gone, and invariably keloid (overgrowth of scar tissue) is in evidence.

The city is being rebuilt. One section of the city is set aside for the Memorial Peace Park, a scorched piece of ground being planted with trees, shrubs, and flowers.

There are several objects of attraction in the Peace Park as it exists today. The first is the Memorial Cenotaph (empty tomb), which stands on the hypocenter of the blast. It is reputed to be one of the major tourist attractions of the world. Another attraction is the Industrial Promotion Hall, the ruins of which may be seen through the arch of the empty tomb, and in the background of two other pictures.

In front of the Hall's skeleton dome stands Keyoshi Kikkawa. Mr. Kikkawa, one of the very few that survived the blast, has had sixteen surgical operations and spent many months in the hospital. Notice his right hand. His arms and back were burned as he stood in the doorway of his home, which was completely destroyed. Today a church stands where his home once stood.

The latest addition to the park is the children's memorial. This memorial has been built by the children of Hiroshima in memory of the children that suffered and died during this period. At the top is a child holding a large bird. It is the belief among some that if a sick person makes one thousand birds from small pieces of paper, he will recover his health. It is a common sight to see hundreds of these birds hanging in the trees around the memorial and in hospital rooms.

Memorial Cenotaph

Another attraction in the park is the Peace Museum, where one finds many objects of interest such as melted glass and rock and twisted metal. Actually one is amazed that so many objects have remained for museum purposes.

The pediatric hospital is operated as a branch of the Atomic Bomb Casualty Commission. Here research is carried on by U. S. government doctors. They have studied the affects of radiation on individuals of two generations now, and within a few years will be able to study the effects on the third generation.

And so, with those of other faiths of the world, I too stop to pray that war should cease—and I pray that the Prince of Peace shall reign.

film review

SHADOW OF HIROSHIMA, motion picture film, 22 minutes, black and white. Available from American Friends Service Committee. Rental, $3.50.

Produced by a Japanese film organization, this film is supplied with an English sound track. It pictures the effects of radiation through a series of case histories of persons who were injured at the time of the atomic blast in Hiroshima or who have contacted leukemia since that time. The film ends with the statement: "We do not ask for your pity or sympathy. We only ask that you will never allow such a terrible weapon again on this earth."

The film does not exploit its subject matter, showing great restraint and good taste in its presentation. Continuity is weak and the narration is not always clear. Most groups of senior highs and above will find this material acceptable for discussion and information on atomic war.

LET'S EXPERIMENT

From a chapel talk by Leland Harder, adapted by Muriel Thiessen

"COME and see," he said. These have become three of the most astonishing words in the New Testament. Philip said them to Nathaniel, and then walked off. No nudging or subtle suggestions, no flowery descriptions of the Man Philip had just met.

"You surely can't lose anything by trying this fellow," he implied. "Conduct an experiment!"

Now it's a known fact that no one really accepts anything by having it crammed down his throat. Need an example? Just look at the young eligible who absolutely refuses to look at a certain sweet thing merely because his mother and older sister have been scheming to hook the two of them together. But when the young man is given up for lost, with the freedom to marry or not to marry, he may fall "like a ton of bricks."

It is the same way in a church. It doesn't work for the preacher to stand in his pulpit Sunday after Sunday and tell his flock what to believe and how to behave. But he *can* introduce his congregation to the person and spirit of Christ, to the love of a concerned God. And they may come and see for themselves.

Jesus understood this twist of human nature. Once He said, "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (John 10:38, RSV).

Jesus doesn't demand faith in His divine claim until He has revealed himself to us. *Then* we are given the opportunity of being won to *voluntary* commitment.

The question is: How does Jesus reveal himself? To me?

It may be safe to say that most of us have made a public statement of belief in Jesus as personal Saviour and Lord. We read our Bibles; we pray faithfully or spasmodically, intelligently or by rote. We experience high lights of a spiritual relationship to God; we seem to go to the bottom of things, and wonder, and question. Most of all we wonder, "If I am really a Christian, why don't I grow? Why doesn't Jesus reveal himself to me?"

Let's experiment as Nathaniel did. First we must set up what scientists call a hypothesis. A hypothesis is simply a statement of supposed truth. There are many hypotheses in the Bible. Let's take the words of the apostle John: "If we love one another, God abides in us and his love is perfected in us."

Is it or is it not true that loving one another is a means of experiencing God? Let's try it and see.

Let's make a list of all the gripes we have that keep us from loving other people. Then, let's make up our minds that whenever one of these crops up to the surface, we'll rebuke it and insert love in its place. We would see for ourselves whether this hypothesis holds water.

Take another, the words of Jesus: "Seek ye first the kingdom of God, and all these things will be added unto you." Is this true? Try it honestly, and see.

Make a list of the things you want—better grades, clothes, dates. Now make a list of things that would be of "kingdom" value. Think of yourself and your potential in relation to the message that Jesus taught. Then make your choice on the basis of Jesus' invitation and see if the "added unto you" is true or not.

There are some pretty good hypotheses in the Psalms. Here's one: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Perhaps you'd be interested in Jesus' parting words as a hypothesis: "And lo, I am with you alway, even unto the end of the world." To test this, we would need to investigate how other Christians have experienced the abiding Christ. We would experiment by talking with Him, first thing in the morning, last thing at night, and semi-consciously throughout the day. Then we might know for ourselves, "Is it or is it not true that Jesus is with us, and that we can live our lives in personal communion with Him?"

What would come of these experiments? We'd have some answers. We'd at least be able to say, "I've tried this."

The question here is: Will our observation alone lead us to true knowledge of God? The answer is: it may or it may not. If we say, "I will only accept what my observation and reason can prove," we will never know the spiritual Christ. It would be like the scientist who threw everything out the window because he didn't know yet how something happened, even though he was sure it did happen.

But on the other hand, if we say, "I will discipline my powers of observation to tell me all they can about God's truth," our very objectivity may lead us right into a new relationship with God, in which His hidden truth is wondrously added to what we have already discovered by our own experimentation.

This kind of experimentation in the Christian life, this kind of confirmation for people—the product of firsthand encounter with the living God, the demonstration of spiritual forces based upon God's created order—*these* are the things that could change many lives for great good. For the greatest witness for the Christian gospel is the people in whose lives it has made a change and who are able to make this transforming faith real to others.

Introducing: Central District YPU

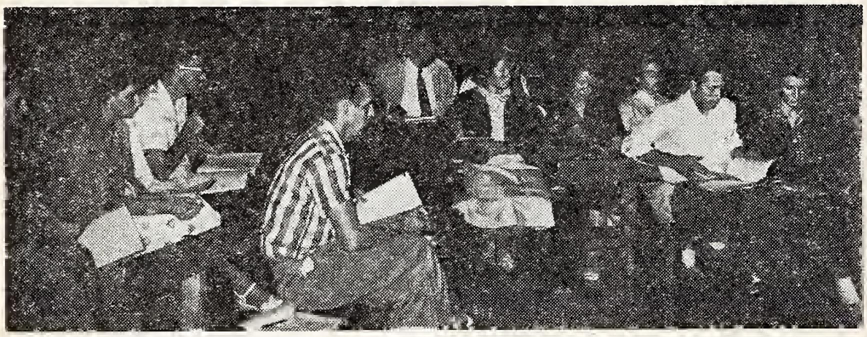
First of six articles on district young people's unions

WITH the merger of the Middle and Central District Conferences in the spring of 1957, a newly strengthened Young People's Union also emerged. This took place in Normal, Illinois, in April, 1957. Burdell Roeschley from Graymont, Ill., was elected president of the YPU at that time.

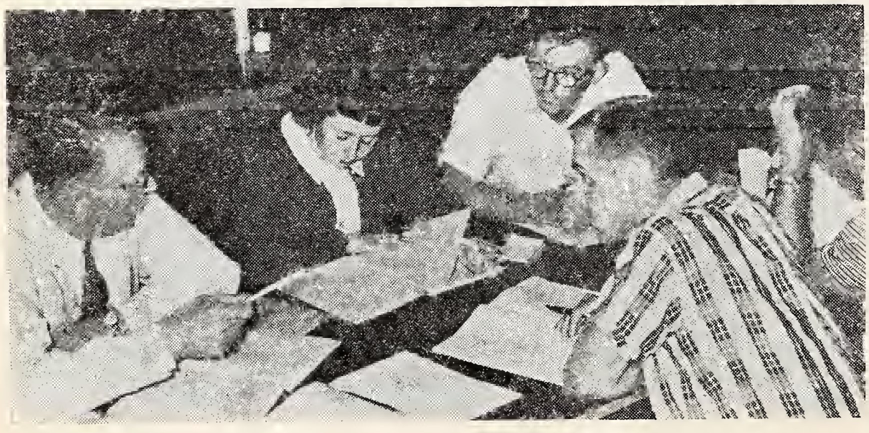
Present officers of the Central District YPU are: president, Ronald Ropp, Bluffton, Ohio; vice-president, Marvin Zehr, Gridley, Ill.; secretary, Delores Schwartzentraub Kirkwood, Columbus, Ohio; treasurer, Nancy Yoder, Topeka, Ind. The YPU publication, now a part of the *Central District Reporter,* is edited by Adele Bertsche, Pontiac, Ill. Loretta Hilty, Versailles, Mo., is assistant editor. Arnold Funk, pastor of the North Danvers Mennonite Church (Danvers, Ill.) is advisor for the group.

Every spring the vice-president of the past year becomes the president of the coming year. The secretary and treasurer are elected for two year terms in alternating years.

The executive committee keeps in close touch with local youth groups by sending out a monthly letter which stresses one particular phase of their YPU. These are written by a different officer each month. For September attention was given to programming. Here is a quote from the letter written by the vice-president:



LEADERSHIP CLINIC AT CAMP FRIEDENSWALD. Above: group session. Below: planning a Sunday evening meeting. From left to right: Arnold Funk, Loretta Hilty, Donald Miller, Marvin Zehr, Gordon Gundy Jr.



"Let me suggest that the *Program Helps,* which are published by the General Conference YPU and sent to every local group, contain many ideas for programs which can readily be adapted to your local group. It is well to keep these *Program Helps* on file so that your resources for program ideas will continue to grow. I might also say that if you have carried out a program which you have found to be very successful, please send it to the Youth Office at 722 Main St., Newton, Kansas, so that it might be included in a future publication of the *Program Helps.*"

The October letter was a "thank you" for meeting needs for partial support of Verney and Belva Unruh, missionaries in Japan. Included in the letter was a summary of what the Unruhs' work in Japan consists, and a challenge for local groups to "keep up the work" and make it grow.

A highlight of this year was the leadership clinic held at Camp Friedenswald. Resource leaders for the clinic were Bill and Lucille Gering (now attending school in Bloomington, Ind.) and John and Evelyn Bertsche (presently living in Chicago where John is attending medical school.) Bill is former youth worker and John is Faith and Life chairman. The seventeen representatives from various Central District churches agreed that these clinics are a regular "must."

Budget-wise, the Central District YPU has designated their funds as follows for 1958:

$1,226.00—General Conference YPU (Prayer calendars, *Program Helps,* youth editor salary, youth office expenses, YPU cabinet secretary's supplies, cabinet and council travel, youth worker, missionary education project).
300.00—Verney and Belva Unruh, missionaries in Japan.
200.00—Camp Friedenswald, to help pay for a tractor.
150.00—Voluntary Service, to support a nurse in Haiti.
124.00—Travel, letters, material, and miscellaneous.

$2,000.00—Total 1958 Central District YPU budget.

Greek Glimpses

•

by Tina Warkentin, Pax matron at Panayitsa

TODAY we are planning to go to Tsakones to help can tomatoes. That calls for an early breakfast in order to get to Edessa at 7:00 where we are to buy the tomatoes at the early market.

After 5:30 breakfast we are hurrying around—loading the jeep, cleaning away breakfast, bandaging the hand of a Greek boy, and chatting to the villagers as they pass by on their way to the fields. As I gather up my belongings and head for the jeep I meet Ken* on his donkey, both looking rather sleepy.

By 6:15 we are on our way, on the road that always reminds me of slowly running one's finger along the teeth of a comb—you hit one bump, but always come down in time to hit the next. In Edessa we hurry around to buy 65 okas of tomatoes but we have hit a bad day. "Tomorrow" everyone tells us. However, we manage to get 35 okas and hurry on to Tsakones.

As we drive on, we pass an outdoor barbershop. Several men are sitting down while others are giving them haircuts, and this right on the highway. But I suppose the blue sky and warm sunshine are as good a setting as that of any modern barbershop.

Soon we come to a road construction crew. It seems to me it's the same spot they were repairing three weeks ago. All the workers stop and gaze after us as we drive slowly on. The labor is all hand done—men and women alike shovel gravel, smooth the road, and pull or push at the huge roller.

We meet a bus going to Edessa. I observe quite a variety of articles loaded on the bus as it drives by—baskets of tomatoes, a baby carriage, cases of watermelon, crates of chickens and even a few sheep, legs tied together, seemingly enjoying the ride. They must all go to town, so why not travel in company!

In the next village we see a stream where a lady is doing her washing. She beats it with something, swishes it round and hangs it on bushes nearby. Futher down in the same stream the water buffalo are soaking and seem to enjoy it. As we near Tsakones I notice the ripening peaches in the orchards, the corn fields, and threshing field from which several teams of oxen with their masters are hauling away the straw.

The Tsakones unit is waiting for us. Anne* is still busy with a patient, but after the bandage is on we get our canning under way. Fire has to be built, cans and tomatoes washed, and all the other things prepared. Soon the tomatoes are blanched, cans are filled and sealed, and in a sort time 109 cans of tomatoes are boiling and we sit down to a belated dinner.

**Kenneth Davis, Clarence Center, New York.*

**Anne Ewert, Bingham, Minn. (Matron)*

Blaise

One of the best things about any adventure is the people you meet. Author Joyce Musselman met Blaise while a member of the MCC-sponsored summer European Student Tour

I'M always sleepy in the mornings. Sometimes it takes me until ten or eleven o'clock before I'm *really* aware of what I see, say, or do, so I didn't think too much about the fellow who came to our camp that day. He was tall, slim, with a slender face housing two enormous black eyes that peered out from deep-set sockets. Black spacious eyebrows accentuated those eyes, but it was his beard that gave his face the character that made you remember him. He spoke a halting German which I could not understand.

The next day our group went to visit another workcamp in Berlin, and Blaise (that was his name) went along. I learned that he came from Geneva, Switzerland, and that he didn't speak German well at all. French was his native language. English was a cross he bore in an attempt to communicate.

You couldn't help but like him. The black eyes were either laughing or taking on a seriousness that told of the sensitive soul he harbored behind his beard. His one love was painting (he taught art in a Swiss high school) and he was forever going off to some corner or street to paint a face or scene he'd observed.

I HAD to laugh when I saw him at work. He pushed one of the wheelbarrows for the crew that was carrying away bomb rubble. He always wore a pair of black corduroy slacks that he had cut off not quite far enough above the knee, a white undershirt, a pair of sandals, and, of course, the beard. He looked so much like Robinson Crusoe! He laughed when I told him that. He had quite a sense of humor and loved to tell stories on himself which were even funnier in his blended French and English.

The art in his soul poured out like a river, and we were often carried away in the waves of our shared delight in a thing or idea. He was thrilled when he discovered that I played at writing.

"You shall be a famous writer some day," he would say, "and I shall illustrate for you."

ONE of my lasting impressions of Blaise was the afternoon we went to East Berlin to shop. He was terribly excited.

"This is my first time to the East Sektor," he chanted happily. "It is all so very interesting."

At one point when we were walking down Stalinalle, he burst out, "This is so very, very interesting! On my right is an American girl, and on my left is a Russian soldier. It is so very extraordinary!"

I had to leave camp early to catch my plane back to the States. The night before I left I said goodbye to all the friends I had made: to the Swedish boy who had worked by my side, to the Dutch girl who knew my inner thoughts, to the Polish girl who lived in my room, to the English boy who teased me about my accent. But Blaise refused to say goodbye. I wrote a poem for him and he gave me his painting.

"I shall see you again," he said.

our schools

Inauguration of President

"Others have labored and we have entered into their labor. . . . Those of us serving Mennonite Biblical Seminary are like links in a chain, carrying on a task which is too great for any one of us."

These were the opening words of Erland Waltner's inaugural address at the service held Oct. 26 at the Church of the Brethren in Elkhart. A. S. Rosenberger, chairman of the Seminary board of directors, presided in the service and gave the declaration and charge of inauguration. He challenged Dr. Waltner to the responsibility in relation to the associated seminaries, as a minister witnessing and leading, as a teacher, as an administrator, and as a leader of the board of trustees, staff, and a large constituency.

The seminary choir directed by Marvin J. Dirks sang the anthem "Send Out Thy Light" by Gounod. Others participating in the service were Robert W. Hartzler, pastor of the Eighth Street Church, Goshen; R. L. Hartzler, secretary of the board of directors; and J. E. Hartzler, former president of Witmarsum Theological Seminary, a forerunner of Mennonite Biblical Seminary.

The title of Dr. Waltner's address was "Education for Apostleship." Excerpts from the address are given in last week's issue of *The Mennonite*. Following the inauguration, representatives from other institutions, faculty members, and guests were invited to a tea held on the Mennonite Biblical Seminary campus.

STUDENT CHAPEL

The Faith and Life Committee of Canadian Mennonite Bible College is responsible to plan the student chapel that is held every Wednesday morning. The message in the first student chapel this term was presented by H. T. Klassen on the theme, "Making the Best Use of Our Time." We as Christian students need to be reminded frequently that our time, as life itself, is a precious gift and that every minute belongs to Him whom we serve. A male quartet and speaker were invited to serve at a student chapel at the M. B. Bible College on Thursday.

The last Saturday in the month is "Missions Prayer Day." At our meeting on Saturday evening Clarence Epp, who spent the past summer in Northern Manitoba, presented a report and showed slides of the work. "There are no Christians in the area where we were; there is spiritual darkness," he said. "The missionaries have been at Pauingassi since 1955. Let us pray that they might not become discouraged."

'THE BRIDGE IS LOVE'

Dr. Melvin Gingerich of Goshen, Indiana, addressed the Bethel College assembly Monday, October 27, speaking on "Bridgebuilding." Dr. Gingerich pointed out the tendency of people to erect walls instead of building bridges. As the only adequate bridge to bring together peoples of different backgrounds, races or circumstances he quoted the title of a recent book, "The Bridge Is Love."

The Mid-Continental Waterproofing Co. is being employed by Bethel College to recondition the exteriors of the library building and the administration building. Exterior surfaces are being cleaned by sandblasting. Loose and porous mortar is removed and replaced with fresh mortar, after which the walls are given a silicone waterproofing.

HOMECOMING ACTIVITIES

Marilyn Shelly, senior from Fort Jennings, Ohio, reigned as football queen over the homecoming activities at Bluffton College the weekend of Nov. 1-2. She was attended by Elizabeth Lehman, junior from Dalton, Ohio, and Miriam Price, sophomore from Van Wert, Ohio.

This year's homecoming schedule included the traditional "Tug-O-War" between the freshmen and sophomores, the crowning of the queen, a football tussle with Manchester College, and the annual Homecoming Banquet for alumni, at which time recognition was given of Dr. Ramseyer's twentieth anniversary as president of Bluffton College. A new feature of homecoming this year was a "Roving Trophy," awarded to the students in the dormitory or house that is most uniquely decorated. Sunday was Parents' Day, and open house was held in the dormitories in the afternoon, followed by a Vesper Service at 2:30 p.m., led by Andrew Shelly.

SENIORS VISIT CAMPUS

Seventy seniors from the Hardin County schools are visiting the Bluffton College campus Nov. 10 in order to gain a better understanding of college life. After a brief period of orientation at Founders Hall, they will tour the campus in groups led by college students. The tour will end at Ropp Hall, where lunch will be served, attended also by President Ramseyer and departmental representatives. In the afternoon seniors will have the choice of attending either a Choraliers or an A Cappella Choir rehearsal and to visit the class of their choice. Art enthusiasts may view an exhibit in the art department during this time.

ZELLER TO GIVE LECTURES

Harry K. Zeller will be the speaker at the annual series of Bluffton College Bible Lectures to be held Nov. 16-21. Dr. Zeller is pastor of the Church of the Brethren, McPherson, Kan., and a member of the General Brotherhood Board of the Church of the Brethren. He received his A.B. degree from Bridgewater College, his B.D. from Bethany Biblical Seminary, an M.A. degree from Butler University, and a Doctor of Sacred Theology degree from Ripon College.

The series will include twelve lectures, two each day Sunday through Friday. Sunday services and evening weekday meetings will be held at the First Mennonite Church. Weekday morning services will be in the college chapel. Sermon topics for the week are as follows: Sunday, "The Faith Has Kept Me" "The Model Prayer"; Monday, "So You Think You're Getting an Education!" "The Eternal Father"; Tuesday, "What to do With Life" "The Coming Kingdom"; Wednesday, "Peace Is Our Business" "Our Daily Bread"; Thursday, "So What?" "The Final Perplexity"; Friday, "Maxim for Moderns" "The Magnificent Doxology."

MCC news and notes

OPENINGS FOR CHRISTIAN NURSES

MCC Personnel Office announces several openings immediately available for graduate nurses. Brook Lane Farm, Hagerstown, Md., has two openings for nurses with psychiatric training who wish to minister to the mentally ill.

Registered nurses are also needed for foreign relief assignments with MCC in Korea and Peru. In Korea the Taegu City Hospital and the Presbyterian Hospital, which is located in the same city, need registered nurses with some experience. In Peru a registered nurse is needed to assist Ruth Yoder, R.N., in her work among the Peruvians. This assignment includes contacts with various mission outposts near Tournavista, where Miss Yoder is located.

Further details are available upon request.

WIDOW'S SELF-HELP PROJECT

KOREA—A typical example of an MCC-sponsored, self project is the sewing course for widows in Taegu, Korea. In a shop called "Knit and Stitch," equipped with eleven sewing machines and a buttonholer, fifteen to twenty women at a time learn to earn their livelihood by becoming trained seamstresses. MCC-donated yard goods are used for making garments. After a widow completes her training she is assisted in buying a sewing machine of her own so that she can make a living for herself and her children independently.

At present Ruth Keim (Goshen, Ind.) is in charge of this project. In her October report she writes: "The last day of August one more widow left with a machine. She was very proud of it even though it took up a lot of room in her little house. When a lady leaves we have a farewell service for her consisting of a short devotional and refreshments. She gave me a brass rice bowl. I now have fifteen widows left, and because the funds have been so low I felt I should wait with hiring new women until there is more money."

MEDICAL AND MATERIAL AID

VIETNAM — MCC activities at Banmethuot consist mainly of medical and material aid given to needy Raday tribespeople of interior Vietnam. Two nurses, a matron, and four Paxmen comprise the unit at present.

Medical Aid

Medical assistance is given on the compound of the Christian Missionary and Alliance leprosarium at Banmethuot where the MCC unit is situated as well as in various villages by means of mobile clinics. The latter are conducted at regular intervals in numerous places, reaching each place once or twice a month, possibly oftener. Traveling by jeep or carry-all along the rugged terrain of Vietnam, where bridges may be burned and roads become impassible with heavy rains, can make clinic trips an adventurous experience. Some clinics are small, averaging twenty-five to thirty patients treated per day. Others are huge with patients flocking in for treatment in droves. Duane Swartzentruber (Princeton, Ill.), reporting for the Banmethuot unit, writes that the evening of September 18 found an exhausted team chalking up the impressive record of 160 patients seen in one day! Shortage of qualified personnel means that everyone, including matron, Paxmen, and local clinic boys take turns helping on these mobile clinic trips.

Material Aid

Food, clothing, and bedding distributions are conducted periodically in the Banmethuot area in chronically poor or disaster-stricken villages. On one occasion the MCC team went to a very poor village, Buon Bu Njang, following a bad fire. Duane Swartzentruber reports: "Upon arrival we were immediately impressed by the poverty of the people. The fire, which was started by an old blind woman trying to make a pot of rice for herself, destroyed one entire long house and a smaller building used for the storage of the rice crop. As the poor and very evidently clotheless people returned from their fields, we gave each of them a set of clothing, a can of MCC beef, and a blanket per family. The total number of people helped was forty-seven.

"Back in Daksong we were told of a small family that had been forced out of their home by people of their own village who believed them to be possessed by evil spirits. They were staying at the mission house, so we gave clothing to them too."

At the leprosarium five cases of meat are given to the kitchen per week for bedfast patients, while seven cases of beef and three of soap are given to the able-bodied patients every three weeks.

SPIRITUAL CONTRIBUTION

AKRON—Pastor and Mrs. W. L. Shirer, missionaries for thirty-six years in Ghana, Africa, and presently serving as chaplain of the Hospital Albert Schweitzer (HAS) in Haiti, visited Akron headquarters and addressed MCC personnel during a half hour chapel period. Pastor Shirer expressed gratitude and sincere appreciation for the contribution eight Mennonite young people are making at the hospital. He commented that the efforts of mere "do-gooders" are like unsalted food—rather flat; when salt is added in the form of Christian motivation, the work acquires meaning and significance.

One of the VSers conducts a Haitian choir which sings at the regular Sunday evening services held on the hospital tennis courts. Another has taken charge of singing with the Sunday school children whom Mrs. Shirer teaches. Daily morning devotions have been organized at the hospital by Mr. Shirer, VSers and others taking their turns in conducting them.

PERSONNEL

October 10—Gerhard J. Reimer, Gireaux, Man., left for Switzerland, where he will be working with Agape Verlag, the co-operative MCC-Scottdale publishing and printing project in Basel. Also leaving for an assignment in Europe at this time was Paxman Dale Weaver from New Holland, Pa.

October 24 — Elfrieda Neufeld, R.N. (Hepburn, Sask.) left for Banmethuot, Vietnam, on a three-year relief assignment. She replaces Juliette Sebus, R.N. (Utrecht, Holland).

October 26 — Paxman John Epp (Whitewater, Kan.) sailed from San Francisco for Hong Kong, where he will assist the Norman Wingerts in the relief program for refugees.

into the beyond

JOHN S. BIELER, of East Greenville, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born March 9, 1883, and died October 18, 1958.

mutual aid placement

WORK OPPORTUNITIES

Laboratory and X-Ray Technician—Full-time job open in Mennonite hospital at Mountain Lake, Minn. Salary is open, position available immediately. Contact: Lena Ewert, Bethel Hospital Assoc., Mountain Lake, Minn. (P-254)

Housekeeper-Cook — Christian lady wanted for light housekeeping and cooking in private home. Salary of $35/week and room and board, Sundays and Thursdays off. Contact: Mrs. Julia Porter, 1010 West Meyer Blvd., Kansas City, Mo. (P-255)

FOR SALE

Mennonite farm located on K 15, eleven miles north of Newton, Kansas. Good modern home with tall shade trees. Double garage, all weather roadway, silo, several outbuildings. 80 acres of crop land; 23 acres of pasture; chance to rent adjoining 80 acres. Located within easy driving distance of major Kansas Mennonite communities and market centers (P-256).

jottings

S. S. INSTALLATION

First Church, Lehigh, Kan.: Sept. 28 was an installation service for newly elected S. S. officers and teachers. Also on Sept. 28 our young people met at the Friedenstal Church for an evening of fellowship. Oct. 5 we observed Holy Communion during our morning worship services, and on Oct. 12 our Junior Choir furnished music. At the Oct 26 C. E. program, Roland Goering, pastor of the Halstead Church, showed slides of their trip to Europe last fall, while attending the World Conference. The Junior Mission Girls are making articles for a sale to be held in Nov.; also in connection with this they will have a supper for all who wish to attend.—Mrs. William Hiebert, corr.

HARVEST FESTIVAL

Swiss Church, Alsen, N. D.: Our annual Harvest Festival was held Sun., Oct. 12. Our special speaker was Brother Huebert from Wolf Point, Mont. He also held evening services on Mon. and Tues. evenings. Our midweek prayer service was held Wed. evening. We had our C. E. Sun. eve, Oct. 19.—Corr.

SCHOOL OF PEACE

First Church, Beatrice, Neb.: During the month of Sept. the School of Peace series opened with Leo Driedger of the Board of Christian Service speaking to us on Christian Peace Witness. He also showed the film *The Way of Peace*. Our pastor spoke on civil defense on several Wed. evenings. The service concluded with a report and pictures by two of our young men who finished two years in Pax. Renate Paetzold, European trainee, is working in our hospital for several months. The pastor and delegate who attended the Western District Conference gave their reports on a Wed. evening. Our church observed the fall Communion service Oct. 12. Oct. 23 was Donation Day at the hospital. Cash gifts and groceries were received.—Margaret Albrecht, corr.

DISCIPLESHIP CONFERENCE

Salem Church, Dalton, Ohio: Sept. 14 Donald Klippenstein spoke and showed slides of relief work in Korea under MCC. Dr. Anderson of Wooster College spoke on moral standards at the Oct. Mothers' Study meeting. The Father-Son banquet was held in the church basement Oct. 14. C. L. Graber of Goshen, Ind., spoke on "Mennonite Colonies in Paraguay." A quartet led by Don Sommer of the Kidron Church provided special music. The adult group of the church has been studying the "Believers' Church" on Sun. evenings. The *Martin Luther* film was shown at one of the meetings. Our annual Fall Conference this year is a Conference on Discipleship in Home and Church. Speakers are Jacob Friesen, Bluffton, Ohio; Willard Claassen, Newton, Kan.; J. Herbert Fretz, Freeman, S. D.; and Mrs. Grant Stoltzfus, Harrisonburg, Va. The Men's Brotherhood had several work nights to beautify the annex grounds and sponsored a corn husking for one of the members who has been sick. The Women's Missionary Society cleaned the church and the annex Oct. 22. Each service group was responsible for one part of the church building. Word has been received that Mrs. A. A. Sommer, wife of the first minister of Salem Church, passed away Oct. 2 at the age of 90 years. She lived in Tulsa, Okla., with her daughter.—Corr.

HARVESTERS VISIT SERVICES

First Church, Madrid, Neb.: The S. S. picnic took place in our local park July 20. We enjoyed having the harvesters in our Sunday services as they passed through our area. Ray Gene Krause and Ivan Regier left to attend Bethel College, and Dewey Wiens to attend the University of Nebraska. P. A. Regier broke his left arm Oct. 6; surgery was necessary.—Mrs. Pete Regier Jr., corr.

MISSION MESSAGES

Hebron Church, Buhler, Kan.: Our church took part in Christian Life union meetings held at Buhler grade school auditorium during the last week in Sept. with Roy Roth, president of Hesston College, as speaker. Holy Communion was observed Oct. 5, and the annual Mission Festival was held Oct. 12. "The Walk of the Lord in Japan" was presented by missionary Bernard Thiessen. Howard Nyce of Newton, Kan., brought the message on Home Missions. Another challenging message, "The Mennonite Mission to the World," was brought in the evening by Russell Mast of North Newton, Kan.—Corr.

TEACHERS' CONVENTION

United Church, Vineland, Ont.: "Serve the Lord with Gladness" from Ps. 100:2a was the theme of the Ontario S. S. Teachers' Convention Oct. 18-19 at the Vineland Church. Guest speakers were H. T. Klassen, student at C.M.B.C., Winnipeg; and Peter Dick, music director of Eden Christian College, Niagara-on-the-Lake. 130 teachers registered, representing twelve Ontario churches. Next year's convention will be held at Niagara. — Herta Fransen, corr.

AMPLIFIER FOR ORGAN

Apostolic Church, Trenton, Ohio: A son was born to Mr. and Mrs. Robert Hiltbrand in May, a son to Mr. and Mrs. Harry Hubbard in June, and Mr. and Mrs. Oris Reese have a newly adopted daughter. Wilbur Knotts and Virginia Smith were united in marriage at the home of Pastor Amstutz this summer, and Don Gingerich and Patty Sims were married in the church Aug. 16. The senior choir sponsored a "Kaffee Klatch" Oct. 15 with Mrs. Stretcher in charge. The choir plans to buy an amplifier for the organ before Christmas so that the organ music, like the chimes, will sound out over the community. Oct. 18 R. L. Hartzler brought the morning message. In the afternoon he met with church officials and members. Allen and Sonia Gingerich are freshmen at Bluffton College.—Corr.

CHURCH AT CAMP

First Church, Aberdeen, Idaho: Holy Communion was observed Aug. 24, children's consecration services Sept. 7, and baptism services Sept. 21, with seven young people making confession of faith. On Sept. 14 a number of our families attended Sunday school and church services at the Idaho Mennonite Church Camp at Palisades. Eldon Harder brought the morning message. After a potluck picnic dinner many hiked to nearby points of interest. Pastor Walter Dyck is bringing a series of Sunday evening messages on social concerns that Christians face, such as the racial problem, liquor, and gambling. Children's Midweek Bible Classes and choir practice have resumed after a three-week dismissal during potato harvest. We praise the Lord for the harvest we have again garnered in.

YOUNG PEOPLE PRESENT PLAY

Waters Fellowship, Copper Cliff, Ont.: Kenneth John was born to Mr. and Mrs. Don Forbeck Aug. 19. Over the Labor Day weekend the young people journeyed to the Niagara Peninsula to present the play *He Came Seeing* in the Niagara and Vineland churches. Extensive changes in S. S. organization were effected at the Sept. 7 meeting. Henry Schroeder was re-elected for another year as superintendent. The Ladies' Group is making a study of "Our North American Neighbors." Mrs. Mahlon Bast was elected the new president. A strike by Local 598 of the Mine, Mill and Smelter Workers Union against the International Nickel Company of Canada went into effect Sept. 24. This affects some 15,000 wage earners, and has wide repercussions in an area where there is little other industry or farming. Five of the Fellowship families are also affected.

BIBLE CLASSES ON BUS

East Swamp Church, Quakertown, Pa.: Pastor Sprunger is preaching a series of Sunday evening sermons on "Seven Significant Nights in the Bible." He is also conducting a class in teacher training, using a Bible study course. Some of our young people helped with Bible classes on the Gospel bus in Philadelphia on Oct. 18, in the vast Negro section where Curtis Bedsworth is working. We joined with "Christ for Quakertown" co-operating churches in a meeting at the Grace M. B. C. Church on Oct. 22. Two brethren from Ebenezer Bible Institute of Caracas, Venezuela, S. A., spoke. One is known as "the Billy Graham of South America." On Oct. 29 William Thompson, representing the Latin American Mission, brought a report of the work among those people. Mrs. Henry Landis passed away after a lengthy illness. Linda Landis and Raymond Swavely were united in marriage Oct. 4.—Corr.

CONFERENCE NOTES (continued from the back page)
"Denver Announces New 1-W Arrangements"

ing the Denver 1-W population, eager to make a vital contribution and a wholesome peace witness in the city, the following new procedures will be followed to clarify and strengthen our testimony for Christ in Denver.

- The Denver 1-W Advisory Board shall arrange to provide recommendations for each 1-W man to the hospital, giving full consideration to the fellow's previous personal experience and conduct, in line with hospital interest in having this information.
- In view of the need for helping the young man in his early 1-W experience in Denver, the 1-W Advisory Board shall arrange regular orientation meetings, clearing with the hospitals for working schedules.
- The Advisory Board and the 1-W Unit expect each incoming 1-W man to relate to his church and participate actively in it.
- The Advisory Board shall be prepared to take the initiative to work with any 1-W man, the employing hospital, and his home pastor in reviewing his status and employment at any time his actions are not in line with the commitments he made on his entry to Denver 1-W service
- The Advisory Board shall call the services of the Mennonite Central Committee and other church 1-W offices to the attention of any 1-W who is reassigned outside the Denver area, since these offices stand ready to assist any 1-W man in difficulty.

For any questions on procedure or how to proceed in making arrangements for service in Denver, the prospective 1-W is encouraged to check with H. B. Schmidt, Moundridge, Kan., the youth peace and service counselor in the General Conference Mennonite Church.

SCENES FROM WESTERN DISTRICT CONFERENCE

Reports and business: upper left, typist Leona Gehring assists Waldo Kaufman. Delegates in discussion: above, Gideon Yoder and John Thiessen; below, Albert Unruh and P. P. Tschetter. Fellowship at the table: lower right, vice-president Henry Goossen and family (at left).

conference notes

NEW PUBLICATIONS

Problems of young people will be dealt with in a special quarterly to be published by Mennonite Publication Office next year. Geared to young people aged fifteen to seventeen, the lessons will include the following topics: Youth and Total Commitment, Under Orders, Youth and Christian Maturity, Youth and the Christward Life, Facing Christward, Youth Establishing Priorities. Mrs. O'Ray Graber of Buhler, Kan., has been appointed to write this quarterly.

A special mission study unit on Japan is to be prepared on the intermediate level. This will be published by Mennonite Publication Office with assistance from the Board of Missions.

To accompany the new graded Sunday school materials, a quarterly worship magazine is being prepared for use in the home. Besides offering suggestions for devotions in the home, the magazine will interpret the graded curriculum to parents.

A writers' conference has been scheduled for the middle of June, 1959, at Newton, Kan. The purpose of such a conference is to encourage qualified persons to contribute to the field of Christian literature.

The above decisions were made at the October meeting in Chicago of the Editorial Committee of the Board of Education and Publication. Attending the meeting were Paul R. Shelly, Bluffton, Ohio, chairman; Jacob J. Enz, Elkhart, Ind. H. T. Klassen, Winnipeg, Man.; and Willard Claassen, Newton, Kan. Other members of the committee are Mrs. E. J. Miller, Moundridge, Kan., and Robert Hartzler, Goshen, Ind.

LOOSELEAF HYMNARY

The Publishing Committee of the Board of Education and Publication met at Newton, Kan., Oct. 30. Present were E. J. Miller, Moundridge, Kan. chairman; D. C. Wedel and Walter Unrau, North Newton, Kan., P. R. Harder, Arnaud, Man., Maynard Shelly and Carlyle Groves, Newton, Kan. Other members are Ronald von Riesen, Brush, Colo., and H. J. Andres, Newton, Kan. The Publishing Committee serves as the business committee for the Board and in this capacity recommended a $73,000 budget for 1959.

Decision was made to reprint *The Mennonite Hymnary*. Besides again being available in blue and maroon covers, there will be a looseleaf edition for organists and choir directors. *The Mennonite Hymnary* has gone through ten previous printings and 43,000 copies have been sold. Because each year brings a number of requests for a neutral imprint edition of the hymnary, the possibility of such an edition is being explored.

KOINONIA

Koinonia Farm is a one-thousand acre community farm, begun by persons who came together in search of the intense fellowship and way of life which in New Testament Greek is called the *Koinonia*. People have come from many denominations, occupations, and sections of the nation, some white and some Negro, some illiterate and some with Ph.D. degrees.

The farm produces peanuts, corn, small grains, sweet potatoes, vegetables, hogs, poultry, and cattle. In opposition to integration of the races, the people in the surrounding community have boycotted their produce, burned down their barns, bombed and dynamited their markets, and rifled residences.

Because of the boycott, the farm must look for markets in areas where people are in sympathy with their ideals. Persons wishing to help in this venture and at the same time get a supply of nuts for Christmas, may order from Koinonia Farm, Americus, Georgia. Additional information may be obtained from Board of Christian Service, 722 Main Street, Newton, Kan.

CHRISTMAS FOR CHRIST

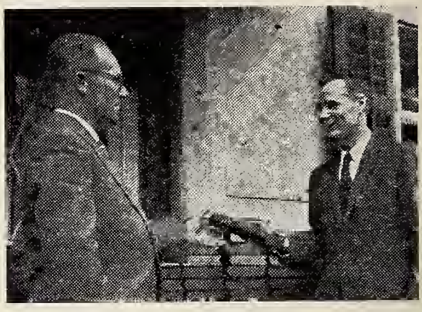
Liquor trade journals already for several months have been announcing an unprecedented advertising campaign, designed to "take advantage" of the Christmas season and sell more alcoholic beverages than ever. Christians everywhere need to counteract such advertising pressure and preserve Christmas for Christ.

The General Board of Temperance of the Methodist Church is offering Christmas seals encouraging a spiritless Christmas for Christ. These may be obtained at reasonable cost from their address at 100 Maryland Ave., Northeast, Washington 2, D. C.

1-W IN VS

Lyman Mueller, Wichita, Kan., has been assigned to 1-W Voluntary Service at Lame Deer, Mont., beginning Nov. 1. He will be in charge of recreation on the mission station.

BIBLES FOR BIBLE SCHOOL



Peter J. Dyck, MCC director in Europe, presents fifty Bibles given by the Eden Church, Moundridge, Kan., to Samuel Gerber, leader of the European Mennonite Bible School, Bienenberg (near Basel), Switzerland. In addition to MCC responsibilities, Dyck will teach at the Bible School the winter term.

DENVER ANNOUNCES NEW 1-W ARRANGEMENTS

Six years ago the 1-W alternative service program was initiated. Denver, Colorado, was one of the first places to accept men for service under the alternative program offered by Selective Service. At present about 120 1-Ws serve in Denver hospitals; thirty-one of these are General Conference men.

Three different Mennonite groups have established congregations in the city in recent years. A fourth group may also be established. This has changed somewhat the whole matter of the responsibility of the church for the men in this unit. Earlier the MCC and the (Old) Mennonite Church in Denver had done much to provide fellowship and a church home.

There have been misunderstandings about the Denver 1-W unit, and there have been some irregularities among a very small minority of the Denver 1-Ws. This minority often gave the whole unit unfavorable publicity. With these new and established congregations serv-

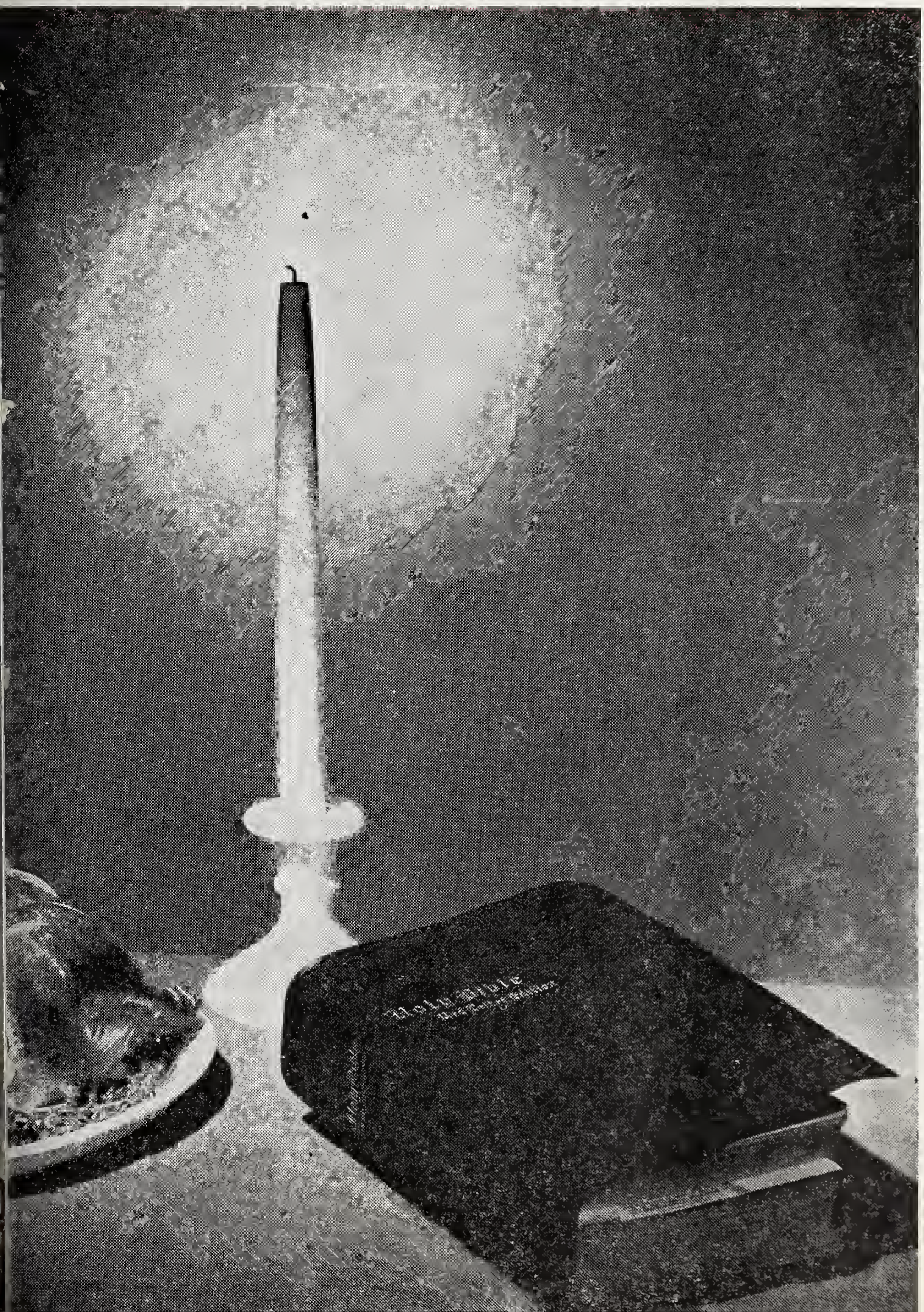
(*continued on page* 707)

ELKHART
LIBRARY

THE MENNONITE

NOVEMBER 18, 1958

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



"Man shall not live by bread alone, but by every word of God" (Luke 4:4b).

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of things to come

Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 45**

editorials

I AM THANKFUL

For health and strength and work
For abundant food and ample clothing
For home and its attending comforts
For a loving companion to share life's joys and sorrows
For busy children and happy grandchildren
For good neighbors and kind relatives
For loving and hospitable friends
For older people with their rich experiences
For little children with great possibilities
For rest and sleep when tired and weary
For hobbies that relax body and mind
For bright sunshine and refreshing rain
For clouds and stars and sunsets
For the changing seasons, each with its contributions
For the fruits and vegetables of garden and field
For the beauty and wonder of birds and flowers
For green leaves of spring and colored leaves of fall
For the privilege of informative and inspirational travel
For good books and leisure for reading
For good music and poetry to uplift the soul
For the progress of medicine in its conquest of disease
For hospitals, doctors, and nurses to care for the ill
For unnumbered kindnesses of people all about us
For the gift of conversation and the art of listening
For useful inventions and labor-saving conveniences
For the hardships which humble and strengthen us
For problems to solve and decisions to make
For the difficulties that build staunch faith
For dreams and visions that lure us on
For varied experiences and new adventures
For memories that bring peace and joy
For opportunities of sharing in needy causes
For the privilege of serving our fellow men
For a country granting freedom of worship and conviction
For a loving and merciful Heavenly Father
For Christ who came to show us the Father
For forgiveness of sins through Christ our Lord
For the Bible and the Way of Life it presents
For the Church and its world-wide fellowship
For prayer and its cleansing and compulsive power
For faith and hope and courage to press on
For the assurance that God is always available and dependable
For the privilege of co-operating with God in His Kingdom
For the mighty power of Love, its beauty and results
For the opportunity of being channels of God's love
For God's help in turning every experience into a blessing
For the assurance of Immortality in the life beyond
For the coming joy of meeting those gone before
For the many unnumbered blessings surrounding us everywhere.

Let Us Be Thankful

THE Psalms have given us two statements which might well hold statements which might well hold our attention this Thanksgiving season: "Enter into his gates with thanksgiving," Ps. 100:12, and "What shall I render unto the Lord?" Ps. 116:12. These two statements may be rendered *thanks living* and *thanks giving*.

Why indeed should we render thanks? Why indeed should we give?

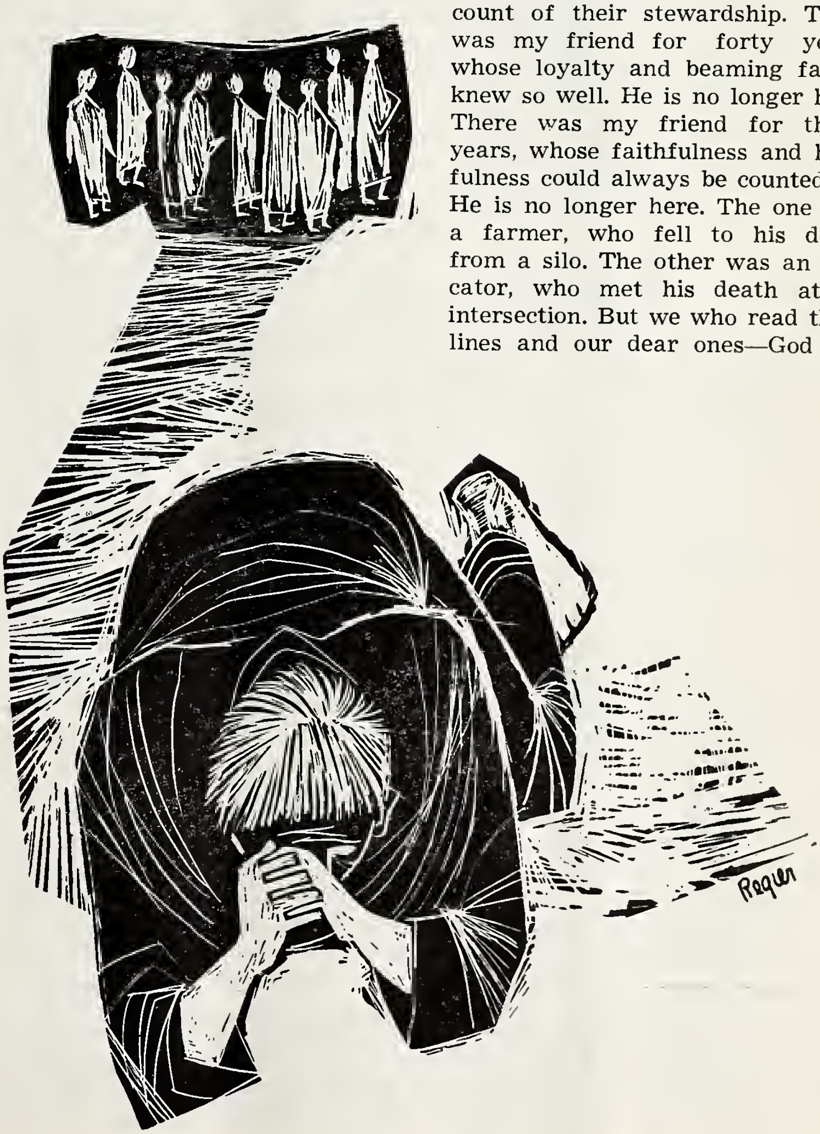
We give because of our genuine love and sincere gratitude to God. It is always thus God loved: He gave. If we truly love, if we are grateful, we too will give. The two go together and are inseparable. How much we need this sense of gratitude! Gypsy Smith used to tell the story of how he went to visit an old gypsy aunt who had cared for him after his mother's early death. The aunt was lying on her deathbed. As Smith entered the gypsy wagon, he said, "Aunty, shall I kneel down and ask God to bless you?" The old woman replied, "No, my boy! Kneel down and thank God that He has blessed me." *That* is the spirit we need—a spirit which looks in gratitude to God for what He has done. Human nature tends too often to slip up on gratitude.

Ten lepers came seeking cleansing at the hands of Jesus. Standing afar off, they lifted up their voices and cried, "Master, have mercy on us." All went to the priest to be healed, according to the law of Moses; all had faith that healed. Nine went their way, never saying "Thank you." They had faith, but only one had love. Love is greater than faith. One turned back, with a loud voice glorified God, fell on his face, and gave thanks. Here was thanks living.

In the Gospel of John is the beautiful story of Mary, who wanted to bestow her love upon Jesus. It was six days before the Passover. So she took a pound of pure nard, very precious, and anointed the feet of Jesus as a love token. Judas, holding the bag, viewed the expenditure as misplaced. But to Mary it was the measure of her love to Jesus. If we love, we will give. What is the measure of our love? What form does our thanksgiving take?

We give, secondly, as our stewardship becomes a vital, burning issue in our souls and consciousness. By what egoism do we consider what we gather as our very own? The earth is not ours—it belongs to God, its Creator. We would have not even a single breath to live, had not God given it to us. We are stewards of this earth, of a small patch of green on this earth which may be our farm, on which may be our home or our factory or place of business. We give, then, not what is ours, but what is truly God's. What we keep is not ours to possess, but merely ours to use. Let us, therefore, as this year 1958 draws to a close, render an account of our stewardship.

• So far in this year 1958, we have received approximately 322 days to live—that is, we who read these lines. Not all have received so many days: we know those whose lives have been snuffed out, who have been called to their heavenly Home, there to give an account of their stewardship. There was my friend for forty years, whose loyalty and beaming face I knew so well. He is no longer here. There was my friend for thirty years, whose faithfulness and helpfulness could always be counted on. He is no longer here. The one was a farmer, who fell to his death from a silo. The other was an educator, who met his death at an intersection. But we who read these lines and our dear ones—God has



permitted us to remain. These 322 days were not ours to do just as we pleased, but to use to His glory as He would have us use them.

● We have our fields and our gardens, our jobs and salaries, the income from our savings and investments, our homes and our children. These things are not ours but God's gift of love to us. What precious gifts God has given us in our homes, with their security as the shades of night close in daily upon us; in our children (and to some, grandchildren) as they show their love or embody faith and hope afresh; and in our bountiful gardens and fields.

If we are stewards, we are bound to return to the Lord what is His share. To do less is to harm ourselves the most. Only usurpers fail to do so. Matt. 21:33-41.

A personal letter from a Mission Board executive commented, "The harvest this year has been the most bountiful harvest in years, and crops from Mexico to Canada have been bumper crops, and yet there has not been any noticeable upturn in giving to missions thus far this year."

● And then, what riches we have from God in His greatest gifts to mankind—Jesus Christ—the Word of God—the church. Have we considered just who Jesus is and what He does? He is the effulgence of the Father . . . the Lamb of God who taketh away the sin of the world . . . the coming King and Ruler. "Unto you who believe, he is precious." David's testimony at the end of his days was that it was the power of the Word of God that raised him up to be all that God made him: singer, poet, ruler, the anointed of the Lord. What a precious bond of fellowship we have in the church of Christ, which He loved and for which He laid down His life. We cannot take all these resources which God gives us without being under obligation.

Thirdly, we should give thanks and render to God what is His due for what thanksgiving does to us. Thanks giving and thanks living are a kind of spiritual alchemy. In the middle ages learned men sought through chemistry to practice alchemy, to transmute lead and iron into gold. Thanks giving and thanks living are a kind of spiritual alchemy.

Author S. T. Moyer,
former missionary
to India,
is now the pastor
of Bethel Church,
Pekin, Illinois

Thanksgiving is better than alchemy. It can brighten the dullest day. It can change loneliness into communion with God. It can give peace in place of anxiety. It will bring the light of heaven into the sickroom. It will shed that light of heaven onto our daily pathway, so that our trials seem small and fleeting and our blessings appear great and everlasting.

Many years ago I heard a sermon from the lips of Dr. J. C. R. Janvier, who had once been pastor of the Arch St. Presbyterian Church, Philadelphia. Later, as principal of Ewing Christian College, affiliated with Allahabad University, he served as summer pastor of the famous Kellogg Church in the Himalaya Mountains, in Landour. In one of a series, he called the first chapter of Romans the "darkest chapter of the Bible," especially vv. 24, 26, 28, because three times we read "God gave them up." In the list of sins as to why God gave them up was this, that men were not thankful. "Knowing God, they glorified him not as God, neither gave thanks." If it was so terrible then not to give thanks, is it any less terrible now when we go on our way, heedlessly enjoying all sorts of things for our pleasure and for our good, and then run on our way, never thanking those at whose hands we have received these good things, nor turning to God, the great Giver, to pray, "Thank you, God"?

When we dwell upon the mercy and faithfulness of God, we cannot possibly remain unthankful. The Pauline phrase is "grace abounding unto thanksgiving." In a certain church in the east there was a brother who in routine fashion followed his round of Christian activities and did not give anything in a special way. One day his pastor came to him suggesting that he could give, that he should give. He began to give—and what joy came into his heart, what change came into his life and home! All saw it. Then after that he gave more and more, and found the joy of his Christian life in giving to the limit of his ability. The spiritual alchemy was at work. He knew it. Others perceived it.

Forty years ago I heard of a farmer further west. He had never given anything to missions, nor much to the church. He sold his butter and eggs, but his customers and neighbors found him hard to deal with, crabby in spirit. Then he was persuaded to give to the cause of Christ, His church, and His world-wide mission. The farmer's whole disposition was changed. His neighbors remarked on what a transformation had come into his life. The spiritual alchemy was at work.

One of the loveliest hymns on thanksgiving was written by Joseph Addison two and a half centuries ago, entitled "God's Mercies." He wrote twelve verses, three of which are as follows:

When all Thy mercies, O my God,
My rising soul surveys;
Transported with the view I'm lost,
In wonder, love, and praise.

Ten thousand thousand precious gifts,
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes these gifts with joy.

Through all eternity I'll raise,
A joyful song I'll raise,
But oh! Eternity's too short
To utter all Thy praise.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Your Minister's Income

*Burton G. Yost**

DID you ever consider the relation between what you pay your minister and the witness your church has in the community? The question of the pastor's salary has a bearing not only on him but also on the whole ministry of the congregation. A failure in stewardship at one place may show up at other places.

Time, Energy and Worry

Your minister is human. His economic concerns are just as real as yours. He spends a good deal of time figuring out how to save, where to get bargains, how to meet the budget. With that time goes energy that might be saved and used elsewhere.

For instance, your pastor may spend several half days looking for a bargain in a washing machine (or trying to fix the old one). If he is successful he may save $50, but he has robbed his congregation of those several half days. Or he may be paying costly repair bills simply because he doesn't have the capital for a new machine.

Most of us have gone to church, one time or another, with worries that keep us from really worshiping like we should. Did you ever think that financial worries could take the edge off your pastor's sermons? Salary concerns can drain his enthusiasm.

But your minister doesn't want to be carried around in ease, and he expects the usual amount of financial difficulties. The question is, "Do we as laymen want to compound those worries in such a way as to dull his ministry?"

Witness in Home Missions

The minister's salary in home mission work is usually the lowest among the churches. Because of this, the church or mission committee has difficulty getting a pastor and often takes anyone who is willing to come. This sometimes means an inexperienced, ill trained, less capable individual. Then, because of the low salary, the minister stays only a short time and the congregation is again faced with the long process of getting another worker The plain truth is that low salaries invite inferior workers and rapid turnover. Is this the way to build strong churches and to save souls?

We are, in effect, saying to our home mission worker: "Young man, we are sending you into a difficult field, and we are asking you to work under impossible financial circumstances, but, young man, we are expecting great results!" It is good business when establishing a branch office or store to staff it with "better" personnel and to give good financial backing so that it has every chance of success. Should we expect much return if *we* don't invest much?

What About Part-time Work?

When a minister "has to" find part-time employment in addition to his church work, obviously the congregation has only a part-time minister. In addition to that, what does this situation say to the community?

Such a church is telling the community several things: (1) "We do not think much of our minister—he's not worth paying full wages"; (2) "We as a church have poor vision as to the importance of the ministry and the work of the church"; (3) "We consider that every other worker who is employed full-time is of more value to the community than the minister. He's nice to have, but he doesn't contribute enough to the community to deserve full wages."

Needless to say, such a church is not going to infect very many with the good news of the gospel and the glory of the abundant Christian life. The church says to the community just what any business which pays poor wages says: "We're a cheap outfit."

Any church that has twenty wage earners can support a full-time pastor. And any church that has 175 members and whose minister or minister's wife has to work on the side is making a poor witne community.

What About Potential Minis

It is obviously true that no man enters the Mennonite ministry for the money. And, I think, low salaries keep very few out of our ministry, praise the Lord! But I am convinced that the way we handle this income business is detrimental to the calling of our young men.

For instance, suppose a boy grows up in a home where conscientious Christian parents are always "helping out the poor minister" with gifts of food and used clothing. The parents mean well and probably the minister appreciates it, but can you imagine a young man with vision and ambition being *attracted* to a vocation that must exist on the charity of others?

Or take another instance, those annual meetings. My own boyhood impression of those meetings is this: the "interesting" part of the meeting was the discussion of the pastor's tenure and salary. It was "interesting" because this was where the blood ran hot and the nerves were quick, and consequently the discussion descended to a low level.

I was also impressed by how wonderfully quickly we could rise from that low discussion to the lofty heights of Christian love by singing "Blest be the tie that binds our hearts in Christian love" as the minister returned to the meeting. The tie must have been love, it surely wasn't money. Can the congregation "speak the truth in love" better when the minister is absent? I say these are *my* boyhood impressions. How many other boys were similarly impressed?

So What Then?

Let's realize just what we are doing to a minister's vision, enthusiasm, and efficiency when we ask him to serve under our salary conditions. Let's also see what we are doing to our home mission program by paying inadequate salaries. Consider what we are saying to the community when our pastor must work part-time at other employment. Let's check ourselves on our words and works in encouraging young men to enter the ministry. In other words, let's take time to realize what a minister's salary means to him and to our church's witness.

---

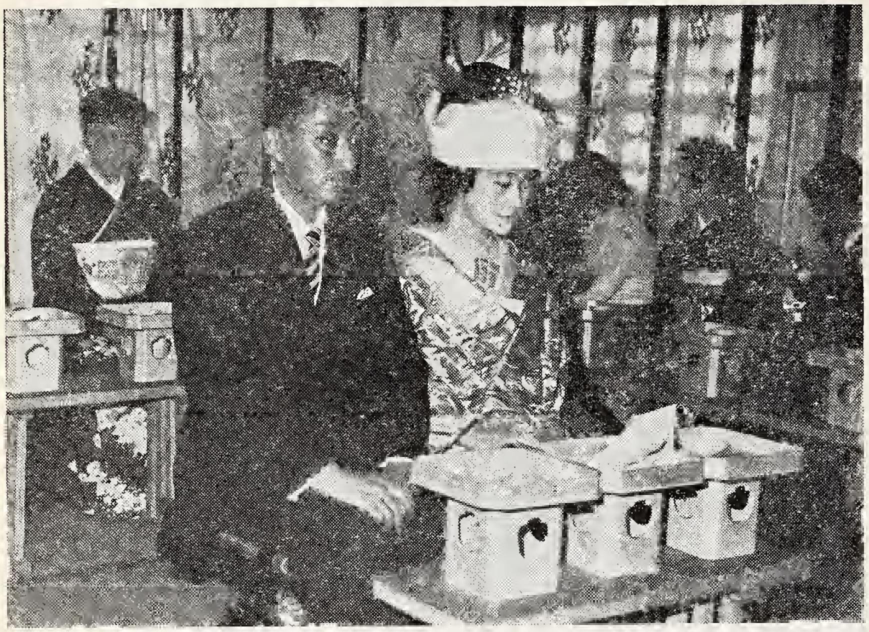
*Pastor, Upper Milford Church, Zionsville, Pa.

Shinto Wedding in Hokkaido

William Zehr and Paul Boschman

LOVE her? No, not yet. How could I — we have seen each other only once or twice, and never had a date. My uncle and aunt arranged our marriage, and I am quite confident in the quality of their judgment. What is more, if we should have any marital difficulty, they will be our counselors. Real love will come after marriage—that's what my father tells me."

Bride and groom arrived at 3:15 p. m. at the local centuries-old Shinto shrine, in a late model Chevrolet taxi. The bride took her place in the shrine beside her husband to-be, and the close family members entered and were seated: the groom's relatives to the bride's left, and the bride's relatives to the groom's right.



Bride and groom sit before the holy altar of the Shinto shrine. The lady seated in back of the wedding couple is the middleman's wife.

Left: family members and guests receive sake in small cups, poured by one of the shrine attendants. Right: all kneel before this altar, on which holy items have been placed.

Without any singing, music of any kind, or even words, the son of the priest conducted the cleansing ceremony. This consisted of waving a paper wand over the altar, the bridal couple, and the guests (he missed us!). The elderly priest then began a series of prayers and chants.

The major part of the service followed with the ceremonial drinking of holy wine (sake). Two of the girls in attendance poured wine into the shallow cups placed before the bridal pair. The groom drank three times from each of three cups, a total of nine times, and the bride did likewise. We were told that when the bride drinks from the cup, that is when the couple become man and wife.

It is interesting to note that the Japanese word for this cup ceremony, *sakazuke*, is the same word used in the Bible for the communion cup of the Lord's Supper.

The guests all received a similar portion of the sake (we were not guests), after which they all drank in unison, symbolizing the marital union. The union was then sealed by the silent kneeling of the bride and groom before the altar, after which they circled the altar, each going in opposite directions, and returned again to their seats.

Entertainment was simple and brief. In special shrine apparel the priest's daughter played the *kato* and danced before the main altar to the accompaniment of a bamboo flute played by her father.

At 3:45 the wedding came to an abrupt close. We followed the guests as they left the shrine, happy for the kindness shown to us by the priest but inwardly sad that another home had begun without the blessing of the living God.

"Love Him? How could we—we have never met Him. Perhaps someone will show us the way. . . ."

Of the 63,483 cans contributed by local canning projects in 1957-1958, slightly over half — 31,783 cans — were donated by the Lancaster Conference Mennonites, who operate a stationery canner two miles from Akron, Pennsylvania. Thus as many were given by this group as by all other groups combined.

The Seminary Board of Trustees signs the Memorandum of Agreement Between Associated Mennonite Biblical Seminaries. Seated, left to right: vice-president J. N. Smucker, secretary R. L. Hartzler, president A. S. Rosenberger, treasurer Elmer Baumgartner, seminary president Erland Waltner, and Olin Krehbiel. Standing, left to right: Arnold Nickel, William Keeney, A. E. Kreider, Willard Claassen, John Wichert, J. Herbert Fretz, and Earl Salzman.

Highlights

of the meeting of the Board of Trustees of Mennonite Biblical Seminary

Inauguration

Most members of the Board of Trustees arrived in time for the inauguration of President Erland Waltner on Sunday afternoon. Two members of the Board took official part in the proceedings. President Rosenberger led the service and gave the charge to the new Seminary president. Secretary R. L. Hartzler gave the declaration of election and led in prayer.

Student-Faculty Fellowship

A new feature this year was a time of informal fellowship for students and their families and faculty members and their wives. This was held Sunday evening in the conference room and library and afforded opportunity to get acquainted.

President's Report

President Waltner began his first report with the words of a quotation from Psalm 118: "This is the Lord's doing, and it is marvellous in our eyes." Referring to the remarkable way in which the Lord led, he said: "Any one of these elements is remarkable in itself, but their convergence and integration in this entire venture is surely beyond any human manipulation. This, to us, is the Lord's doing."

It was reported that there are thirty new students, considerably more than any previous fall enrollment. The total was reported to be forty-eight, including part-time students.

Practical Work

Leland Harder, director of practical work, reported that twenty-eight students are assigned to some form of practical work in the Elkhart area. They serve in twelve different Elkhart churches. Students also go to Goshen, Nappanee, Hastings, and South Bend.

Library Report

Magdalen Friesen, librarian, reported that total accessions now number 14,113, of which 1,376 were added during the year (231 were by donation). She described the inter-relationships of the schools in this joint library.

Business Manager

C. J. Dyck, business manager, gave an extensive report on financial operations. He pointed out that the Chicago properties have been sold to good advantage. He further stated that a grand total of $680,000 had been paid for the Elkhart development to date. Of this amount $142,500 came from the sale of the Chicago properties, $297,500 came through contributions and $240,000 was borrowed from the bank.

Director of Public Relations

A. R. Shelly reviewed the year's activities in seeking to make known the work of the seminary in the new context of the Associated Mennonite Biblical Seminaries. He pointed out that although our enrollment is our highest, there is need for a more active recruitment program. He mentioned the many opportunities for students and faculty members to speak in the Elkhart area and the creation of a speakers' bureau.

Building Committee

Chairman Pannabecker reported that building operations were practically completed. He paid special tribute to four men who, he said, "stand out as the key figures in making this present setup as adequate and pleasing as it is": Harry Martens, special assistant to the president; Orus Eash, architect; Henry Knuck, contractor; and Raymond A. Wiebe, interior decorator.

It was felt the building committee

should continue functioning.

Finance Committee

Chairman Shelly reported that in the two-year period of the Elkhart development somewhat over $375,000 was contributed for capital and current accounts. He pointed out that up to October 23, $142,261.56 had been contributed this year. He stated that since November 1, 1956, $41,150 had been received in annuity gifts and expressed the hope of more gifts of this nature. Over 200 gifts of $100 or more had been received.

The crucial fall period was discussed in detail. To meet our financial plans, about $140,000 is still needed this year. It is hoped that some of this will be received from business firms in the Elkhart area.

Brother Shelly pointed out that the fund raising was accomplished through the regular seminary staff at very low cost. He concluded by stating, "We must be very careful to recognize the Lord's hand. . . 'This is the Lord's doing' must be more than a phrase. . . unless the Lord build the house they labor in vain that build it.' "

Budget for Fiscal Year

The contribution budget passed for the current fiscal year was $157,000.

Associated Mennonite Biblical Seminaries

A new dimension of discussion was the operation of the AMBS. Beginnings have been very gratifying. Classes are meeting jointly, with students and teachers from both Mennonite Biblical Seminary and Goshen College Biblical Seminary participating.

A highlight of the review of the work of the Associated Mennonite Biblical Seminaries was the ceremony of signing the "Memorandum of Agreement Between the Associated Seminaries." This was preceded by a time of prayer. The document is the working arrangement for the work of the schools.

Message to Our Congregations

President Waltner's opening sentence, "This is the Lord's doing, and it is marvellous in our eyes," struck a responsive chord in all board members attending the semiannual meeting of the Board of Trustees at Elkhart, October 27-28.

This was a historic occasion because it was the first meeting of the Board since the completion of the new buildings. One of the resolutions passed authorized this letter to be directed to our people.

The Board of Trustees reviewed in detail the events of the year. The Building Committee reported the amazing record of completion within a year amidst many problems. It was reported with joy that school could open right on schedule and that a very good beginning was experienced.

Mention was made frequently of our faithful constituency. Without the response of our people financially this progress would have been impossible.

At the same time it was pointed out that the kind generosity of a local bank, lending us in excess of $200,000, made it possible to continue our building operations. The responsibility of this was recognized.

We would appeal to our people "both collectively as churches and severally as individuals or families" to make this a very special matter of prayer. The needs of the fall season weighed heavily on our hearts, and we had special prayer at our meeting.

The Board of Trustees is deeply aware of its responsibility in guiding the program of training servants of the Lord. We earnestly seek the prayerful support of our people in this which has again been referred to as a "venture of faith."

—Board of Trustees

film review

GOD OF THE ATOM (revised), 16mm. sound, 28 min. Rental: color, $12.50. Both this film and LIVING TEMPLES, described below, are available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill., from other Religious Film Libraries and rental agencies. Produced by Moody Films.

This revised version brings the development of nuclear power to the present and is shorter than the first 40-minute film produced. Dr. Moon begins the film by pointing out that atomic power has always been present in matter. The film shows the development of the use of atomic power including the first test in 1945, the cyclotron, the bombing of Nagasaki, and the hydrogen bomb.

The film concludes with brief remarks based on James 4:1. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Dr. Moon concludes that the solution to the problem of atomic power, with its possibility for vast destruction, lies in the human heart.

The committee felt that this film would have its greatest message for young people of high school age through the adult age group. Some of the details on the nature of nuclear power will not be understood by everyone. Yet the film holds interest and has a powerful message.

LIVING TEMPLES, 16mm., sound, 13 min. Rental: color, $6. Produced by Moody Films.

In this film, one of a Science Adventure Series in which Uncle Bob in his repair shop and backroom laboratory communicates truths that can be gleaned from science, two junior age boys come to Uncle Bob with a camera needing repair. They are on their way to play a game of baseball. Uncle Bob uses this opportunity, beginning with the camera, to help the boys realize the wonderful way in which God has developed their physical bodies and that they should regard their bodies as *living temples.*

He shows how the camera works, that our eyes are much more wonderful than the camera, and points out the functions and makeup of our ears, bones, hands, digestive system, heart, etc. The point of the film is taken from 1 Corinthians 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Our committee was very enthusiastic about this film, feeling that it would be useful in many junior situations such as Sunday school, junior C.E., summer camps and retreats.

Introducing: Eastern District YPU

Ray Hacker

On Memorial Day of 1957 the youth of the Eastern District Conference established a separate organization specifically for themselves. This was accomplished by the adoption of their own constitution. For several years previous to this date there had been a district YPU, but it remained a part of the adult Christian Endeavor rather than a separate organization. This move of officially establishing a YPU was the initial step in filling a need that had long been felt in the district — that of providing Christian fellowship opportunities among the youth.

For years the Eastern District has held youth retreats. These retreats, both good and necessary, do not, however, provide opportunities for youth on the district level to do things together. Mennonite youth need to be together socially, in service work, and in worship experiences. It is true that retreats provide fellowship and study time. Along with it must be other occasions for regular fellowship together—times when youth can discuss problems among themselves, occasions for real worship experiences without adults, and opportunities for social and recreational experience and service activity—all as a group of Mennonite youth.

It is in these three areas—worship, service, and fellowship—that the Eastern District YPU executive committee has been striving to serve with both suggestions and actual programs. The annual YPU Conference is held on the Conference retreat grounds at Men-O-Lan. At this conference, usually held on Memorial Day, the officers report on the work of the past year, new officers are elected, a budget is adopted, and resolutions are passed. In addition to the business session a Christian challenge is presented either through a discussion period or via a message from a guest speaker. The theme of the conference this past year was Christian stewardship.

Because of the proximity of the majority of the churches in the Eastern District, we are able to have all eight members of our executive committee meet at least once every two months. At the first meeting held on June 13 we discussed and outlined those activities we will be sponsoring during our 1958-59 year. To inform district youth of our many activities, we had posters for church bulletin boards and individual wallet size cards for each youth printed and distributed. Planning of events well in advance with good publicity should result in a good response from youth fellowships and will likewise enable them better to plan their local activities.

Perhaps you would be interested in a closer look at our YPU activity calendar for 1958-59:

August 3-9 and 17-23—VS project in Philadelphia. This local VS project gave our youth opportunity to work with the colored children who live in the area of the First Mennonite church. The primary task was teaching Bible school in a bus and on the sidewalks, and provid-

Officers of the Eastern District YPU. *Seated, left to right: Ralph Shelly, service chairman; Bertha Mae Reiff, fellowship chairman; Joanne Mill, secretary; Ray Hacker, president. Standing, left to right: John Slotter, faith and life chairman; Marietta Landis, vice-president; David Bower, treasurer; Henry Grimm, pastor-counselor.*

ing wholesome recreational periods.

August 31—*Men-O-Lan Labor Day Bible Conference.* At this annual Bible Conference the YPU is responsible for planning and directing recreation and taking charge of one session.

September 20-21 — *Leadership Training Clinic.* At this clinic, conducted for youth advisers and presidents, we had fifteen of our churches represented. Our main emphasis at the clinic was on demonstration and training techniques plus a critical analysis of the Counselor's Manual. Peter Kehler, Seminary student, served us well as clinic leader.

October 4—*Hayride.* This type of fellowship on a district level was a first for us. The response of 140 youth indicates their endorsement for making it an annual event.

October 1-31—*Project Month.* This project is similar to workdays which many of our colleges have been sponsoring for years. The youth are doing eight hours of work on some job and turning their earnings over to the Men-O-Lan Board for the swimming pool fund. The amount earned is not yet known, but it is hoped that after several more annual workdays we will be able to see our project become a reality.

The remainder of our calendar is as follows:

November 9—Youth supper at Peace Rally, held in the Grace Mennonite Church, Lansdale, Pa.

December 30 — Roller skating party.

April 4-5 — Annual district YPU workshop and banquet.

April 19 — Exchange night between district YPU's.

May 3—Afternoon youth program at Eastern District Conference, Schwenksville, Pa.

May 30—Annual YPU Conference at Men-O-Lan.

Our district YPU is also responsible once each year for conducting the Sunday school service and a vesper service at our Home for the Aged at Frederick, Pa.

One of the highlights of our YPU earlier in the year was the writing and presenting of a drama called *The First Protest Against Slavery.* This drama was first presented in the Germantown Church as one of the special services which have been held this year to commemorate the 275th anniversary of the coming of the Mennonites to America. It was also presented at the Bethel Mennonite Church in Lancaster and at the Deep Run Church at the annual Eastern District Conference sessions.

The primary method of keeping our youth informed and challenged is through the youth page in the *Messenger,* our Eastern District bimonthly publication. Ralph Shelly is presently serving as youth editor.

Faith Smith and Sarah Kratz of the Grace Church, Lansdale, Pa., with Philadelphia children. This local VS project took place last August.

Under our YPU constitution we have approved the lengthening of the term of office for members of our executive committee from one to two years. In order that a completely new team is not installed every two years we have made provision for having half of the offices expire each year. At the past session Marietta Landis was elected vice president (president-elect); David Bower, treasurer; and John Slotter, Faith and Life Chairman. Ray Hacker moved up to president, while Joanne Mill, secretary; Ralph Shelly, service chairman; and Bertha Mae Reiff, fellowship chairman, began their second year on the committee. Henry Grimm, pastor of the Hereford Mennonite Church, Bally, Pa., serves as pastor-counselor.

Our committee is composed of three definite age groups, enabling us to present the views of all of our youth. Ralph, Joanne, and Ray are of post-college age; Bertha Mae and Marietta are students at Philadelphia Bible College; David and John are high school students.

A new responsibility was given to our YPU as a result of the adoption of a new constitution by the Eastern District Conference. This constitution provides for a nine-member retreat committtee—six to be elected by the Conference and three by the YPU. For the first time our youth have an official voice in helping to plan and organize the various retreats. Cordell Geissinger, Ronald Myers, and Robert Gerhart are the three young people elected by our YPU to this important committee. This youth representation should help to arouse new interest in our youth retreat. We were privileged this past summer to have Jacob Friesen, pastor-counselor of the General Conference YPU, serve as Bible teacher at the youth and junior high retreats.

One of the all-important tasks of an executive committee is that of promoting the budget. We have been happy for the wholehearted support we have been receiving from our various youth fellowships. Our proposed budget for 1958-59 is as follows:

General Conf. YPU......	$ 675.00
Philadelphia VS	200.00
Eastern Dist. Expenses..	225.00
Men-O-Lan	200.00
TOTAL	$1,300.00

General Conference Mennonite personnel serving under the Board of Christian Service in one-, two-, and three-year terms totals thirty-one at the beginning of November. Thirteen are 1-W's, eighteen are in VS, eight are missions Paxmen, and five are in relief and rehabilitation.

They serve in nine projects:

Chicago: Daniel and Kathryn Hirschler
Congo, Africa: Larry Bartel, Larry Graber, John Janzen, Paul Roth, Wilmer Sprunger, Larry Unruh
Formosa: Palmer Becker
Gulfport, Miss.: Edna Ruth Buller, Glendon and Reitha Klaassen, Eldeen Stucky, Donald Yoder
India: John Pauls
Mexico: Tina Fehr, Helen Friesen, Rod Huebert, Mary Neufeld, Elfrieda Rempel, Mr. and Mrs. Erwin Schrag, Mr. and Mrs. Willard Stucky, Esther Unruh, Margaret Warkentin
Montana: Lyman Mueller
Philadelphia: Mr. and Mrs. Erwin Graber
Rosthern, Saskatchewan: Francis Flaming, LaVern Schmidt

Western District Youth Meet

The Western District Youth Fellowship met October 18-19 for their sixty-sixth annual youth rally and conference, on the campus of Bethel College, North Newton, Kan. Guest speaker for the series of sessions was Dr. Jesse H. Ziegler, professor of Christian Education and Psychology at Bethany Biblical Seminary. Three sessions comprised the 1958 Youth Conference: a planning session on Saturday, Oct. 18 in the afternoon; an all-Mennonite Youth Banquet held this year in the Guest House Cafeteria in Newton; and finally the Mennonite Youth Rally held in conjunction with and part of the Western District Conference on Sunday night, Oct. 19.

Significantly, the youth delegates to the planning session approved again the recommendation of the officers to sponsor with their time and contributions a week of free Christian camping for underprivileged city youth in a Fresh Air Friendship Camp at Camp Mennoscah. The highlight of the business session was an illustrated report by the Youth Advisor, O'Ray Graber, on the 1958 outreach camp and the service this gave to twenty-one underprivileged youth from Kansas City, Wichita, and Hutchinson, Kan. A budget item of $525 was approved for 1958-59 for this project.

Plans were announced to begin work and fund solicitation for a future swimming pool at Camp Mennoscah. The kick-off cue was the announcement that an offer by certain unnamed persons stated that the Youth Fellowship could receive double its money within a six month period if the Youth Fellowship would repay its debt on the Staff House project. The challenge was accepted by the Youth Fellowship, and youth groups were officially asked to sponsor a fund raising campaign or drive to make this stupendous offer materialize.

Officers were elected with the result that Melvin Goering, Bethel College, was elected to the first vice-presidency and will become the president of the Youth Fellowship in 1959. Clyde Goering was elected as second vice-president and Dorothy Galle was elected secretary-treasurer. Other elections placed Robert E. Unruh, Kingman, and Ed Stucky, Moundridge, on the Board of Trustees; and Vernon Pauls and James Waltner on the Retreat Committee. Fred Unruh continues to serve for another year as president of the Youth Fellowship.

Figures released by the trustees placed the net worth of the facilities of Camp Mennoscah, which is owned and operated by the Youth Fellowship, at better than $50,000. In addition to the camp facilities, Camp Mennoscah also has a farm which is operated and managed by Mr. and Mrs. Bob Froese. The camp and farm are located about thirty miles south of Hutchinson, Kan.

—Fred Unruh

Marie Snider points out the problems of practicing pretense

"Sine Cera"

In the old days when marble pillars were made, a pillar would sometimes be imperfect.

The dishonest craftsman would fill in the imperfection with wax, which the buyer could not distinguish from marble. But the scorching of the sun and dashing of the rain would gradually wear away the wax, and the true imperfection of the pillar was revealed.

This practice of deception was so common that buyers were very careful to buy a pillar "sine cera," or without wax. And so was born our word sincere.

"Sine cera" . . . without wax . . . without pretense . . . What does it mean to be "sine cera" in our homes? with our friends? with our neighbors?

Do we really mean what we pretend to mean? Are we honest when we speak? when we act? Can our friends believe and trust us? Are we always "sine cera"?

One evening recently I went with my husband to visit a couple who expressed a growing interest in the Christian faith. We found them with several in-laws watching TV. They cordially invited us to stay. But we weren't sure. Were they "sine cera"? Were we welcome or not. . . .

The attractive young co-ed assured her roommate she could borrow her favorite jersey blouse anytime. Was she "sine cera" or was she secretly thinking, "Why can't you buy your own?" . . . .

The busy young mother of five said to the new mother, "Let me know when I can babysit for you." A generous offer—or did she mean "You should have offered to babysit for me long ago" . . . .

Grandma complimented the preacher, "I enjoyed your sermon so much." Did she? Or was she planning the dinner menu for unexpected guests? . . .

Was Shakespeare, after all, right? Is all the world a stage and are all the men and women merely players?

Is all of life play-acting? saying the proper thing? pretending? Are we bound to this for our three-score years and ten? Or can we be socially "sine cera"? Can we believe one another?

Sincerity, openness, honesty,—are these not the Christian qualities of life? Except we be without wax, without pretense, how can our lights pierce the dark selfishness which surrounds us?

Except we be as genuine as the humble Nazarene, how can we minister healing to the brokenness of personality of our neighbor?

—*The Canadian Mennonite*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

PLAN FOR EXPANSION

The Bluffton College Board of Trustees met Oct. 31 for their semiannual session. Primary interest was focused on the expanding student enrollment and various problems which this will raise.

The report of Dean Kreider pointed up the urgency of such considerations. The college has experienced an increase of ten per cent or more for the fourth consecutive year.

Harry Yoder, assistant to the president, gave the results of a series of meetings held in five states the past year, designed to obtain reactions from the various groups that support the college. According to the advice given by representatives of the supporting groups, college enrollment should increase to 500 or slightly larger in the years to come. They believed that as space becomes scarce, the college should become increasingly more selective, and thought that the constituency would be willing to support financially the program necessary to care for this larger number of students, and that they would be ready to give from one to five per cent of their income annually to do this.

Dr. Ramseyer presented the building program that would be essential in order to provide for such an increase of enrollment: an addition to the library, a fine arts building, and additional dormitory space. Science Hall and the present music building should be remodeled.

The Board acted to approve planning for a campaign to raise $750,000 in order to meet the essential needs as outlined by Dr. Ramseyer, and received with favor the report of business manager Carl Lehman, which indicated that the Currrent Fund had been balanced. Mr. Lehman also reported that arrangements have been completed to borrow sufficient money to cover the indebtedness as a result of the present building program. Harry Yoder had earlier reported the progress of the Expansion Campaign, and indicated that there was still one year left in the current endeavor to raise funds for the building program.

BUREAU RECEIVES CITATION

The Freeman Junior College chapter of the Future Business Leaders of America has received a citation for the most unique project of any chapter in the United States. The citation was made at the national convention of the FBLA in St. Louis last summer. The project, now in its sixth year, is a secretarial bureau whose chief function is to give business students actual office experience to equip them for full-time jobs. The Bureau does many types of office work, not only for college personnel but for many individuals and organizations in the Freeman area.

HONOR ROLL

The following Freeman Junior College students were on the Dean's honor roll list for the first six weeks: Verlyn Fast, DeLayne Graber, Arlyss Hofer, Patsy Jenzen, Fern Kleinsasser, Cora Miller, and Evelyn Unruh. Dianne Waltner and Eunice Zook received honorable mention.

OPPORTUNITY FOR CHRISTIAN NURSES

A one-year advanced course in Human Relationships and Psychiatric Nursing for graduate nurses is being offered for the first time by Prairie View Hospital, Newton, Kan.

The purpose of the course is to provide clinical training for nurses who are expecting to go into general or psychiatric ward nursing. It aims to help the nurse to an understanding of the complexity of mental illness and psychiatric treatment. A further objective is to help the nurse mature in her human relations and develop abilities to function as an interdependent member of the psychiatric team. The 44-hour weekly schedule includes regular classes, supervised ward nursing, and laboratory work. If desired, six quarter hour college credits will be granted upon satisfactory completion of the course.

There will be three specific openings a year on a rotating basis. Applicants will be selected according to their aptitudes and their ability to meet the personal qualifications established by the hospital. A training-service salary of $130 a month will be provided. Nurses may enter this program on a Voluntary Service basis also. Elsie Martin, R. N., a graduate of Duke University who served at Prairie View previously and recently returned to become Director of Nursing, will supervise the new program.

A packet of materials describing the program in more detail is available on request from the Akron MCC offices or Prairie View Hospital.

EVANGELISM FIELD TRIP

On Nov. 4 the Evangelism class of Mennonite Biblical Seminary gave an interesting report of their field trip to Chicago the previous week end. The group went for the specific purpose of presenting a program at the Chicago Christian Industrial League. This is a rescue mission stressing vocational rehabilitation.

Gordon Dyck, senior, gave the message at the mission, and other members of the group provided special music. After the service they met with men who came for counseling and prayer. Oscar Wedel later described the unity felt in prayer regardless of social, moral, and religious differences, and how prayer together filled the gap that logical discussion failed to fill.

The class spent the night at Reba Place in Evanston, Ill., and breakfast with the group the following morning gave opportunity for the sharing of questions and concerns. The Reba Place fellowship is a small experimental community which has come together for the purpose of putting into practice what they believe to be the Anabaptist principles of Lordship of Christ and brotherhood.

The class also visited the Broadway Methodist Church and attended a lecture on "The Dead Sea Scrolls and the New Testament" by William F. Albright at Bethany Biblical Seminary.

GROENING SPEAKS IN CHAPEL

Many Canadian Mennonite Bible College students have in past years made their church home at Bethel Mennonite Church, so we welcome Pastor Groening's frequent visits in chapel. On Tuesday he reminded us of our responsibilities as students of God's Word. The Conference looks to the college for youth workers, Sunday school workers, pastors, and missionaries. It is a great privilege to spend several years in a Christian college; it is also a great responsibility. May God help us to fulfill our obligations.

MCC news and notes

FEEDING CENTER

BEIRUT—On September 16, MCC began operating a feeding center in the Aisha Bakkar quarter of Beirut. Two hundred children, aged five to eight, whose names were submitted by the public health doctor of the area, have been receiving a hot meal once a day regularly since that time. A local committee assists in the physical operation of the center, making the project a co-operative venture between MCC personnel and local workers.

Ada Stoltzfus (Morgantown, Pa.) was largely instrumental in setting up this emergency relief service since it was found that a woman could enter local areas of the city with less difficulty and suspicion than a man. She had to make repeated trips into the area and interview a number of people before the way was finally cleared for the center to begin operations. Mr. Vlachopoulos, UNRWA Liason Officer with Voluntary Agencies, proved very helpful. He recommended the Aisha Bakkar district as being suitable for the proposed feeding center and made available to MCC a report submitted by a trained social worker of the area. When Miss Stoltzfus returned to Jerusalem on September 1, Agnes Klassen (Meade, Kan.) replaced her temporarily. On November 2, Alice Snyder from Kitchener, Ont., arrived to take over this assignment.

Ernest Lehman, area director in Jordan, reports that the request has come in for a similar center to be established in another area of Beirut. With a substantial meat shipment under way and a continuing supply of flour on hand, Mr. Lehman feels this request should be given due consideration. Lack of adequate clothing and blankets is also becoming increasingly apparent as cooler weather sets in. Relief supplies to the area are hindered, however, due to high import duties.

KOREAN YOUNG PEOPLE RESPOND TO NEED

KOREA—"Many of the older children who have bone T. B. are hospitalized from six months to two years." writes Katherine Friesen, R. N. (Marquette, Man.) "Yoo Gum Duk, who has been confined in several hospitals for three years, was becoming depressed during the summer months. He was idle a great deal of the time and had hours to think about himself. He seldom got out of bed to exercise his leg as the doctor had ordered following surgery. The need for occupational therapy was presented to a group of Christian young people who have responded in a splendid way. They have taken a genuine interest in the children and are coming faithfully to teach them reading and writing at regular times during the week. We are especially happy that they have set Sunday mornings apart for worship. Yoo Gum Duk has responded well and is much more cheerful again. He studies for two hours every day and has also taken the initiative to begin classes to drill the alphabet to his roommates, who have never had the opportunity to study before."

On one occasion Miss Friesen accompanied a local doctor to a country area, where a large one-room building was being used temporarily as a hospital following this summer's encephalitis epidemic. The epidemic had begun to subside, so only twelve patients were left in this little hospital. They had no sheets, no beds, no modern hospital equipment, and they looked very uncomfortable as they lay there on their rice mats. Swarms of flies added to their misery. As is customary in Korea, members of the family helped look after their sick. 1,500 deaths have resulted from 5,000 cases of encephalitis during the months of August and September.

LITERATURE PROGRAM

PATI, JAVA—The literature program in Java, which is partially subsidized by MCC and the Mennonite Publishing House in Scottdale, continues to make good progress. For reasons of health the editor of the Indonesia Mennonite Publishing Agency, Ds. Jan Matthijssen, went home to Holland on a six month furlough, but the work goes on. MCC worker Mrs. Wilbert Shenk (Sheridan, Ore.) reports: "The literature work which Jan started is continuing, and I believe five booklets have already been published. There is a series on Mennonite history and doctrine as well as something on the history of the Javanese church around the Muria Mountain. The response of Chinese and Javanese members has been enthusiastic. Most of the booklets sell at Rupiah 2 apiece (approximately 5 cents), which is within reach of nearly everyone.

"A few weeks ago we heard the annual statistical report on the Javanese church around the Muria Mountain. For the fourth year in a row there has been a ten per cent growth in membership, with the Pati congregation and one or two others showing twenty per cent increase! For the first time a number of students from the school became Christians during the school year. [This is a Javanese Teacher Training School where Wilbert Shenk teaches.] This certainly makes our little part of the church work seem more worthwhile."

CHRISTMAS SPECIAL

AUSTRIA — 10,000 pounds of candy, donated to Hungarian Coordinated Relief by the Sinko Manufacturing Company of Chicago, Ill., have been given to MCC for distribution in Austria. The candy was originally intended for Hungarian refugee children only, but MCC reserved the right to distribute it to all children's institutions as Christmas gifts.

TRAINEE SPONSORS NEEDED BY NOVEMBER 28

Thirty-four young people from Germany, the Netherlands, Switzerland, France, Paraguay, Uruguay, and Japan are spending a year in the United States under the MCC-sponsored international trainee program. As is customary, they will go to different homes for the second half of their term. Sponsors are needed. Here is a unique opportunity for families to participate in a program which seeks to promote international good will.

If you are interested in opening your home to one of these trainees write to MCC, Akron, Pa. Applications should be in by November 28.

mutual aid placement

FOR SALE

Mennonite farm located on K 15, eleven miles north of Newton, Kansas. Good modern home with tall shade trees. Double garage, all weather roadway, silo, several outbuildings. 80 acres of crop land; 23 acres of pasture; chance to rent adjoining 80 acres. Located within easy driving distance of major Kansas Mennonite communities and market centers (P-256).

jottings

SERVICES IN SPANISH

Hereford Church, Bally, Pa.: Richard Ratzlaff occupied our pulpit on the Eastern District Pulpit Exchange Sunday. Pastor Grimm preached in the Germantown Church. Our annual Fall Fellowship meal was held Oct. 26. Mrs. Gerald Yost, the former Carolyn Schnell, daughter of the Russell Schnells, missionaries to Africa, was our speaker. Daughters were born: to Mr. and Mrs. Linwood Romig, Denise Lorane; and Pastor and Mrs. Henry Grimm, Donna Sue. John S. Bieler, a retired farmer, was buried on Wednesday, Oct. 22. Earl W. Latshaw and Joyce O. Benfield were recently married in our church. Speakers have included the Cornelius A. Walls, who just came back after fourteen years of service among European refugees and who more recently had charge of the Mennonite Bible School, Basel, Switzerland; and the W. C. Voths, who have just returned from a term of service in Japan and Formosa. The Brotherhood is sponsoring a regular Sunday evening service in Spanish for migrants in our community. Dr. Elmer E. S. Johnson, pastor emeritus, spoke on the life of James B. Funk, who was our deacon for more than forty years. —Mae Latshaw, corr.

YOUTH VISIT SHUT-INS

Pulaski Church, Pulaski, Iowa: Mrs. Elise Bachman served for two months on the Camp Friedenswald staff, in the kitchen. We regret the loss of three members: John Swartzendruver, July 8; Alvin Baughman, church chairman, July 10; and Alta Dieffenbach, Aug. 16. On Aug. 25 the ministers' get-together was held at the Harvey Nunemaker home in Wayland. The Builders S. S. Class picnicked at Lake Fisher in Aug. The Companions Class met Sept. 21 with Mrs. Freta Brown speaking and showing pictures of her Holy Land trip. The wedding of Evaleen Bachman to David Bertsche took place Sept. 6. On Sept. 7 the young people from our four churches met for visiting and singing to shut-ins, followed by recreation, lunch, and a devotional program. J. J. Esau was guest speaker Sept. 14. Prayer Meetings and Bible Study started in Sept. The Mary-Martha Circle entertained the Dorcas Ladies of the church Sept. 23 at a banquet. The church was given a house-cleaning this fall, and extensive repairs were made on the parsonage.—Corr.

MOTHER-DAUGHTER DINNER

Bethel College Church, North Newton, Kan.: About 200 enjoyed the annual Mother-Daughter dinner sponsored by the two Missionary Societies Oct. 14. The program was given entirely by mothers and daughters of our church. The Men's Brotherhood was invited to a Father-Son banquet by the Men's Fellowship of the First Mennonite Church of Newton on Oct. 7. Mr. and Mrs. Charles J. Kauffman observed their golden wedding anniversary on their old home place in S. D. We are happy to have missionary W. C. Voths in our midst again. They commemorated their fortieth wedding anniversary in June. On Sept. 28 eleven new members and two associate members were welcomed into our church. On Oct. 2 the Kansas All-Mennonite Women's Meeting was held in our church.—Corr.

NEW PASTOR INSTALLED

Flanagan Church, Flanagan, Ill.: Sept. 10 the W.M.S. cleaned the parsonage, and Sept. 17 the men helped move our new minister's family. Sept. 28 was a basket dinner, grocery shower, and installation service for Pastor Earl Salzman. The YPU has been busy waxing cars as a finance project, using some of the proceeds to purchase chairs for the S. S. primary dept. In August they enjoyed a chicken barbecue at Lake Bloomington, and a hayride in October. Church folks, relatives, and neighbors combined the oats crop for Mrs. Esther Albrecht and picked the corn crop Oct. 23. Missionary and Mrs. W. C. Voth spoke here the eve of Oct. 24.

HARVEST FESTIVAL

Hopefield Church, Moundridge, Kan.: On Mar. 30 the Ladies' Mission Society heard Mrs. Edwin Weaver, from the India mission field. April 13 Leo Driedger, Board of Christian Service, presented the morning message and listed different avenues of service for young people. The Ladies' Mission Society of First Church, McPherson, invited our mission society to a Japanese Tea in April. Mrs. Ferd Ediger spoke on Japan. The annual S. S. picnic was held May 30 at the Cloverleaf School. Mr. and Mrs. Elmer Goering of rural Halstead are the parents of Glen Ray, born July 12. Mr. and Mrs. Walter Juhnke are the parents of Anita Faye, born July 24. Cynthia Lou was born Aug. 8 to Mr. and Mrs. LaVern Stucky of North Newton; and Gregory Jay was born Aug. 12 to Mr. and Mrs. Elmer Schrag of rural McPherson. Funeral services for Mrs. L. N. Kaufman were held Sept. 17 at the Hopefield Church. Our Harvest Festival was Oct. 5. Samuel Hsieh of Formosa and Fred Unruh were the morning speakers. Afternoon messages were given by Harold Ratzlaff and Leo Driedger. At 7:30 the work at Gulfport was presented by Ardis Flickinger, Arthur Ray Coleman, Charles and Dorothy Flowers, Esther Schmidt, and Harold Schrag. The combined offerings received during the festival totaled $1,033.00. Ben Friesen accepted a call to the Meno, Okla., church. H. B. Schmidt assumes pastoral duties here Jan. 1, 1959. Until that time, however, he is with us whenever he has time. —Mrs. Sam Stucky, corr.

REFORMATION SERVICE

Normal Church, Normal, Ill.: Pastor and Mrs. Harder celebrated their 25th wedding anniversary Oct. 12. The Good Will Circle of the church sponsored a basket dinner following the morning service in their honor. Relatives also attended. Paul Harder, a son, announced the praise-thanksgiving program. After numbers of music, son Verlin gave a history of his parents. Dr. John Stutzman, a medical missionary under the MCC at St. Anthony, Newfoundland, will present an illustrated message in our church. He is connected with the hospital founded by Dr. Grenfell. The Bloomington-Normal Ministerial Association planned a union service for Reformation Sunday evening, Oct. 26, in the Normal Methodist Church. R. S. Kreider, Dean of Bluffton College, was the speaker. The Friendship Circle met Oct. 28. Pastor and Mrs. W. C. Voth, returned missionaries from Formosa (and previously workers in China and Japan) were special guests and speakers. Recently a church census was conducted in both Bloomington and Normal. A party was held in the church basement on Halloween evening. The children took part in the UNICEF program. The children are planning a Thanksgiving program for Nov. 26, and the adult choir will put on a Christmas pageant.—Corr.

into the beyond

Mrs. Cora Hostetler, of Topeka, Indiana, and member of the Topeka Mennonite Church, was born February 6, 1884, and died October 6, 1958.

Gerhard G. Goertzen, of Reedley, California, and member of the First Church, Reedley, was born June 19, 1891, and died October 22, 1958.

conference notes

FROM A TROUBLED NATION

Friends of workers on Taiwan, or Formosa, have been wondering how the war situation is affecting mission work there. Johan Vandenberg writes,

"It seems that the only place where there is talk about the war situation is in Taipei (the capital city). We here in Hwalien follow the newspaper as a matter of interest. Our prayers go out daily to the many Christian friends and others at the front. On the other hand the increasing challenges and opportunities for Christian work and witness keep us fully occupied, and nobody here seems unduly concerned about the unpredictable nature of the war. The population does not get easily excited and has had all kinds of experiences before. The older missionaries have had so many experiences on the mainland and in concentration camps; yet they do not seem to take this seriously, and some I talked to do not seem to feel that there is danger of a full-scale war.

"The Taichung foreign community had evacuation drills, Taipei has no plans, and Hwalien had the names of all foreigners registered with MAAG just in case evacuation was necessary. As a mission we have discussed at our conference the matter of custody of our property in case of an all-out evacuation of foreigners. We decided to send to the Mission Board all property ownership papers. Our conference was otherwise dominated by a very high degree of joy and vision for the future as we together with our Lord looked ahead into another year.

"Yesterday was a great day of rejoicing. The first seven were baptized in our downtown church; this was followed by a love feast. In the afternoon communion service, many of the church leaders from Hwalien came and joined us.

"This week's evangelistic campaign crowded more than three hundred people in and around our small church. Many cards were signed by people who need spiritual help. We will follow through with back-door evangelism and through our regular church services and meetings and English classes.

"May this brief note assure you of our joy and peace in the Lord in this much troubled nation. Let us hope that those in our home churches, when they read about Formosa, think more about the salvation of souls in Taiwan than about the sensational war news. We do not know what the future brings but we are in the Lord's hand."

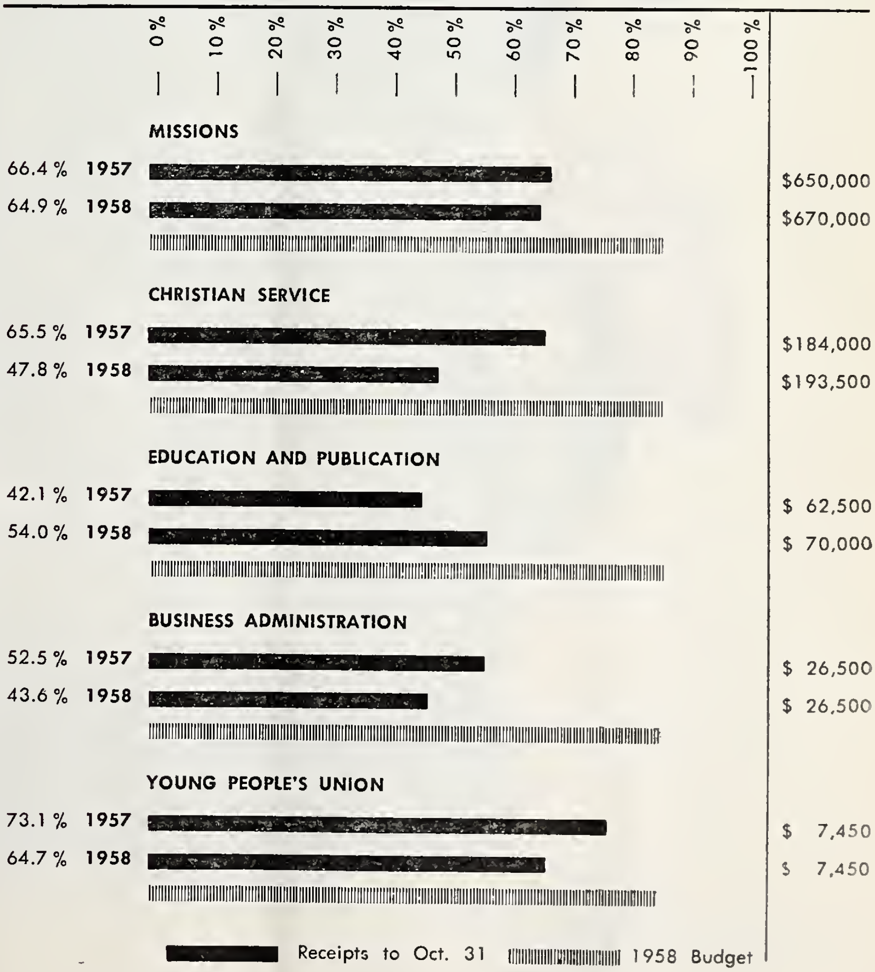
NEW CERTIFICATES OFFERED

New certificates of investment are being issued by Mutual Aid Service, Inc. of the Board of Christian Service, to replace those issued by the former mutual aid committee of the Board of Christian Service. About a year ago the work of the Committee on Mutual Aid was transferred to the newly incorporated Mutual Aid Services, Inc. These investments are formally being transferred to the new organization. The mutual aid activities of the Board of Christian Service were incorporated in order to comply more thoroughly with the standards of Christian business and to meet the requirements of the contemporary business world.

Investment channels in the service of the church represent one of the growing edges of the service. In the General Conference Mennonite Church two new investment channels are presently developing: Mutual Aid Services, Inc., which is a subsidiary of the Board of Christian Service designed to assist on a practical level with some of the problems of making a living in our Mennonite communities; and Church Extension Services, Inc., the new corporation designed to provide loan assistance to new and expanding congregations of the Conference. Headquarters for both of these agencies are at 722 Main St., Newton, Kansas.

conference stewardship

October 31, 1958, as compared to October 31, 1957



measuring thankfulness

Two farmers were talking.

The one said, "My cattle gain more when I feed them in the pen than when they are on the range."

Replied the doubter, "Is that by your eyes or by the scale?"

Good question it was, for appearances are deceiving. But you can always measure a steer: put him on the scale.

But can you measure thankfulness?

"No," someone says, "thankfulness is in the heart. A thankful heart weighs the same as an unthankful heart."

But another person has developed what may be called a thankfulness yardstick. It needs to be tried and proved, but check these readings.

This measuring stick says that a Christian's gratitude is equal to the gift he gives to God. The thankful soul is the generous soul.

Measure the thankfulness of the total General Conference Mennonite Church by the gifts given to missions, relief, and education in 1958 and the conclusion would be—we must be more thankful.

The Mathematics of Thankfulness

Needs for the four Conference Boards in October	$470,000
Thank offerings received in October	85,000
The needs remaining for November and December	$385,000

So far this year we have contributed $575,000 to the work of the General Conference. This is a goodly amount and for this we praise the Lord. This we ought to have done, but we cannot leave the other $385,000 undone. This total may seem large, but with everyone's contribution we can do this and more. Give to the work of the General Conference through your congregational offerings or send it to the Treasurer, General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

We Count These Blessings

God blesses us as individuals and as a Conference too.

The Gospel. "Put in trust with the gospel" (1 Thessalonians 2:4). The Good News has been preached to us and we have been saved by Jesus Christ.

An Open Door. "A wide door for effective work has opened" (1 Corinthians 16:9). The General Conference Mennonite Church has many places for witness—in Europe, Asia, Africa, and the Americas.

Souls Saved. "The Lord added to the church daily" (Acts 2:47). Every day through the work of our Conference souls are being saved.

A Praying Church. "Prayer was made without ceasing of the church unto God" (Acts 12:5). All that has been achieved has been fruit of years of prayer.

Faithful Workers. "That we may be fellow-workers for the truth" (3 John 8). Missionaries, relief workers, volunteers, writers, and many other workers labor in the ministry of the General Conference.

Dedicated Members. "But first gave their own selves to the Lord" (2 Corinthians 8:5). The work of the General Conference has been made possible because thousands of individuals gave themselves and then their resources.

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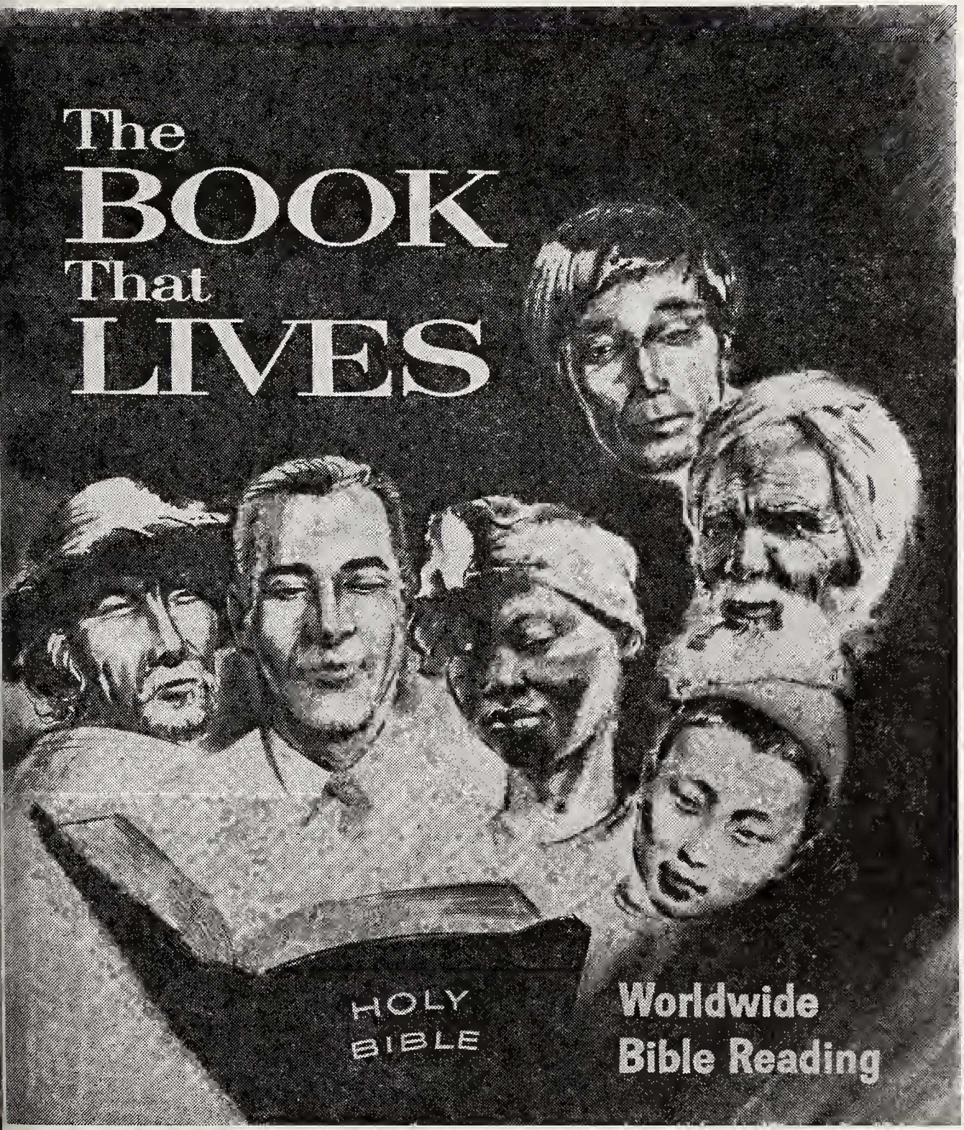
NOVEMBER 25, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST


The BOOK That LIVES
HOLY BIBLE
Worldwide Bible Reading

NORTH AMERICAN INDIAN MISSIONS
Dwight Wiebe—REDEMPTION OR RETALIATION

in this issue

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American Bible Society Photo

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of things to come

Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 46**

editorials

EVANGELISM—WHERE NEEDED? Perhaps the reason we have not been more effective in evangelizing the world is because we have not been more successful in evangelizing ourselves. We feel good when surveys state that more than ninety per cent of the American people claim some kind of church connections. We are active in rebuilding our church edifices. We have lots of committees. We like our church kitchens, our public address systems, our comfortable pews, the fine organ music, and short snappy sermons. We are religiously comfortable and enjoy meeting like-minded friends in a pleasant worship service. But do we worship comforts and conveniences more than the Creator himself?

We are so easily satisfied with the FORM of godliness that we lack the POWER of it. We believe in the art of good feeling. We enjoy nice soothing sermons (as if real sermons were meant to be ENJOYED!) Then, with a faint emotional glow, we go our way without that glow ever bursting into a consuming fire.

For years we have studied the evangelistic possibilities in "heathen" lands; now we had better turn to the much harder and more costly task of evangelizing ourselves. We have professed a mild concern for the sinful man who rejects Christ; now let us become really concerned about our own sinful, selfish selves. Why not concentrate on bringing ourselves into first-hand encounters with God? There could be small prayer cells, concern groups, Bible study classes, testimonial meetings—all searching and sharing. This could result in such a deepening of the spiritual life of the individual that a mighty new power would be brought into the church.

If we are seriously concerned about evangelism, the place to start is with ourselves. If the divine spark really ignites here, how large a fire that spark would kindle!

THANKSGIVING—TO BE CONTINUED The Thanksgiving season should be like the school commencement: not the end but only the beginning of larger living. It should be a time when our hearts are so kindled with gratitude to God that they keep on glowing until the whole life is an expression of thankful appreciation which beams out on everyone within the radius of our lives.

Then the active love of God shifts from mere thankfulness for ourselves to a real outgoing concern toward all men. Are there those in need? Out of our gratitude we share with them. Are some discouraged with life? Our radiant thankfulness for God's kind of life becomes infectious as they feel its power. Are some in deep trouble? We who have experienced how God shares our burdens express our gratitude by sharing the sorrows of others and pointing them to the Great Physcian.

Let Thanksgiving Day be more than a big feast—and then a big sigh. Let it be the sharpening of a renewed awareness of the greatness and goodness of God that affects all our living and lays hold of the lives of others. "Praise God from whom all blessings flow" and share those blessings with others.

Respect Of Persons

*Frank G. Ward**

THE Greek word in James 2:1, translated as "respect of persons" (KJV) or "show partiality" (RSV), seems to carry with it the idea of mistaking a mask for the actor behind it. Most of us are familiar with the grotesque masks, with mouths turned up for comedy or turned down for tragedy, used by the Greeks in their theatrical performances. "Respect of persons" suggests distinguishing an individual by some extrinsic property he possesses rather than by what is essential to his character. It means to decide for or against someone on the basis of some circumstance which ought not to have been considered in the first place.

Such action, according to James, is incompatible with the Christian faith. In order to emphasize this, he paints the picture of two visitors to the assembly or place of worship—one rich, one poor. Neither the gold ring and fine apparel nor the "vile" clothing ought to have been considered by the members of the assembly. To consider these things, James points out, involves three basic wrongs, independent of any dishonor done to the poor man.

Hypocrisy

The first of these is in verse 4a. Those who show partiality are "partial" in themselves (KJV), or "make distinctions" among themselves (RSV). Translation is difficult here, and there are two major ideas possible. Either the wrong is that of a hypocritical attempt to divide allegiance between God and the world, or it is a wavering and departure from the true Christian faith.

The second wrong is found in 4b: those who show partiality become "judges of evil thoughts." The meaning seems to be that such persons show themselves to be judges, with wrong or sinful motives behind their actions.

Thirdly, as seen in verses 5 through 7, they are flattering their own oppressors and reverencing those who blaspheme the name of Christ—evidence of a fundamental disloyalty to their Lord.

Serving Self

Underlying all three of these wrongs, however, and at the very root of each, is a kind of misplaced self-love. Inherent in the act of showing partiality to the man with the gold ring is the desire to do what the self considers is best for the self. The individual whose life is centered about the self caters to those people whom he feels can benefit him in some way—either by doing something *for* him, or by refraining to do something *against* him.

One need not look far to discover that the business of "respecting persons" has suffered no recession in the twentieth century. Indeed it is standard procedure all along the line from family (where Junior must take care not to offend great-aunt Sarah because "she has money") to nation (as witness the satellites of Russia and the United States).

On occasion there have been questions raised regarding the attitude which James (and other New Testament writers) holds with reference to the rich. One must remember, however, that James is not saying all rich men are sinners, nor all poor men saints. He is indicating that generally this was true in his day. To become or remain rich in an oriental society of the first century meant, in the majority of cases, that such an individual was engaged in activity which was at best unethical. To this can be added that the poor were so poor and so oppressed that they were open to few of the many temptations which faced more prosperous individuals.

Free To Sin

In a democracy such as ours, however, freedom and equality seem to be extended, in a sense, even to the area of sin. That is, the poor have equal opportunities with the rich. Their rights are equal, and by banding together they have made it possible to become oppressors themselves.

Economic status is not the only nonessential characteristic for which men judge others. The color of one's skin is of supreme importance in many areas of our country, north as well as south. And it is only of late that "eggheads" have received anything but jibes.

Misunderstanding and Fear

Respect of persons—to mistake the external for that which is internal — goes on every day. To a large extent the Christian finds himself caught up in its subtleties. He takes his part all too actively in oppressing this group, taking advantage of that . . . catering to some and ridiculing others . . . passing immigration laws against some, zoning ordinances against others. Just as the world does, he categorizes people: all Mexicans are lazy, all Hebrews are avaricious, all Negroes carry razors, and so on, ad infinitum.

We do not understand people who are different from us in culture, color, intelligence, or any one of a hundred ways. And what we do not understand represents a threat to the self; therefore we fear. In order to hide the fear, we very often turn to hate. But again, underlying all this is our misplaced self-love. We fear for the self, and rather than trust God, we will do what we deem necessary for the survival of the self.

The church and the world are not simply two aspects of one body. They are two distinctly and completely separate bodies. Therefore a certain position held by an individual in the world—be it high or low—does not presuppose similar status before God. Within the church her own principles and standards apply, not those of the world.

---

*Pastor, Eden Church, Schwenksville, Pa.

The Challenge today of

North American Indian Missions

QUITE recently an Indian American came to a mission church for religious instruction and indicated his sincere desire to become a Christian and a member of Christ's church. In the mind of the missionary to whom he came, there was one formidable barrier: the man held a top position in the Native American Church, a pseudo-religious cult which mixes the ceremonial use of peyote, a narcotic, with Christian forms of worship such as the Lord's Prayer.

Around the same time, the child of churchgoing Indian parents died and was given a Christian burial. On the fourth day after the funeral the bereaved parents, following old tribal tradition, placed food on the grave that the child's spirit, having now come out of the grave, might be sped on its journey.

Meanwhile, church attendance suddenly took a sharp dive at another mission. A ceremonial dance was being held, in which both professing Christians and non-christians participated, and which attracted Indians and tourists from all over the reservation and beyond.

Emphasis on Ritual

These three 1958 incidents illustrate among other things the tendency to combine Christian forms of worship introduced by missionaries with centuries-old Indian rituals. This is due in part to the fact that Indian Americans have always been monotheistic, worshiping the Great Spirit, the Maker and Creator of all, though they may also believe in many spirits, both good and evil.

As a result, some church members tend to feel they are worshiping God whether they sing a hymn of praise or participate in the Sun Dance, that they honor Christ whether in observance of the Lord's Supper in Sunday morning worship or in a kind of similar ritual involving the narcotic peyote brew, and that it is not inconsistent to place upon the walls of their homes both pictures of Jesus and Kachina dolls which carry petitions heavenward.

Because ceremonies and rituals have always been important in the Indian American's culture, he is apt, sometimes, to receive the forms of Christianity without seeing the all-importance of the basic beliefs which the forms express.

Rejection

That Indian American church members find it difficult not to participate in tribal ceremonies is not surprising in view of the fact that an Indian who becomes a totally committed Christian must reject much of his own cultural heritage, thus offending family, relatives, and friends; and in the future refrain from attending tribal social events which are bound up with the old religion. It is no wonder that many Indian young people, on the verge of accepting Christ as their Savior, hesitate to take the final step which would cut them off from the rest of their world. Actually, although the Christian Indian American lives in a "Christian" country, he has more in common in some respects with the Japanese convert, whose life prior to his conversion was almost wholly prescribed by a pagan religion and who after conversion finds that he has become a pilgrim and stranger.

There are other difficulties in the way of the Indian American's acceptance of Christianity. One is the Indian's bitterness toward the "white" man, based on a long history of unjust and inconsistent treatment and on present day prejudice and discrimination. He blames the white man, too, for the introduction of liquor and the disrupting influences of modern society. Family life has been weakened, and many values which were good in the context of tribal life as it used to be, now seem more like hindrances as the Indian adjusts to American life.

Help in Adjustment

Can the Christian church help Indian Americans to adjust to a changing world? It believes that it alone can do this in the best way. And only the church can save "white" or Indian alike from temptation and sin, and can help the Indian American to see his Maker and Creator with vision unclouded by supersittion.

For seventy-eight years Mennonite missions in Oklahoma (1880), Arizona (1893), and Montana (1904) have endeavored to serve Indian Americans and witness to the saving power of Christ. The work has of necessity included reducing the language to writing and translation of the Scriptures, a monumental task in itself. This was accomplished for the Cheyenne language by the work of Dr. Rodolphe Petter.

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Oklahoma

Oklahoma has seven mission stations among the Arapaho and Cheyenne Indians: Canton, Clinton, Fonda, Hammon, Longdale, Thomas, and Seiling. Sunday morning services are also held at Concho and in the Concho government school. Missionaries August and Esther Schmidt, with pastor Ralph Littleraven, serve the Canton and Longdale churches, of which Canton is the largest, and minister at Concho. In May of this year twenty-one were baptized, and summer Bible schools were well attended. Ten years ago the Longdale church hosted the first Mennonite Indian Young People's Retreat; this year fifty-eight young people attended the annual retreat at Roman Nose State Park. Church attendance at Canton, the only Arapaho church, is occasionally reduced because of tribal celebrations, though the church has, too, its staunch Christians. While drunkenness and immorality are ever present problems, there continues to be transformation of lives responding to the gospel as God changes people.

Missionaries Herbert and Bertha Dalke serve the Clinton and Thomas churches with Indian pastors Guy and John Heap of Birds. Attendance and interest at Clinton is good, vacation Bible schools reach many, and women's mission meetings have recently begun again. Hospital and jail visitation is an important part of the missionary's work. The Thomas church is less well attended; however, there is a group of junior age young people showing interest in the church. In both the Clinton and Canton areas the Nazarenes and Southern Baptists are active, both in witnessing to non-Christians and in proselytism of mission church members.

At the new Hammon church, dedicated this year, missionaries Norman and Mary Bartel, with Indian pastor Homer Hart, are serving while missionaries Arthur and Viola Friesen are on furlough. Hammon has twenty-six Indian homes, with a total population of 178, and with about sixty in the surrounding area. The services are well attended, and young people are active in church activities. At Hammon, too, attention of the Southern Baptists has been focused on proselytism of church members and their children.

Missionaries Mr. and Mrs. H. T. Neufeld are temporarily supplying the Seiling and Fonda churches, with able help from laymen such as Dan Allrunner. The Alfred Wiebes, who retired last June, had served in Seiling since the work was established. Here the temptations of the Sun Dance and peyote worship are strong. At present a permanent missionary couple is needed to serve Seiling and Fonda.

Arizona

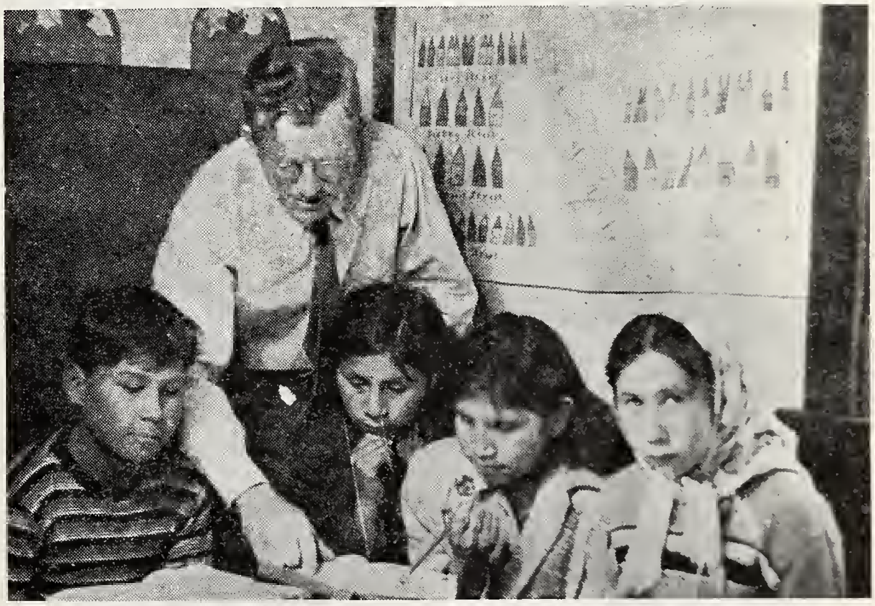
Arizona has three main mission stations: Oraibi, Moencopi (post office address: Tuba City), and Hotevilla. At Oraibi stands the only Conference mission school for Indian Americans, a concrete block building of local sand which fits into the desert landscape. In the past, education and medical assistance were a much larger part of the North American Indian mission program. Today, with the national government providing schools and hospitals, churches put most of their efforts into evangelism. This has been a mixed blessing. The witness to non-Christians had a greater impact when the church seemed to be more concerned about *all* aspects of its children's lives. Today we need to show more concern for every area of the Indian's adjustment to American life.

Mission schools have in the past been instrumental in directing many to a Christian life, and the Oraibi Mission School aims to fulfill the same function. The mission school faculty includes principal Isaac Froese and teachers Katie Kehler, Aganetha Penner, and Erna Dirks. Missionaries Anna Baerg, Mr. and Mrs. P. K. Dirksen (now on furlough), and Mr. and Mrs. Albert Jantzen serve the Oraibi church. Vacation Bible school is also held at nearby Old Oraibi, the oldest continually inhabited village in the United States. Hopi Christians find it hard to resist tradition, and your prayers are solicited for both Indian Christians and workers.

Missionaries Mr. and Mrs. Herbert Peters serve the Hotevilla church and carry on a program of witness and outreach at Bacabi, two miles away. Here, too, village ceremonies often cut church attendance, and Indians on the verge of accepting Christ find that they lack the courage to take the step because of ridicule from their own people. Yet here and there is Christian growth and even the unexpected though prayed-for conversion and changed life.

At Moencopi, missionaries Mr. and Mrs. Henry Kliewer work in church and village. Jail visitation and services are a part of the ministry. Church attendance is good, though ceremonial dances continue. As is common to this work, there are evidences of both response and resistance; often the missionary is perplexed to know just how much Christianity is really taking root, as people take part in both Christian and pagan religious activities.

The most active denomination other than Mennonite in the area



Missionary Malcolm Wenger and Bible class, Busby Montana.

served by our Arizona missionaries is the Mormon. On the Montana mission field there is some proselytism of church members by the Four Square Church. The Catholic Church is also active there.

Montana

There are four Cheyenne mission stations in Montana: Lame Deer, Busby, Birney, and Ashland. Mrs. Rodolphe Petter lives in retirement in Lame Deer. Mr. and Mrs. Donavin Diller serve the Lame Deer church, which has a number of active organizations, such as Cheyenne Prayer Fellowship, Women's Christian Service, children's meetings, adult choir, and English Bible study. Laymen like John S. Timber and James Shoulderblade are active in church work, and missionaries envision the day when these churches will be guided totally by Indian leadership. At Birney missionaries Mr. and Mrs. Daniel Schirmer serve the church (the Schirmers are Hopis, formerly of Arizona). Broken homes, drinking, and fighting are a part of community life. Church activities include the annual vacation Bible school, youth work, and women's sewing classes.

Missionaries Malcolm and Esther Wenger, with the help of Indian coworkers, serve the Busby church, help in winter Bible school classes at various stations, and carry on some outreach work in Kirby. Recently all four churches have had joint fellowship. Alcohol continues to be a major problem. On the other hand, the churches are assuming more responsibility for their own church programs—a sign of growth and maturity. At Ashland, missionary Mrs. Laura Petter, who provides a home for Indian children, and Cheyenne Ike Shoulderblade serve the church. Attendance is sometimes discouraging, but vacation Bible school and winter Bible study reach both the churched and unchurched.

On all four Montana mission stations, as well as in Oklahoma and Arizona, Voluntary Service workers have helped to conduct vacation Bible schools. Such services are always welcome, and young people are encouraged to remember their home mission stations as they plan the summer of 1959. Teachers are also needed in the government schools nearest to our mission stations, as missionaries feel that every Christian influence counts in a long range mission program. Besides this, teachers can help teach a Sunday school class or in some other way contribute to the witness of the mission, thus adding to the church's effectiveness. The demand for long term and short term missionaries, teachers, and missionary-teachers never slackens—there is always a need somewhere.

Laymen who do not teach can also help. Parties of men from various churches are invited to contact missionaries about specific needs so that work projects can be planned. Painting, building, plumbing, and general repair are good subjects for work projects. To the missionary it seems that there are all too often a thousand and one things which must take his time away from evangelistic work unless Good Samaritans come to the rescue with their time and equipment. If the work group travels to Oraibi, it may also wish to bring a gift of food for the mission school.

Redemption or Retaliation

Dwight Wiebe[*]

NEVER before has the world found itself living under the shadow of the cross as it does today. There was a time when the symbol of the cross represented love, sacrifice, and redemption. For nearly two thousand years the cross was a universal message which was accepted around the world, telling man of God's love.

If all this is true, how is it possible that today—in an age of scientific advancement — nation is afraid of nation, race is pitted against race, and the world finds itself divided into two camps—East and West—both prepared to destroy civilization in an effort to retaliate, so as to make impossible a victory for either side. Scientific research indicates that a major war of such proportions cannot be limited to enemy nations.

Total War

Suddenly the world has awakened to the fact that modern science has created a destructive force which has increased beyond man's moral capacity to harness it. On the horizon of every man's life is the shadow of the cross of destruction which is the result of hatred, violence, and the rejection of the power of Love as revealed by Christ, who accepted the cross and prayed, "Father, forgive them for they know not what they do."

The spirit of Faith has now given way to the belief that evil must be met with evil, and fear has become the determining influence in international relations. Are we aware of the fact that as we read this article, the United States Navy has its Seventh Fleet lying off Formosa equipped with atomic bombs for the purpose of destruction—destruction which would equal seventy times the total destruction of all the bombing raids in Europe during the last war? Should war come to the Far East, millions would never discover what happened before they would be annihilated into a Godless eternity. Millions more would continue to live, more dead than alive, breathing the air of radiated de-

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[*] MCC 1-W VS Section

struction until death will have achieved its goal. Should there be those who survive this horror of death, the shadow of the cross of destruction will continue to move across their lives in the form of mutations in following generations as well as destroying the capacity of the earth to feed the hungry for years to come. Fear in the hearts of man has now taken control and their hearts have been turned away from the Spirit of the Lord.

Every born-again believer must choose for himself or herself which cross represents the love of Christ and the answer to the question of war—and this will demand identification with one cross or the other. The choice will not be easy or cheap and it will of necessity represent a way of life. Can we identify ourselves with the cross of Christ without accepting suffering and sacrifice? Is it possible for the church to serve both the cross of retaliation as well as the cross of redemption?

Does Calvary's Cross Mean Defeat?

Certainly there were those who believed that Christ's death on the cross meant the *end* to His way of life instead of the *beginning*. In the hour of suffering one of His twelve betrayed Him, another denied Him three times, and one continued to doubt even after He had revealed himself following His resurrection. Yet in John 16:32-33 we read the words of Christ which spell out confidence: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

This overcoming the world was never intended to be carried out by might or by power. And if God is for us, who can be against us? If love has failed in the past, it is because it has never been tried, rather than because it is insufficient.

Christ very specifically instructed His disciples as to what their task must be: the salt of the earth and the light of the world. There can be no doubt that God will hold us responsible should we fail in this great privilege of spreading the gospel.

Strange as it may seem, the government completely recognizes that the two crosses are two different ways of life. Both ways, lived out in sincerity, are equally respected; one is committed to the task of being a constructive force in America whereas the end result of the other is destructive.

Government and Church

The United States government recognizes that it does not have first claim on a man's life. Therefore it has approved the Alternative Service program, whereby every young man having Christian convictions against identifying himself with the military forces may serve his government for two years in a positive assignment (1-W classification). The task of making these two years a meaningful Christian experience cannot be the responsibility of the government or Selective Service. The church must continue to carry a concern for its membership wherever they serve. Are we aware of the fact that our present 1-W program could be the church in action with the following spiritual potentials:

- An outreach of the church with a concern and compassion for the development of city churches and city missions.
- An opportunity to develop a concern for the unsaved.
- A time to demonstrate nonconformity with the world and a denial of self-interests.
- A demonstration of love in action, requiring consistent conduct.
- A rejection of materialism which would result in sacrificial service and contribute financially to the church mission and educational program.

[Some of the above-mentioned spiritual potentials are gradually being realized. Pledges of 1-W workers in Evanston, Illinois, are helping to support Peter Dyck in MCC. A Beatrice, Nebraska, 1-W man is discovering opportunities for spiritual ministry in the hospital where he serves. Other 1-W and VS workers are serving on the mission field in Congo, Formosa, Japan, and India, and still others serve in overseas Pax and relief work. Assisting real church needs in America is also an opportunity to show love, as one 1-W fellow is experiencing in interracial work at Woodlawn Church, Chicago. Ed.]

What About Tomorrow?

If we as the church will believe that Christ has first claim on our lives, if we will surrender our decisions to His Will, then I am confident that God will add His blessing to the work of our church in this age of grace. And in addition, God will give us a church twenty years from now with a heart of compassion — such as Jesus had, when He saw the multitude — should Christ tarry.

the reader says

Dear Sir:

I thought it would be of interest to Mennonites that the hottest political contest in Colorado centered around the issue of pacifism. The race for the U. S. Representative from Colorado, second Congressional district, was between Byron Johnson (D) and John Mackie (R).

Approximately ten days before the election, in a public debate between these two candidates, Mackie came up with the accusation that Byron Johnson was unfit for Congress because he was a pacifist. He based his decision on Johnson's membership in the Fellowship of Reconciliation. Johnson, in rebuttal, admitted openly that he was indeed a pacifist and proceeded to justify his position.

For the next few days page after page of the local papers was devoted to this case and pacifism. An entire section of "Open Forum" was devoted to letters on this issue. Included among the letters was one from a retired army officer indicating that it was time we elected a man like Johnson to office. The climax to the entire race was the election of Johnson, the pacifist, on November 4.

Gilbert Goering
Denver, Colorado

Worldwide Bible Readings

James Z. Nettinga

BUT here I have had time to think about the deeper things of the spiritual life. I'm writing you, Mom, to ask that you and Pop read a chapter of the New Testament each day. I will read the same chapter way across the other side of the world and I will feel, somehow, we are united, sort of joining invisible hands. And if I come back, the church and the Bible will mean more to us than ever in our lives."

When the tearful voice of the mother relayed this message over the phone and she then hung up before the Bible Society secretary was able to get her name, the mother did not realize that this letter would begin a program now known as Worldwide Bible Reading, sponsored by the American Bible Society.

"The Book That Lives," the theme for this year, gives added meaning to the program because it was just fifteen years ago that the longing for spiritual fellowship of this unknown marine on Guadalcanal started a chain reaction of Bible reading that now reaches millions.

November			
27	Thanksgiving	Psalms	23:1-6
28		Psalms	27:1-14
29		Psalms	46:1-11
30	Advent Sunday	Psalms	103:1-22
December			
1		Psalms	121:1-8
2		Isaiah	40:1-31
3		Isaiah	53:1-12
4		Isaiah	55:1-13
5		Micah	6:6-15
6		Matthew	5:1-16
7	Sunday	Matthew	5:17-48
8		Matthew	6:1-15
9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Cor.	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52

For those who want to continue reading the Bible the last six days of the year, these passages are recommended.

26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40

bookmarks

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE, edited by John Clover Monsma, 250 pp., G. P. Putnam's Sons, 1958, $3.75.

Scientists can still ask many more questions than they can answer using purely scientific methods. Who made protons, neutrons, electrons, and "atomic glue"? Who gave animals their instincts? Who arranged conditions on earth so that it could be populated? Why is man different in so many ways from animals? Why does man alone have a "God-consciousness"?

Some say it all happened by chance. But the forty recognized scientists who contribute chapters to this book find answers to their "First Cause" questions in the Bible.

Science probably will never prove absolutely whether or not there is a God. But, as the contributors to this book convincingly demonstrate, rank materialistic conceptions of the beginning of the universe are inconsistent with observed facts. It is reasonable to believe in a personal God as Creator and Sustainer of the universe.

There are tremendous odds (10^{160} to 1) against the accidental coming together of the essential elements to build up a complex protein molecule which would sustain life. Frank Allen, former professor of biophysics at the University of Manitoba, cites the Swiss mathematician, Charles Eugene Guye, who has calculated these odds.

Albert M. Winchester, professor of biology at Stetson University, says that his faith in God would not be shaken by a scientific creation of life. It would be by plan and not by accident and would only be another step in understanding the master craftsmanship of God.

The careful reasoning of this book will appeal to many scientifically minded readers.

Harold Peters

CORRECTION

The back page of the catalog of your Mennonite Bookstores carries the address North Newton, Kansas. This is in error and should be disregarded. Please mail your orders to one of the bookstore addresses on the front cover. The address of the Newton store is 720 Main Street.

Thoughts On Thanks Giving

By *Marion Deckert*

IT WAS early spring and the day was bleak and gray, the wind was raw, the trees were bare. In a tree there was a cardinal, red of coat, riding a swaying branch, and he was singing.

THE LABORER came tired home to his humble house, but while he had been laboring a thief had come and robbed him of his suit of clothing. And the next day was the Lord's Day; so the laborer rose up at his customary time and dressed himself in his work clothes and went to the House of God and sat at his place and worshiped.

THERE WAS a bright rushing mountain stream and it washed away the soil by a bend in its course. On the bank of the bend stood a lofty pine. Now the stream washed out the roots of the pine; so the pine fell down, but it fell across the stream and as it lay there a child came and mounted upon it and crossed the stream.

A MAN was plowing his field. And as he went up and down his field he thought of naught else but plowing his field.

A CERTAIN man was wroth with his neighbor. Now the neighbor was wont to pass over this man's land to reach his place of labor, but the man forbid him to pass over the land. So the neighbor must needs walk around the field. And when he was on its farther side, he had not thought of the going round neither did he remember it.

A FATHER and mother came to church and with them they had their young son. As the parents sat down they discussed the week's happenings with their neighbors in hushed tones. But the young child sat in fixed silence gazing at the large window, and the window was a picture of Christ.

WINTER CAME and the winter winds blew. Now a certain poplar, old and lofty, was blown over by the storm. After winter, spring came in its time and the upright branches of the poplar became green.

A Thanksgiving Prayer*

Out of our abundance, lead us to sharing

Lead us to see the naked of the world,
Those whose coats are torn and ragged,
Those whose feet become blue with cold on a winter morning,
Whose nights are sleepless because they are so cold,
Who could use a share of our overstuffed closets.
Help us to remember the hungry each time we sit back with full stomachs.
Make us aware of the many children whose only meal may be that scavenged from the garbage cans of the rich.
Lead us to the starving of the world.

Out of our complacency, lead us into awareness

Show us the aloneness of the oppressed who get no sympathy from those around them.
Help us to feel the plight of the outcast and share with them the warmth of our hearth.
Lead us to the bedsides of the sick.
Give us courage to seek the men and women in the prisons—
Not only those prisons with thick walls and barred windows but those of the spirit and mind.
Show us the needs of the lonely, the sick, the imprisoned.

Out of our ingratitude, lead us into gratitude

Give us gratitude for the abundance which we may share with others,
For the means with which to send our abundance to the needy.
Lead us to be grateful each time our path crosses that of the oppressed,
So that our hands may reach out to clasp theirs in Christian love.
Lead us to feel grateful that our health may be the means which enables us to help the sick.
May we be grateful that our freedom can be the channel by which the imprisoned may be brought to freedom
in God.
Amen.

New Fronts in Pax

"Pax," says an MCC folder, "has become a Mennonite and a refugee's word for 'hard work toward peace' " . . . a Mennonite word because through it conscientious objectors to military service can witness to God's love while they serve the needy; a refugee's word because many grateful people can testify to the physical and spiritual benefits brought them by Paxmen overseas.

What Paxmen actually do varies according to country and need. Units in Germany are constructing concrete block homes for refugee communities, and a unit in Austria is readying the Karlsschule for occupancy the next school year. Though Paxmen are still needed for construction in other places (three Paxmen, for example, will be going to Vietnam to help with hospital construction), building projects in Europe will come to a close in 1959 as projects are completed and opportunities open elsewhere. Pax units in Europe will still exist, however, to minister to other urgent needs.

A new kind of relief witness is now developing, in which personnel, equipment, and agricultural know-how can be used to help people who have low living standards and the potential to raise them. Agricultural assistance given by Pax units in Greece is both successful and much appreciated, and could be expanded if more funds were available. The same kind of thing needs to be done in other countries, for people would rather know how to make their own living than exist on handouts.

Projects similar to those in Greece are envisioned as possible Pax services for countries like Italy or Spain. More Paxers will be going to South America in the future, possibly to serve in an agricultural project in the Paraguayan Chaco. Such a project would be the third in South America, as there are already Pax units in Peru and Paraguay helping to build roads.

More Paxers will also be going to the Middle and Far East. Four will be added in Korea: two for the agricultural farm and orphanage and two for special work in Pusan. Two others will be helping with Hong Kong material aid distribution, and three will work on a Vietnam building project.

Still in the planning stage is a unit for West Pakistan. Two to six men can be used for refugee resettlement, clearing and leveling land, well digging, home construction, and distribution of U. S. surplus commodities and other relief supplies.

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*Lois Duerksen Deckert is the author of this prayer. She and her husband, Marion ("Thoughts on Thanksgiving") live in Chicago where he attends the University of Chicago Divinity School. Lois is a former editor of Mennonite Youth.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

Special assignments with Mennonite missions or other church groups are also a part of the Pax program. General Conference Mennonite personnel in Missions Pax now include six in the Belgian Congo, one in Formosa, and one in India. Another Paxman will head for Japan in December. A Pax worker in the planned West Pakistan unit could be loaned to Church World Service, headed in Pakistan by Dwight Swartzendruber, former MCC worker in Europe.

While all kinds of men are needed for the Pax program, special skills are most welcome. Not only will men be needed for construction work, but people skilled in carpentry, agriculture, and mechanics, for example, can make a unit very effective. It has often been said that a missionary can use everything he has learned on the mission field, from getting a car to run or laying brick to communication in a foreign language or making contacts with government officials. In the same way, any knowledge and skill that a Paxman can acquire before his term of service will serve him in good stead in some area of the Pax program.

Besides Congo, Formosa, and India, General Conference Mennonite Paxmen are now serving in France, Germany, Austria, Switzerland, Paraguay, Peru, Greece, Jordan, Korea, Hong Kong, and Vietnam.

If you are a conscientious objector to military service, and would like to witness for Christ by working for peace overseas, consider Pax. For further information write to Leo Driedger, Board of Christian Service, 722 Main Street, Newton, Kansas.

Facts in this article courtesy of Robert Miller, associate secretary, MCC Relief Section.

Fifty-two Cents and a Letter

UP IN Saskatchewan, where the gravel roads stop, a few miles out of Carrot River there's a two-room schoolhouse named "Blue Jay." Here twenty-two children met for five days of vacation Bible school. They came morning and afternoon, as regularly and as promptly as little clocks. Eight were studying about boys and girls in other countries.

The teacher's book suggested a project to go along with this study, to make it more meaningful. But to these eight boys and girls pocket money was unheard of. Their parents were mostly farmers who pitted their strength against the bush, forced it a little farther back, and then seeded a few more acres. So I hesitated. How could I ask these children, who lived so simply, to give?

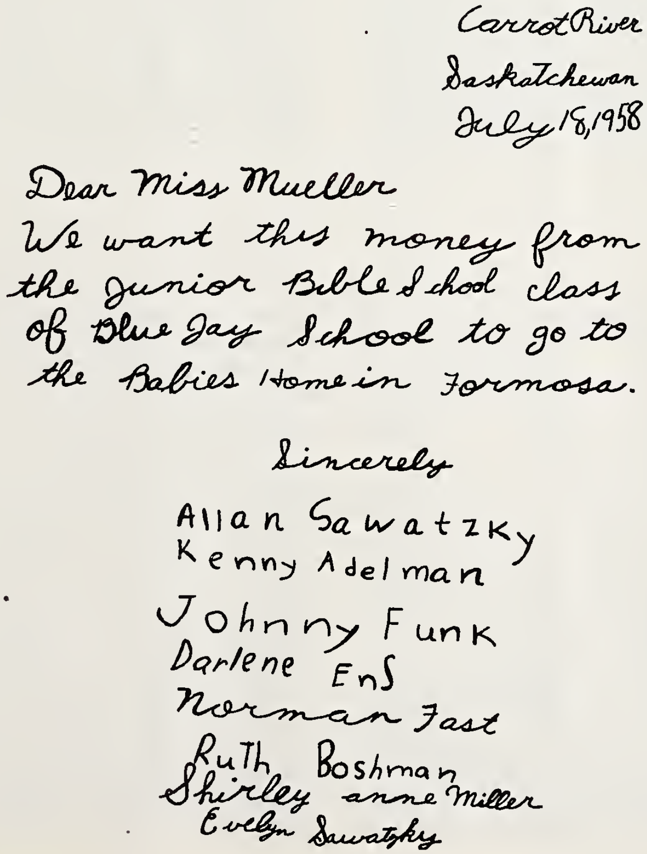
But Monday evening, after the first day of school, I shaped the little African hut design into a bank, and on Tuesday I popped the question.

"How would you kids like to have a project? We could bring as much money as we wanted during the remaining four days of Bible school to this bank. Do you have any ideas as to where you'd like to send it?"

One of the little girls burst out with, "We know a lady that used to work at the Babies' Home in Formosa. Let's send our money there." There followed a buzz. Where was Formosa? Why were so many babies in one home? Were they little babies? Did they have black hair like Japanese people?

The idea caught like fire. "I have twenty cents saved up at home," exclaimed one boy as the application of the project to him struck. "I have twelve cents," added another.

Each day someone in the class reported our progress. By Friday afternoon we had fifty-two cents, and after much painstaking penmanship we had a letter to accompany the money. Later I traced the letter. It had become the witness to a miracle that I didn't want to forget.—M.T.



Carrot River
Saskatchewan
July 18, 1958

Dear Miss Mueller
We want this money from the junior Bible School class of Blue Jay School to go to the Babies Home in Formosa.

Sincerely
Allan Sawatzky
Kenny Adelman
Johnny Funk
Darlene Ens
Norman Fast
Ruth Boshman
Shirley anne Miller
Evelyn Sawatzky

our schools

MEMORIAL HALL SERIES

Opening with a program by the Gay Tyroliers from the Austrian Alps on Nov. 25, the current Memorial Hall Series at Bethel College will also feature the Hon. Ernest Gruening, senator from Alaska; Nicolas Slonimsky, composer, pianist and lecturer, and Hall Holbrook, impersonating Mark Twain. A fifth bonus program may be added later.

The program of the Tyroliers will present the authentic native culture of their alpine region with spirited folk songs, yodeling and folk dancing. Ernest Gruening, "senator-elect" from our forty-ninth state and governor of Alaska from 1939 to 1953, will discuss Alaska generally: its peoples and customs, its resources, history, and prospects for the future when he comes Jan. 17.

Pianist, composer and author-lecturer Slonimsky entertains as he lectures on various musical themes and developments. He will be on Memorial Hall stage Feb. 12. Hal Holbrook, who will present an evening of Mark Twain on March 10, created this characterization some ten years ago and has since appeared on the Ed Sullivan and Steve Allen shows as well as on Wide, Wide World. An authority on Mark Twain, Hal Holbrook's impersonation brings back the stage presence of one of America's great entertainers.

J. Lloyd Spaulding of the Bethel College faculty is chairman of the Memorial Hall Series Committee.

PLAY GIVEN

Bluffton College selected *The Silver Chord* by Sidney Howard as the first all-college play. It was presented Nov. 14-15 in Founders Hall. Parts were acted by Mary Margaret Younkman as the mother, Abie Mast and Gary Yoder, her two sons; Joan Benedict, and Partricia Gross, the fiancee and wife of her sons.

Professor Dale Dickey directed the play "in the round," with the audience seated on all sides of the stage.

LABORATORY SCHOOL

On Nov. 13 members of the Ohio Student Educational Association traveled to Columbus to the University Laboratory School. All classes from grades one through twelve were visited. In the junior and senior high school classes the "core" class was observed, in which a central theme is used in teaching all the various subjects. In the elementary grades the "unit-of-work" approach was employed, which is basically the same thing, used to the degree possible with elementary students, changing the theme several times throughout the school year.

Members of the Home Economics Club were invited to attend the Northwestern Ohio College Home Economics Club Conference at the University of Toledo on Nov. 14.

HYMN APPRECIATION

Former students of Canadian Menn. Bible College would probably agree with us that the chapel and other devotional periods are the most memorable parts of college life. Mr. Wiebe has in his message tried to stimulate an appreciation of the great hymns in us. His message on Friday dealt with Worship. He emphasized the fact that worship is a response to God and that a blessing is lost when the worshiper is not prepared to concentrate and participate in every part of the service, the hymns and prayers as well as the sermon.

"It was a sermon in itself to see the sick and the crippled people with such smiles on their faces," was the impression of one student after a Sunday morning service at Bethania Old Folks Home. "I learned thankfulness," said another after singing at one of the Convalescent Homes in the city. These institutions are both visited once a month by service groups. Service such as this is a vital part of our Bible training.

MCC news and notes

MEAT CANNING

From Kansas, portable canner operators John Ruebke (Pretty Prairie, Kan.) and Maurice Slagel (Hydro, Okla.) write: "We started the 1958-59 season Nov. 3 at Buhler, by canning 1,913 cans. It was Buhler again on Tuesday, but this time we canned 3,328 cans although it took us till 3:15 a.m. Wednesday to do it. Then later Wednesday morning, about 6:45 a.m. we drove to Inman, set up the canner and canned 2,280 cans, working till about 11:30 p.m. On Thursday we went to the Hutchinson area. We canned 2,707 cans for the Hutchinson group on Friday, then drove to the Yoder community where we canned another 2,230 cans on Saturday, finishing about 8:30 p.m. Back to Newton for Sunday, and up at 4:30 a.m. Monday morning to go to Hillsboro. We'll have about 10,000 cans to do this week so should keep jumping again for a while. Total number of cans the first week is 12,458.

"Everything is going swell with us, even though we've been rushed and overworked. It's sort of fun to be back in the greasy, sticky routine of canning once again [this is John's second year on the canner]."

PROTESTANT EDUCATION

AUSTRIA — A World Council of Churches news release states that the only protestant teacher training college in Austria, which was nationalized by the Nazi regime in 1938 and completely closed after the war was over, has been reopened in Burgenland. In Austria's schools the percentage of protestant teachers is much lower than the percentage of protestants in the population. In addition to the protestant college there are fifteen Catholic and fourteen state teacher training institutions in Austria.

MCC is assisting protestant Christians in Austria by supplying a team of Paxmen and matron to help rebuild a protestant school in Vienna. Popularly referred to as Karlsschule because of its location on the Karlsplatz square, this building is slowly nearing completion. It is hoped that the fall of 1959 will see it in operation, with approximately 35 rooms accommodating some 640 students from six to fourteen years of age.

Two work camps, sponsored by Brethren Service Commission and Mennonite Voluntary Service respectively, brought the total number of workers this summer to almost sixty. At present about twenty men and two matrons comprise the Vienna unit, half Mennonite, half Church of the Brethren.

IN BRIEF

- Gwendolyn Grant Mellon, wife of Dr. William L. Mellon who established Hospital Albert Schweitzer in Haiti, is the first recipient of the Elizabeth Blackwell Award for "outstanding service to mankind." The 75-bed hospital, which was completed in 1956, ministers to the needs of thousands of people who were without medical assistance. An MCC-VS unit of eight nurses and laboratory technicians serves at the hospital since early spring.
- From the Migrant Unit in Huron, California, Dwane and Arlene Klassen report an active program of Bible study for children of migrants, supervised activity for teenagers, and home visitation. They feel that additional workers will be needed if closer contact with individual families is to be established.
- On Oct. 25, Jacob M. Klassen, recently appointed MCC director in Korea, writes: "It is exactly one month today since we stepped on Korean soil. September and October are beautiful months in Korea. The rice crop is the best in years; the harvest has just begun.

"Our first month has been devoted to general orientation. Every morning Katherine, Dan Roth, and I have a one and a half hour Korean language lesson. Korean is a difficult language to grasp. The alphabet is relatively simple but the consonants and vowels are spoken so differently from those in English. Last week I toured the Vocational School at Kyong San. I was much impressed with the immensity of the job being done by the Brunks and the Voths. On Oct. 1 Katherine took over from Ruth Keim the duties and responsibilities pertaining to the household of the unit. We are fortunate in having good domestic help who make her work more pleasant." [Jacob and Kathering Klassen (Steinbach, Man.) and Paxman Daniel Roth (Orrtana, Pa.) are the three latest additions to MCC personnel in Korea. Ed.]

jottings

GUEST C. E. PROGRAM

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: The Mary-Martha Circle had their annual mission program Oct. 3. Guest speaker was Kathryn Rupp, missionary to Guatemala. Oct. 12 Mr. and Mrs. Henry Rupp and Mrs. Peter Heinrichs were received into our fellowship as members on confession of faith. In the evening the Immanuel Church of Delft presented a stimulating C. E. program in song, reading, and sermonette. On the following Sun. evening Gene Bryant and family, missionaries to French Equatorial Africa, spoke and showed interesting slides and curios. Mrs. Bryant is the former Mildred Schultz, a daughter of Pastor Albert Schultz, who previously served our congregation — Willis Linscheid, corr.

MISSIONARIES SPEAK

WILLOW CREEK CHURCH, PASO ROBLES, CALIF.: On Mother's Day Sun. our Y.P.C.E. invited the parents to their meeing and served refreshments. May 2-4 our young people went to Camp Ocean Pines, Cambria, for a fishing trip Sat. and services Sun. Pastor Galle served us in an impressive service June 1 at the dedication of eight little children to the Lord. Vacation Bible school was held June 16-27. Shortly after, some of the teachers went to Cambria to conduct Bible school there. Arthur Keiser, missionary from Colombia, S. A., spoke to us of the work with the children at that place and showed pictures Aug. 10. Elizabeth Foth gave a stirring report of New York work on skid row July 27. Aug. 18 Mrs. Alfred Habegger told of the response among the Cheyenne Indians. Mr. and Mrs. Bernard Thiessen, missionaries from Japan, spoke at the Calif. Family Retreat. Also serving were D. D. Eitzen and H. B. Schmidt. F. F. Jantzen, our retired minister, is in a wheel chair residing at a Mission Home in San Jose, Calif. In spite of his illness, his mind is clear and active. Carrie Dueck Porter, one of our members, and her husband, Chuck Porter, are going in Nov. as missionaries to the Upper Amazon, Peru, S. A. A baby girl was born to them recently. M. J. Galle is serving us faithfully as supply pastor and we are so grateful for all he is doing for us—Corr.

SONG FESTIVAL

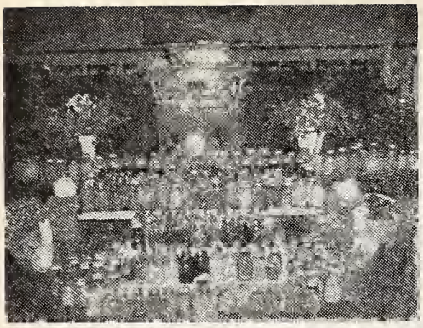
UNITED MENNONITE CHURCH, VINELAND, ONT.: The fifth song festival of the choirs of the united Mennonite churches of Ontario was held in the Eden Christian College auditorium at Niagara-on-the-Lake Oct. 26. William Dick of Toronto was the speaker, stressing the significance of music sung to the glory of God rather than music of a competitive nature at an occasion such as this. Hugo Hildebrand, director of the Ailsa Craig Boys' Farm, and Henry Neufeld, VS worker there, visited us Nov. 2 and told of the work there by the MCC in a progressive rehabilitation program carried on by fourteen staff members. The farm houses twenty boys. Recreation and educational facilities are provided on the 135-acre farm. —Herta Fransen, corr.

GINGERICH TALKS ON JAPAN

WAYLAND CHURCH, WAYLAND, IA.: On Sept. 27 Anna Marie Peters, returned VS worker among migrants near Utica, N.Y., spoke at our morning service. In the evening the film *God's World in Man's Language* was shown. Sept. 7 a daughter was born to Mr. and Mrs. Ed Wagler and a son to Mr. and Mrs. Robert Hesseltine. At the Sept. 10 Dorcas meeting, the ladies packed and sent 184 pounds of used clothing and nine of new to MCC. Sept. 21 Vincent Harding of Woodlawn Church, Chicago, brought the morning message. Sept. 22 a reception for Wayland schoolteachers was held at the high school auditorium, sponsored by Methodist and Mennonite churches. On Oct. 6 adult education classes met at the high school. Pastor Nunemaker is teaching Church History, based on the Book of Acts. Oct. 12 Mrs. Marcus Bach gave an illustrated talk of a trip through Soviet Russia. Oct. 16 Young Mission Workers met at the church. Oct. 20 Melvin Gingerich gave an illustrated lecture on their two years' stay in Japan and other Far Eastern countries. Oct. 22 was the Men's Brotherhood meeting, at which Duyane Herschey was elected president. Oct. 26 Norma Messe and James Meyer were married at the church. — Mrs. Lillian Wyse, corr.

HARVEST HOME FESTIVAL

TOPEKA CHURCH, TOPEKA, IND.: Harry Yoder, Bluffton College, gave the morning message Sept. 28. The following officers have been elected for the W.M.S. organization: pres., Mrs. Maurice Yoder; vice-pres., Mrs. Forrest Ream; program chairman, Mrs. Vesta Slagel; vice-chairman, Mrs. Bessie Oesch; sec., study group, Miss Elizabeth Kauffman; sec., work group, Mrs. Don Bowen; treas., Mrs. Burdette Roy. A hymn sing was held the evening of Oct. 5. Mrs. Carl Kreider of Goshen spoke



In the Thanksgiving season many churches give fruits and vegetables, such as shown above in the Topeka Church, Topeka, Ind., to be donated to mission stations, schools, or other institutions.

on Japan at the Oct. meeting of the W.M.S. study group. Harvest Home Festival was observed Oct. 12, and Jacob Enz, Mennonite Biblical Seminary, brought the evening message. Mrs. Enz furnished special organ numbers. Marie Paule Meyers, an exchange IFYE youth from Luxembourg, spent two weeks in the Dwight Yoder home. The Youth Fellowship held a meeting and supper in her honor Oct. 19. Later in the evening she showed slides and spoke. Recent weddings solemnized in our church were those of Marilyn Miller and Elwyn Frain, Oct. 25; and Arlene Saggars and Wayne Werker, Oct. 26. Mr. Ladd of Goshen representing the Indiana Temperance League, brought a temperance message Nov. 2.—Opal King, corr.

RATZLAFFS BRING MESSAGE

Bethel Church, Pekin, Ill.: Pastor and Mrs. Harold Ratzlaff, missionaries to India, spent a week end in our midst, with pictures at the YPU meeting and the morning message in the church. The Sept. and Oct. meetings of the Dorcas Society were held in the homes of Mrs. Ted Sommer and Mrs. E. J. Hieser. Mental health institutions, relief notes, and migrant work were the topics for discussion. A program of sacred music was presented the evening of Sept. 28. On Oct. 5 we participated in the All-Illinois Musicale held in Washington. Billy Sommer played an instrumental solo and the Ahten brothers an instrumental trio. Catechetical class was begun on Sept. 21 with ten members. Midweek Bible study and prayer meetings are being conducted in the various homes of the congregation. The Young Adult Class entertained the whole S. S. at a social at FonDuLac Park. Judge Yontz of Tazewell County spoke on "The Influence of the Christian Family in the Community" the evening of Oct. 12. A number of ladies attended the Fall Missionary Rally held at Meadows on Oct. 23. Mrs. S. T. Moyer was elected president for the coming year. Pastor and Mrs. W. C. Voth, who have served a lifetime on mission fields in China, Japan, and Formosa, brought a message illustrated by colored slides on Monday night, Oct. 27.—Corr.

NEW CHURCH ORGANIZES

Faith Mennonite Church, Newton, Kan.: Our church, formerly known as Newton Mennonite Fellowship, is now the third General Conference church in Newton. Although newly organized, we had been meeting for evening services until on June 2, 1957, we had our first Sunday school. W. F. Unruh and Harold Regier served as leaders until Howard G. Nyce was installed as pastor on March 16 by the Home Missions Committee. On August 17 a constitution was adopted. At this time it was also decided to change our name to Faith Mennonite Church. During the morning services on Sept. 7 we had baptismal services for seven young people, thus including them in the 104 charter members who signed that afternoon. In the evening of the same day we elected church officers. Deacons are H. I. Schroeder, John Guhr, and LeRoy Bartel. We had our first communion services as an organized church on Sept. 2, and our church united with the Western District Conference on Oct. 2. On Oct. 28 the Faith Mission Circle (Sewing Society) sponsored a church supper and sale. We have been meeting at the Sister Frieda Memorial Chapel but have started working on a building fund and plans for our church building.

COLLEGE FELLOWSHIP MEETS

Bethel Church, Hydro, Okla.: Reports on the W. D. Conference were given Oct. 26 at the evening service. The Bethel College Fellowship at Hydro was well attended, and supper was served by the Hydro ladies. Later in the evening special music was presented by the young people and a message by Menno Schrag. We welcome Mr. and Mrs. Herman Buller, Hinton, to worship with us.—Wilfred Ewy, corr.

ANNUAL MEETING TO BE HELD

Deep Run Church, Bedminster, Pa.: Nov. 2 a service of installation of S. S. officers and teachers took place. Sun. evening our adult C. E. group gave a program at West Swamp on Stewardship. On Nov. 1 our Youth Fellowship had a Halloween party. The evening of Nov. 15 the adult C. E. had a banquet. Our Youth Fellowship has been working on a project of birthday calendars. These calendars arrived a short time ago and are very attractive. Another of the young people's projects is selling candy. On Nov. 29 we will have our annual congregational meeting.—Corr.

PROVINCIAL ORGANIZATION

Saskatoon Ministers' and Deacons' Conference, held in Langham Oct. 28-29, was well attended. In the conference message, delivered by J. J. Nickel, we were admonished to "give no offence in anything, that the ministry be not blamed," but to prove "ourselves as the ministers of God." The over-all theme of Evangelism proved interesting and thought-provoking. Three papers on the different areas of evangelism were presented by Paul Schroeder, Henry Wiens, and J. C. Schmidt. Lively discussion periods followed. Business was highlighted by the decision to organize a Sask. Provincial Conference, delegated by the churches, to take care of the ever increasing responsibilities entrusted to us. This history-making decision can result in a greater and more effective program of the church. The report by Bro. David Reimer on colportage work aroused great enthusiasm for this area of service. He was asked to present an extended program to headquarters in Newton, Kan. The reports of our schools in Winnipeg, Rosthern, and Swift Current were very encouraging. Even greater things are anticipated after the reorganization on the provincial level. May the new vision and challenge received here result in glory to God.

HOSPITAL WORK PRESENTED

Zion Church, Donnellson, Iowa: Pastor and Mrs. Marvin Ewert were with us Aug. 17. Mr. Ewert, who brought the morning message, is the administrator of Bethel Deaconess Hospital, Newton, Kan. In the evening Mrs. Ewert spoke to the young people and told of the nursing program and types of hospital work. Sept. 14 J. J. Esau brought us the morning message. Our Fall Mission Festival was held Oct. 5 with Melvin Norquist, pastor of the Mission Church in Peoria, Ill., as guest speaker. The well-known Mennonite Men's Quartet from central Ill. presented a musical program in the evening. Pastor and Mrs. Harold Thiessen are the parents of a son, Douglas Paul, born Oct. 13. The fruits and vegetables which were canned this summer by the ladies of the church were taken to the seminary.—Corr.

NEW CHURCH MEMBERS

Emmanuel Church, Moundridge, Kan.: The following were received into church fellowship by baptism on Sept. 14: Roger Jantz, Judith Koehn, Kenneth Koehn, Sharon Koehn, Nora Kruse. Thomas Kruse, and Loren Unruh. We had a surprise fellowship meeting for Pastor Garmon Wedel in honor of his birthday on the evening of Sept. 14. Sister Esther Unruh left for Cuauhtemoc, Mexico, for two years of Voluntary Service in hospital work.—Mrs. Ormand Koehn, corr.

SEMINARY STUDENT SPEAKS

First Church, Summerfield, Ill.: We had our annual Harvest Home service Oct. 19. Abe Krause, senior student at Mennonite Biblical Seminary, brought the morning message. In the evening service he spoke about the seminary and showed a number of pictures. The attractively displayed canned fruits, vegetables, and groceries which had been brought to the church were sent to the seminary. An offering was also taken for the seminary, amounting to $105. On Oct. 26, A. P. Toews of Jennings, Mo., brought an interesting and informative message on the Reformation.—Corr.

CITY MISSION WORK

First Church, Philadelphia, Pa.: Rally Day services were well attended. Miss Sweigert and a group of children from Bethanna Home, a Christian home for children from broken homes, presented the program. Pastor Bedsworth and the choir had the opportunity of giving a vesper service at the North American Baptist Home here in the city. The Men's Fellowship painted and repaired the church roof and is cleaning and redecorating the church sanctuary. Naomi Kennell and Sol Yoder Jr., who were married Oct. 11, have joined our church fellowship. The problem of Sunday morning parking has been lessened by the generous offer of a neighborhood dealer to use the lot across from his store. Bible Club is held at the Friendship House, where the Erwen Grabers reside, and Bible classes are held on the Gospel Bus, which travels from one housing project to another, as groups of young people come in for a day to do missionary work.—Corr.

REVIVAL MEETINGS

Grace Church, Enid, Okla.: A daughter, Myra Jean, was born to Mr. and Mrs. Leo Becker Sept. 15 and passed into the beyond Sept. 16. On Oct. 19 the church elected Robert Buller, Wesley Kroeker, and Leland Unruh for the meat canning project. Oct. 26 our revival started, with P. P. Tschetter of Kingman, Kan., as the evangelist. Nov. 16 the Bethel College sextet and Bernhard Ratzlaff from Canada brought the morning service. Nov. 23 was our Harvest Festival, with John Thiessen as guest speaker.—Mrs. Raymond Buller, corr.

CORRECTION

"The Walk of the Lord" in the Hebron Church (Buhler, Kan.) jotting of Nov. 11 should have read "The Work of the Lord."

True Gratitude

For many, many, many things
We thank Thee, Father dear;
Of all the seasons harvest time
Seems the happiest time of year.

But most of all our thanks today
For salvation quite unpriced,
The Lamb of God who paid it all,
Our great Redeemer, Christ.

He is the light unto our feet,
He is our stay and King;
He loved us first, and so in turn
Our love to Him we bring:

But only as we live for Him,
Our souls with His imbued,
Our work His work, our plans His plan,
Will we show gratitude.

—Edwin C. Graber

audio visual library

If You Have Love, a new filmstrip in color, with 33 1/3 record and script, running for 17½ minutes, has been produced by the Mennonite Central Committee. Portraying the work of the MCC in meeting needs in Asia, Europe, South America, and the Middle East, it can be ordered for showing from the Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan. Rental: freewill offering or contribution.

Split Level Family, 16mm. black and white sound film, 29 minutes, tells the story of the Wesley Riggs family, which is considering buying a new home. To buy the split level house they admire, Mr. Riggs will need to take another—and not so useful — job. Meanwhile daughter Holly is trying to practice good stewardship. Her example, and son Chip's confession that he took money from his father, opens the eyes of all members to the realization that their money is God's. In a family conference they pledge time and money to the church. Rental: $8.00. Order from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

When you know that

two-thirds of the world's people go to sleep hungry each night. . .
in India five out of ten children die before the age of twelve . . .

350 additional unwanted refugees come to Berlin from Communist areas but find no work, no hope, no future . . .

700 people are crowded into every acre of space in Hong Kong under most miserable conditions . . .

How thankful are you?

$1 will provide 300 pounds of dairy grain products for relief.

$5 will process and distribute 60 pounds of contributed used clothing.

$10 will provide daily bread to 600 needy children for two weeks.

$50 will provide 7½ tons of surplus food ready for distribution to the starving overseas.

$200 will make available one rail carload of cheese, corn, cornmeal, dry milk, and wheat flour.

Give thanks by giving for relief through the Board of Christian Service, 722 Main, Newton, Kansas.

conference notes

FELLOWSHIP MEETING FOR WASHINGTON, D.C., MENNONITES

A fellowship meeting for all Mennonites, within Washington, D.C., and vicinity will be held in the YWCA, 17th and K Streets, N. W., on November 25, 1958, at 7:30 p.m.

The purpose of this meeting, which is being sponsored by the Eastern District Conference Missions Committee, is to gather those people who might be interested in establishing a Mennonite Fellowship which could eventually become a church.

Those in charge of the meeting will be David Habegger, First Church, Allentown, Pa., and Ellis Graber, Zion Church, Souderton, Pa.

The feature of the meeting will be a panel discussion by the two visiting ministers and one or two people from the Washington, D.C., area. The topic to be discussed is "The Mission of the Mennonites in the Twentieth Century." After a period of discussion and fellowship, refreshments will be served.

All who are interested are cordially invited.

LIGHT FOR THE DAY

A family devotional guide, *Licht fuer den Tag* in German and *Light for the Day* in English, is being published quarterly by the Board of Education and Publication of the Conference Mennonites in Canada. When ordered through a church representative, the price is $1.50 per year, or 40 cents per quarter. Individual subscriptions are $1.90 per year or 50 cents per quarter. Order from Mennonite Book Store, Rosthern, Sask.

EVANGELISM CONFERENCE

An Evangelism Conference was held Nov. 22-23 in the Bethany Church, Quakertown, Pa., under the auspices of the Eastern District Missions Committee. Papers were presented on "What Is Evangelism?" by David Habegger; "Evangelism and Youth" by Claude Boyer; and "Sunday School Evangelism" by Stanley R. Fretz. A panel composed of John Sprunger, Curtis Bedsworth, John Schettig, Abram High, and moderated by Richard Ratzlaff discussed "Guiding Principles of Evangelism in Our Churches."

Guest speakers were Clyde Meadows and Kermit L. Lawton.

REPORT ON OUR GIVING

As of November 20, approximately $630,000 of the total $923,000 budget for 1958 has been received by the General Conference Mennonite Church central offices—only slightly more than two-thirds. We have been entrusted with witness of the gospel through missions, relief, and education, and as much as we are willing to let God work in us and through us, this witness can be accomplished. The church needs your gift for its witness. God needs your thankful heart.

1959 CALENDAR

A meaningful picture, a reminder of significant events in the history of the church, and days to keep clear in your date book are included on the page for each month of the calendar prepared for the General Conference Mennonite Church by Mennonite Publication Office. The calendar will be mailed to General Conference families early in December, and will be available for distribution to families not on the mailing list.

MEDITATIONS

Devotional addresses presented by J. Winfield Fretz at the annual meeting of the Association of Mennonite Aid Societiees in March, 1958, were compiled in a booklet entitled *Meditations on Christian Mutual Aid*. Copies are available for twenty-five cents from the Board of Christian Service, 722 Main Street, Newton, Kansas.

NETHERLANDS ANTILLES

A letter received in the mission office was postmarked Nederlands Antillen. Mailed by Eleanor Mathies who, with the Peter Epp family, is en route to Paraguay, S. A., the letter mentioned another stopover at the small island of Aruba.

They boarded the S. S. Mormacsaga at Baltimore, Md., Oct. 24, and were scheduled to dock in Buenos Aires Nov. 20.

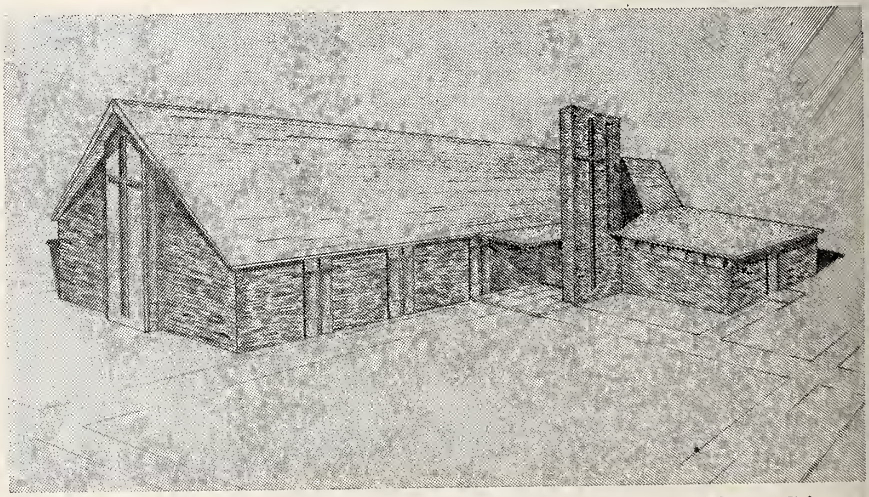
Miss Mathies begins work with Indian tribes in Paraguay. Mr. and Mrs. Epp are returning to the duties of house parents in the MCC center at Asuncion, from where Mr. Epp will also serve as counselor for Paxmen in Paraguay.

EDUCATION MEETING

Members of the Board of Education and Publication will consult with delegates of district education committees in Newton, Kan., Dec. 2. This will be a meeting similar to that held in April, 1957. The purpose is to review the work of Christian education in the Conference and to find ways in which to help each other.

WCV

The annual conference of Women in Church Vocations is planned for November 28-30 at Elkhart, Ind. A comparatively new organization, under the administration of the Board of Christian Service, it at present has a membership of seven, all of whom are training for service.



Dedication services for the new First Mennonite Church edifice, Clinton, Okla., will be held Sunday, Nov. 30, at 2:30 p.m. All are cordially invited.

DECEMBER 2, 1958

ASSOCIATED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

COUNCIL OF BOARDS
MENNONITE LEPROSY SERVICE IN PARAGUAY

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1959
March 8, 1959—Conference Sunday
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Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 47**

editorials

Cornelius J. Dyck, Guest Writer

THE NEED FOR ROOTS It was announced recently that a new Mennonite historical society has been organized by interested scholars and laymen of Southern Manitoba. Its stated purpose is to promote interest in and understanding of the past as it relates to the Mennonite churches and communities of that area. A museum is also being considered.

Aside from the cultural and historical value of such an undertaking, there is an even more significant contribution to be looked forward to: self-understanding! As the causes of personality problems must be sought first in the past, so an awareness of our past as a church and as individuals aids the gaining of necessary perspective and insight. Unfortunately protestants frequently believe that the Reformation has given them the Bible and thereby freed them from the past. But this very freedom, without historical perspective, has tended to make the churches, and individuals, subject to the shallow passing fancy of the moment in doctrine, conduct, and general world view. In neglecting the rich treasures of the past we ourselves are the biggest losers. Our fathers lived and thought and prayed as much as we do. He who knows not "whither he has come" does not really understand where and what (and why) he is right now, nor "whither he is tending."

AGAIN EVANGELISM The August conference on evangelism was an occasion for real heart searching. There was analysis of methods of outreach and humble awareness of our own lack of zeal. There was also discussion of doctrine, but it is in this latter area that much more work needs to be done. This involves the relationship of our church to the culture in which we find ourselves. Can we, for example, be "world denying" and "neighbor affirming?" This involves also a serious reconsideration of the nature of the church. Is intense witness coupled with our rigorous ethical demand **the** biblical way or shall we require only faith in Christ for membership and leave the growth to the grace of God and the love of the brotherhood? An explicit theology will not of itself assure zealous witness but it will help to make this outreach purposive and effective.

MENNO SIMONS ON EVANGELISM "Therefore we preach, as much as is possible, both day and by night, in houses and in fields, in forests and wastes, hither and yon, at home or abroad, in prisons and in dungeons, in water and in fire, on the scaffold and on the wheel, before lords and princes, through mouth and pen, with possessions and blood, with life and death . . . for we feel His living fruit and moving power in our hearts. . . . We could wish that we might save all mankind from the jaws of hell, free them from the chains of their sins, and by the gracious help of God add them to Christ by the gospel of His peace." "My heart trembles within me and my joints quake when I consider that the whole world, lords, princes, learned and unlearned people . . . are so far from Christ Jesus and from eternal life."

The Holy Spirit and the Church

THE need for more biblical preaching and writing on the Holy Spirit is evidenced by the appalling lack of knowledge concerning the third-named Person of the Holy Trinity. Many Christians know so little of the ministry and power of the Holy Spirit that they, too, if approached on this subject, might have to answer as the Ephesians, "We have not so much as heard whether there be any Holy Ghost."

Jesus told His disciples that they would receive power to witness after the Holy Spirit was come upon them. The record of Acts reveals what the church of that day was able to accomplish as a result through personal witnessing. With very limited means, the church, which began with a handful of members, evangelized a great part of the world in that generation—an accomplishment which it is seemingly unable to duplicate today despite its great numbers, costly buildings, and elaborate equipment. The great need of the church today is not methods (though new methods should not be despised) but men, filled with the transforming and enabling power of the Spirit of God, who can make an impact with the gospel.

The Promise

Christ was very explicit in His promise of the gift of the Holy Spirit. The disciples were going to lose the visible presence of their Lord through the cross and the sepulchre. Though their sorrow would be turned into joy three days later by His resurrection, yet in a matter of forty days they were to be orphaned again by their Lord's ascension.

What were they to do during this time? They were to wait upon the Father to send them One to fill the vacant place, called the Comforter or "Paraclete," "the one called to their aid." He assured them, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." In fact, He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." After His resurrection and immediately before His ascension He told them that they should not depart from Jerusalem but "wait for the promise of the Father."

The Performance

The fulfillment of this promise is carefully unfolded in the Scriptures. Immediately after the resurrection when Jesus met them for the first time, the Bible says, "He breathed on them and saith unto them 'Receive ye the Holy Ghost.'" There was no particular outward manifestation of the Spirit's incoming at this point because they were already believers. It is at the time of conversion that the Holy Spirit takes up abode in the believer as "the earnest of our (his) inheritance until the redemption of the purchased possession," by which he is "sealed" (Eph. 1:13, 14). The basic work of the Holy Spirit for any person upon conversion is mentioned in John 16:8, "He will reprove the world of sin, and of righteousness, and of judgment." He will convict the sinner of his own sin, and of a righteousness available in Christ, and of judgment; that is, that his own sins have already been judged upon the cross, and he does not need to yield to temptation because the "prince of this world is judged."

After this, "when the day of Pentecost was fully come, they were all with one accord in one place . . . they were all *filled* with the Holy Ghost." The visible evidences of the Spirit's power were such that "they were all amazed and marvelled."

It was in this fullness of the Holy Spirit that Peter stood up to preach that powerful sermon which swept three thousand souls into the kingdom of God. It was in this same fullness of the Spirit's power that Peter and John healed the sick and preached that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," and constantly witnessed of the "things which . . . (they) had seen and heard." And this was done with such conviction and power that "when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" Is it any wonder that it is recorded that "the Lord continued to add to them the people who were being saved" (Williams)?

The Purpose

As the Son came to glorify the Father, so the Holy Spirit came to glorify the Son. Jesus said "He shall testify of me" and "He shall take of mine and shall show it unto you" and "after the Holy Ghost is come upon you, ye shall be witnesses of me." Even so, immediately after the disciples were filled with the Holy Spirit, they witnessed of Christ. The whole of Acts is a record of the presentation of *Jesus* to the world by disciples and missionaries who were filled with the Holy Spirit.

Was this power available only to the disciples of that time? The Bible says, "The promise is unto you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Ruth Paxson has written, "As the refusal of life in Christ is the greatest sin of the unbeliever, so the refusal of life more abundant in the Holy Spirit's fullness is the greatest sin of the believer. To be filled with the Spirit is not the privilege of a few but it is the prerogative of all believers." We are commanded to be "filled with the Spirit" (Eph. 5:18).

We need to pray for a genuine, Holy Spirit-motivated revival to sweep across the church of today in order that it may become that for which it was predestined—"that we should be to the praise of His glory."

by W. J. Flickinger
pastor, Ebenezer Church
Bluffton, Ohio

Meeting of the Presidium of the Mennonite World Conference

Theo Glueck*

THE constitution of the Mennonite World Conference as adopted by the Assembly of Delegates in Karlsruhe, 1957, has now gone into effect, with the official approval of a number of Conferences. The organizational structure of the Mennonite World Conference now includes the Presidum, the Executive Committee, and the Assembly of Delegates.

The secretary included the above information in his final report to the Presidium of the sixth Mennonite World Conference, which met for the last time on August 1, 1958, in Liestal-Bienenberg, Switzerland.

Final reports on finances and work of the Business Committee and Secretary's office were adopted, and a detailed discussion on the financing and sale of the Karlsruhe World Conference Reports, "The Gospel of Jesus Christ in the World," took place. With that the work of the present Presidium, which necessitated six major meetings and many smaller committee meetings, was brought to a close. God had blessed the work. Vice-president Samuel Gerber, Les Reussilles, spoke words of appreciation and gratitude. President Harold S. Bender, Goshen, in his closing remarks remembered the valuable contribution made by the speakers on the program of the sixth World Conference and the blessings received through the various discussion groups. He pointed to the growth of mutual understanding and the fact that much skepticism regarding the World Conference had been overcome, but drew attention to the need for increased cooperation without trying to minimize present differences.

After the concluding meeting the new Presidium met. Its members as elected by their respective Conferences are as follows: Harold S. Bender, Goshen, Ind.; J. B. Martin, Waterloo, Ont.; Erland Waltner, Elkhart, Ind.; Isaak I. Friesen, Winnipeg, Man.; John B. Toews, Hillsboro, Kan.; E. J. Swalm, Duntroon, Ont.; H. W. Meihuizen, Den Haag (the Netherlands); Hans Nussbaumer, Altkirch, and Pierre Pelsy, Remiremont (France); Samuel Gerber, Les Reussilles (Switzerland); Paul Schowalter, Weierhof, and Theo Glueck, Karlsruhe (Germany).

The elections conducted according to Article III of the Constitution show the following results: Harold S. Bender has again been elected president; Erland Waltner and H. W. Meihuizen were elected vice-presidents; Theo Glueck will continue as secretary for another year. These constitute the Executive Committee, to which another vice-president representing South America, is to be added in the coming year. Cornelius Dyck, Elkhart, Ind., was appointed assistant secretary, and Harold J. Schmidt, Baden, Ont., as treasurer.

During the course of the meeting of the new Presidium, Kitchener, Ontario, which had been previously suggested by the Canadian churches, was unanimously chosen as the place, and the first half of August, 1962, as the time, for the next World Conference. The meetings are to take place in the Kitchener-Memorial-Auditorium, which seats 7,700 people, and has exhibition rooms and dining halls. There are also three Mennonite churches nearby which seat 650, 450, and 1000 people each. Parking areas are large enough for 1500 cars. People will find accommodations in 3000 Mennonite homes in the twin cities of Waterloo-Kitchener and in the surrounding communities, as well as in student dormitories, hotels, and motels. On this basis the reception of approximately 10,000 visitors will be possible.

In order to plan the technicalities and prepare for the seventh Mennonite World Conference, the churches of Ontario have chosen a local Business Committee whose members are J. B. Martin, Waterloo (chairman), Cornelius J. Rempel, Kitchener, (secretary), Jakob Fast, Elven Shantz, E. J. Swalm, and Dan Wagler.

The Presidium also considered suggestions for a Conference theme and the outline for the program of the seventh Mennonite World Conference but did not make any definite decisions. It requests, moreover, that Conferences and churches send further suggestions regarding these matters to the Presidium before it meets again in August, 1959.

Since the Mennonite groups in South America, Africa, and Indonesia, as well as the brethren in the Soviet Union, have not been able to take part in the work of the World Conference at all or only in a limited way, the Presidium decided to make an effort to establish a closer contact with them and to encourage a more active participation, even if only by correspondence.

On the basis of Article IV of the Constitution, the Conferences represented in the Presidium will be asked to make a small regular assessed contribution in order to cover the running expenses incurred by the Presidium, the Executive Committee, and the Secretary's office in the fulfillment of their duties.

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*Secretary, Mennonite World Conference, Karlsruhe, Germany

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tues. except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas., post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

You and your Minister's Income

Second of two parts

*by Burton G. Yost**

THERE is a problem common to most protestant denominations and shared by every congregation in the General Conference Mennonite Church. The problem concerns your minister's income.

The problem basically is not the fact that ministers are by far the lowest paid professional group, nor the fact that in many areas the minister receives about one-half the average family income for that area, nor the fact that many ministers are seeking additional employment to make ends meet. The problem basically is that laymen are employers who have given little or no consideration to the income of their employees, namely their ministers.

What Does the Bible Say?

Perhaps the clearest statement on this subject in the New Testament is found in 1 Cor. 9. After saying that each workman works with the hope of a share of the harvest, Paul says, *"If we have sown spiritual good among you, is it too much if we reap your material benefits"* (RSV)? Good question! A few verses farther on he refers to the Lord's command *"that those who proclaim the gospel should get their living by the gospel."* The reference, of course, is to Jesus' instruction to the seventy to take no provisions for their itinerant mission because *"the laborer deserves his wages"* (Luke 10:7, 8; Matt. 10:10). The Bible is quite clear that the priests in the Old Testament age and gospel ministers in the New are to make their living by their religious duties.

What Is Fair?

The question of income then becomes, "What is a fair wage?" Frank W. Ball (*Christianity Today,* Sept. 1, 1958, p. 11) remembers hearing this remark at an annual church meeting: "Just what is the very least you can live on, preacher?" I hope this was never said in a Mennonite church. But sometimes one gets the feeling that the following attitude is rather prevalent: "What is the least we can pay this man and still keep him and yet not have trouble?"

The point is that few laymen take the time really to sit down and seriously consider: "What is a fair wage for our minister?" One could begin by comparing with other professional groups, or by figuring how many hours your pastor works and then see what you are now paying him per hour. Perhaps a better way would be to find the average family income in the congregation (since that may be difficult, use the church council members instead). This figure can serve as the *starting* point from which you determine his salary. Remember: it costs your pastor at least as much to live as it costs you.

What About Side Income?

Perhaps laymen think a minister receives a considerable amount "on the side." Most ministers receive gifts in kind and cash. And, most ministers greatly appreciate these gifts. Many will testify that the gift toward the end of the pay period was the providence that carried them over. Yet one must ask, "What is the motive behind such gifts?" If it is genuine love, all is well. *But,* if it is a result of feeling sorry for the poor minister because the giver knows the pastor is not paid enough, then all is *not* well. Then it is time to get back to the question of a fair wage.

Most ministers also receive perquisites for funerals, weddings, and speaking engagements. The minister in the larger church, who already receives the higher salary (?), is usually the one who receives the most in fees. The small church pastor (75% of our churches are small) finds this source of income undependable and negligible.

What About a Minister's Tools?

Every workman has tools. The minister's basic tools are his typewriter, his telephone, his books and magazines, and his car. No minister today can function effectively without these tools. Most ministers purchase and maintain each one of these tools out of their personal income.

When a business firm hires a person to type, they also provide the typewriter; if they hire a person to drive, the employer either provides the car or pays the expenses. Businessmen in our congregations take this procedure for granted in "business," but completely overlook it in church business. Good business practice ought to be good church business practice. Consider giving your pastor a car expense account.

What About Living Quarters?

Most, but not nearly all, of our congregations provide a parsonage for the parson. Such provision is the only sensible way to house ministers. Completely furnished parsonages have some disadvantages, but certain basic things such as kitchen range and refrigerator should be furnished. Some congregations also pay utilities.

All of these *plus* retirement insurance and social security should be considered in setting your pastor's salary. We don't all have to do it the same way, but we should consider all the elements that go into and come out of the minister's income.

So What Do We Do?

First, we sit down at home and compare our own income (and the income we know others get) with what we are presently paying our minister. Second, we consider it in church council or the budget committee, thus getting the group mind and concretely bringing together Christian principles and good business practice. Finally, we talk about it freely and openly, "speaking the truth in love," at the annual meeting.

Most laymen love their minister and are genuinely concerned for his welfare. But, most laymen have just never really considered their stewardship in regard to their pastor's income. Others have been afraid to speak up against prevailing church practice. *Now* is the time to think and act!

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*Pastor, Upper Milford Church Zionsville, Pa.

This Week:

Council of Boards

FROM all parts of the U. S. and Canada, members of the four boards of the General Conference Mennonite Church will gather this week, December 2—5, at the First Mennonite Church, Newton, Kansas, to share concerns, make reports, discuss needs, and arrive at decisions which will shape the work of the Conference for 1959.

The Board of Missions will look at a list of needs and opportunities in the light of the mission budget. Board members Sam J. Goering, Andrew Shelly, John P. Suderman, Walter Dyck, W. Harley King, Lotus Troyer, Willard Wiebe, G. G. Epp, S. F. Pannabecker, Ward Shelly, and George Groening, with chairman P. A. Wedel will consider:

—A normal school (teacher training) program for South American Mennonites.

—More teachers and youth workers as requested by South American colonies.

—Church expansion.

—The moving of Mennonite Biblical Seminary from Montevideo, Uruguay to Buenos Aires, Argentina.

—The response of South American Indian tribes to the gospel (the response is greater than that of North American Indian tribes).

—Agricultural mission work in the Congo as both witness and answer to need.

—Overcrowding of schools and hospitals in India and Congo.

—Development of Yeotmal Biblical Seminary and the need for a teacher there to take the place of Miss Burkhalter.

—A missionary for Nobeoka, Japan, a city of over 100,000, open to the gospel.

—Need for increasing church and hospital facilities in Taiwan (Formosa).

—Pleas from missionaries in the Congo and in the Orient for expansion of work.

All of these needs and opportunities require both personnel and funds, and decisions made as to how many people can be reached with the gospel will lie not so much with the Board as in the giving of General Conference Mennonites. It is hoped that ten new missionaries can be sent out in 1959.

The Board of Christian Service will meet jointly with the Board of Missions when P. K. Regier, Executive Secretary, reports on South American concerns. Members of the Board of Christian Service are H. A. Fast, chairman; Peter Ediger, J. W. Fretz, Albert Gaeddert, Robert Kreider, David Schroeder (proxy, Elmer Ediger), William Stauffer, H. N. Harder, Esko Loewen, David P. Neufeld, Harry Detweiler, and William Snyder. They will be thinking about:

—How to make our 1-W program more effective, more relevant to social problems today.

—Promotion of literature on the question of nuclear weapons testing.

—Race relations as reported on by three groups which toured the South.

—Relation of Mutual Aid to needs on the mission field.

—New areas of mutual aid assistance for a population which is rapidly becoming urbanized.

—Long term VS projects at Chicago, Philadelphia, Montana mission fields, Rosthern Youth Farm, and Koinonia.

—VS possibilities for city church work and northern Canada.

—Report on educational policy of Women in Church vocations.

—Problems of aging in an increasing population of older persons.

Two institutions will be recommended for Conference recognition: the Meadows Home for the Aged, Meadows, Ill., and the Bloomington Mennonite Hospital, Bloomington, Ill. Mexico work will be reviewed, and William Snyder, recently returned from an MCC commissioner trip, will report on conditions and new needs. He will also preview the annual MCC meeting which will be held in January.

The Board of Business Administration, composed of chairman Clinton Kaufman, Carl Lehman, Isaac Tieszen, Walter A. Yoder, August Epp, Earl Eymann, C. H. Goering, Betty van der Smissen, C. J. Dyck, Ted Claassen, A. M. Lohrentz, and C. C. Neufeld, will be taking up at its meetings:

—Progress report on the development of the new Church Extension Services.

—The compilation and presentation of the budget for the four Boards for 1959.

—Report on church accounting as a help to improve and modernize church bookkeeping and offering systems.

—Promotion of Conference causes.

The Board of Education and Publication's biggest project at present is the new graded Sunday school curriculum, part of which is already printed and in use (Nursery and Kindergarten II). As you read these lines, Primary I material has reached the Press and will be available for the fall of 1959. Besides reviewing curriculum progress, Board members L. L. Ramseyer, chairman; George Dick, Jacob Friesen, Elmer Friesen, Paul Shelly, H. T. Klaassen, E. J. Miller, Ronald von Riesen, Henry Poettcker, Jacob Enz, Menno Schrag, and D. C. Wedel will consider:

—The relationship of the Board to the YPU.

—Whether to publish a songbook for children.

—Results of student and future enrollment surveys.

—Publications for 1958 (Mission Study Unit, Youth Problems Quarterly, history of Cheyenne missions, pamphlet on baptism, biography of Christian Krehbiel, and Evangelism Study Conference papers).

—The Audio Visual Library, growing both in number of materials and uses.

The Executive Committee, which includes Conference officers Erland Waltner, I. I. Friesen, and Walter Gering, and two representatives from each Board, will meet before Council of Boards sessions, and at noons and after the sessions. District representatives of the Board of Christian Service and district education committees will also meet. District representatives of all four Boards are cordially invited to attend all Board meetings.

Mennonite Leprosy Service in Paraguay

VICTIMS of Hansen's disease, or leprosy, a disfiguring and frequently contagious disease, are still largely regarded as social outcasts. Shunned as "unclean," they are doomed to lives of degradation and utter hopelessness—unless someone can be found to help them. Their desperate plight presents a challenge to Christians everywhere.

MCC participates actively in two leprosy projects and rather incidentally in a third. The biggest of these is the program in Paraguay. A second project is the Christian Missionary Alliance leprosarium in Banmethuot, Vietnam, which MCC supports by making available a doctor and several nurses on a part-time basis. A third area where some leprosy work is being carried on by MCC is on the island of Halmahera in Indonesia, in connection with the general medical services program. This article limits itself to a portrayal of the Mennonite Leprosy Service in Paraguay.

The idea of organizing such a project originated in the minds of Mennonite colonists in Paraguay who were looking for a way to express their appreciation to the government for the religious freedom and asylum offered to them in time of need. Some 6,000 Mennonites sought refuge in Paraguay after fleeing from Russia in 1930. An additional 7,000 followed in 1947. Searching for a concrete way to demonstrate their gratitude, they decided they could best do this by caring for the innumerable victims of Hansen's disease and showing their Christian interest in the needs of fellow countrymen.

In January, 1951, after years of incubation, plans took on an aspect of reality with the purchase of a sizable tract of land (1120 hectare or 2800 acres) located directly on the highway, 81 kilometers east of Asuncion. In the same year Dr. and Mrs. John R. Schmidt of Mountain Lake, Minn., went to Paraguay to begin the project and direct its development. Dr. Schmidt worked tirelessly to set the program in motion. He made careful studies of similar projects, particularly government-sponsored programs in Brazil, erected a number of buildings, and moved on the property in 1953 to begin actual medical operation.

The establishment of the mission is the result of a three-way co-operative effort between Mennonite Central Committee, the American Leprosy Mission (ALM), and the Mennonite colonies. ALM provides three-fifths of the funds for the project, MCC the other two-fifths plus a director. Young people from the Mennonite colonies, serving on a voluntary service basis, comprise most of the staff. Numerous contributions come from other sources, particularly the colonies and Canada.

When the project started, workers found it difficult to overcome the Paraguayans' natural distrust of foreigners, to deal with the popular misconception about leprosy, and to win the confidence of those who suffered from the disease. In order to become accepted more quickly they began giving general medical service also, a practice which continues.

Known as Kilometer 81, or sometimes referred to as Barrero Grande, after the nearest little town, the leprosy mission is now firmly established and making steady progress. From January till the end of September of this year a total of 1318 patient treatments were given and 911 contacts examined. The ambulatory approach to treatment is used in preference to the colony method. This means that patients are treated in their homes rather than asked to live in special colonies. However a number of patients call directly on the central clinic at Kilometer 81, and facilities for ten inpatients are provided in a

(continued on page 752)

From top to bottom: Two nurses at guest house treating patients. Guest house patients and staff. Hans Penner, public health worker, and Dr. Schmidt ready to leave by jeep to visit patients.

Books Looking For Children

SO MUCH has happened in our world before our children were born. They depend on us and the books we give them to bring them up to date and to get them ready for life in a world like this.

Among the reviews of new books listed below and the standard tried-and-true books of past years you will find books that young minds need. (Try our Mennonite Bookstores in Rosthern, Berne, and Newton for any books you need.)

Three to Six

THE LITTLE OLD LADY by Robbie Trent. 32 *pp., Broadman Press,* 60¢. This book takes the Bible story of the woman who was a hunchback for thirty-eight years and was healed by Jesus and gives it local background and color. It is in line with the narrative as told in the Bible. MSF

PETER AND THE RAIN by Polly Hargis Dellard. 32 *pp., Broadman Press,* 60¢. Helps the child see the value of rain and to accept it as being helpful to make everything grow, instead of looking on the rain as a handicap to play. MSF

THE DAY THE COW SNEEZED by James Flora. 42 *pp., Harcourt, Brace and Co.,* $2.95. In a highly imaginative vein this tall tale is told, in which a boy's interest in a rabbit lets the cow he was to water get chilled—and she then sneezes. The sneeze involves first a mouse, then the cat, next a goat, and an absurd series of quick events. A little boy learns that a little neglect of duty can result in a big mistake. MSF

A HOUSE FOR EVERYBODY by Betty Miles. 40 *pp., Alfred A. Knopf,* $2.75. Houses, large and small, picture daily life in colorful, bold relief. A wholesome book, desirable for the home. Written and illustrated by mothers who loved children. MSF

A BOOK OF TAILS by Anne Welsh Guy, ill. by Elizabeth Rice. 47 *pp., The Steck Company,* $1.50. This charming book is about twenty-six animals and how they use their tails. Older children may enjoy reading it because of its unusual approach to animals; shows how God provides for each animal. LMB

Six to Ten

RAPHAEL THE HERALD ANGEL, David Appel, and Merle Hudson. 55 *pp., Channel Press,* $2.50. Very human characteristics are given to the members of the cherubim choir. Raphael tours the earth and finds that the message of the song was not lost but was a living and vital message. MJT

THE CHILDREN'S CHRISTMAS CAROL by Johanna Spyri. Prentice-Hall, $2.95. A poor mother teaches her children a song to sing for the people in a village on Christmas Day. Barty and Franzeli receive unexpected blessings, beyond measure. LVK

THE GIFT by Helen Schuyler Hull. Macmillan, $2.00. Jerome, the blacksmith's boy had Christ in his heart. He noticed an empty manger and received the gift. A beautifully illustrated tale for Christmas that will touch the hearts of both young and old. LVK

GOLDEN TALES FROM THE ARABIAN NIGHTS; the most famous stories from the classic A Thousand and One Nights, retold by Margaret Soifer and Irwin Shapiro. 96 *pp., Simon and Schuster,* $3.98. This new giant golden book is very handsomely illustrated by Gustaf Tenggren, who has illustrated numerous childern's books. The drawings and the format are the outstanding features of the book. The stories are simplified but still contain some of the gory details. MLG

CHERRY TREE CHILDREN by Mary Francis Blaisdell. 62 *pp., Little, Brown,* $2.50. This book has helped many children learn to read since it was first published in 1912. The story tells about birds and animals which live in and near the cherry tree. It is a reader, not a read-aloud book. MLG.

THE BOY WHO GOT MAILED by Bill and Rosalie Brown, illustrated by Peter Burchard. 20 *pp., Coward-McCann,* $2.50. Peter Perkins has some unusual and humorous adventures as he goes to visit his Aunt June in Kansas via the United States Mail. In the process he helps to capture a mail robber. LG

EDDIE MAKES MUSIC, written and illustrated by Carolyn Haywood. 191 *pp., William Morrow and Co.,* $2.95. Eddie likes music, but he sees no reason for learning to play an instrument as long as someone else is willing to make music for him. His later determination to be a part of the orchestra becomes a reality when he realizes he has a good singing voice. This story, humorously told and easy to read, will be especially enjoyed by musically-inclined children. LG

THE FARMER AND HIS COWS by Louise Lee Floethe. Scribners, $2.75. A dairy farm of today is compared with a dairy farm of long ago. Children will enjoy learning how grandpa farmed and what the present improvements of farming are. The book depicts good farming and neighborliness. LVK

Reviewers for this issue include Marie S. Friesen, Newton, Kan.; Lucile M. Bohrer, St. Louis, Mo.; Mary J. Toews, Inman, Kan.; Linda V. Kaufman, Moundridge, Kan.; Mary Lou Goertzen, Manhattan, Kan.; Lucille Gering, Bloomington, Ind.

Worldwide Bible Reading

DECEMBER—

2		Isaiah	40:1-31
3		Isaiah	53:1-12
4		Isaiah	55:1-13
5		Micah	6:6-15
6		Matthew	5:1-16
7	Sunday	Matthew	5:17-48
8		Matthew	6:1-15
9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Cor.	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52
26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40

A Torch and a Torchbearer

THERE were no friends or relatives present the night that Samuel's mother died of a heart attack after three years of hard work to support her family. Before leaving the little circle, she called her oldest child to the bedside.

"I shall die tonight," she told Samuel, "but don't be afraid. When your father died, he asked me to carry the torch, and now I must give it to you. I have nothing to leave you but faith in our God—He is a living, heavenly Father. Your father and I will be praying for you over there."

Then she was gone. At that moment sixteen-year-old Hsieh In-Nan—or Samuel Hsieh, as he's known to his American college classmates—became the head of this Formosan family, the support of three brothers and sisters. He had just finished the Junior Middle School course in a commercial school. School plans would have to stop now, for "carrying the torch" meant being father as well as brother.

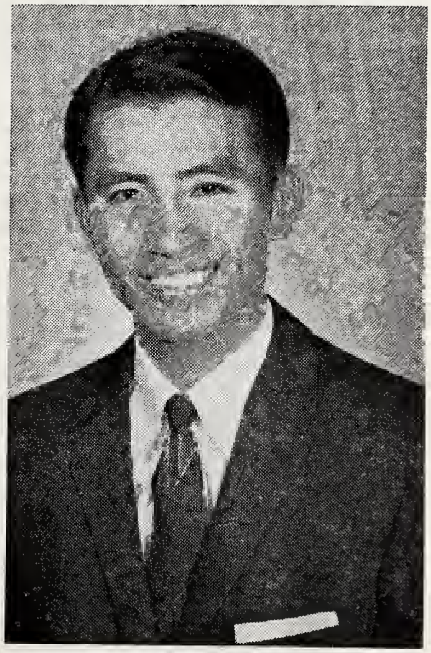
But sorrow was not new to Samuel Hsieh — and neither were the love and strength of God. Samuel was born on May 5, 1929, into the family of a well-known Presbyterian pastor-evangelist who worked hard to give his family a happy Christian home. The Hsiehs were poor, but the mother and father surrounded their six children with a deep love.

One of the sons and a daughter died in their first years. Then came the war between the United States and Japan, and the Formosan people were under great pressure to support the Japanese war effort. The government made life difficult for Christian pastors and leaders, and food was hard to get. In 1942, Samuel's father became ill. Little medical aid was available and tuberculosis followed. Samuel was thirteen when his father died in 1943.

The mother worked hard to feed, clothe, and educate her four children, but the effort was too much, and three years later she suffered a heart attack and died. Samuel had a fourteen-year-old sister and two brothers, one eight and the other only five. But how could a sixteen-year-old boy get a job during this postwar time?

After the mother's death, the children were asked to vacate their house for a one-room storage shed. Sometimes Samuel was able to get day labor at a paper factory, but it was always temporary.

The family of four recall vividly the evening they came together at supper time around an empty rice kettle. The future looked very dark, but they prayed to God for daily bread. The next morning a Christian woman came bringing a bag of sweet potato flour, but even better, she said as she left, "I will help you to get a job." A few days later her husband, an engineer in the paper factory, arranged for a job in the factory office. Samuel remembers that the sweet potato flour mixed with water was their only food for over two weeks, but they ate it gratefully, remembering to thank the Father who answers prayer and gives strength for every trial.



Samuel Hsieh

The office work was steady, and later Samuel was given the job of teaching the children of factory workers in their primary school. Now they had food and the younger children could continue their studies.

God had other plans for Samuel and was to use many other people in working them out. The call to enter seminary and prepare for the ministry came often, sometimes through those who had known his father. Frequently it came through Pastor Lu, who had become their church pastor and the little family's closest friend. These all added to the growing conviction in the young man's heart that he must prepare for the ministry. In the meantime he taught Sunday school classes, assisted the pastor, and learned to play the church organ.

There was a plaque on the wall of this home with characters reading "Jehovah-Jireh." And there was also the faith that if God called He would truly lead and provide.

The sister was able to enter a Girls' Normal School and prepare for a teaching career, largely at government expense. In August, 1950, the Christian Herald Children's Home was opened in Taichung, and the two younger brothers were the first to enter. They remained there only until their sister had finished her course and taken her first teaching position, for the Hsiehs have always worked for each other and sought to keep the family together.

It was when Samuel was assisting the MCC program in Formosa by working in the Taipeh office that he arranged to enter the Taipeh

Theological Seminary. He was deeply grateful for this opportunity to work. Now he could do his part to support the family and also assume the financial responsibilities of his seminary training.

Samuel completed his seminary course with highest honors and was valedictorian of a class of twenty students. After graduation in June, 1955, he joined the new mission work in Taichung as evangelist and took general charge of the church work. He is a capable young leader and gained the respect of co-workers and congregation. In 1957 Samuel transferred his membership to the Taichung Mennonite Fellowship.

Samuel hoped to study in America. When his friends asked him about his plans to go to America, he replied, "If God opens the way, I want to go; but the work is here, there is so much to do."

In the fall of 1957, with the help of Christian friends, Samuel Hsieh enrolled as a student in Bethel College, North Newton, Kansas. During the school year, he had opportunities to visit several churches to give information and challenging messages on the church and mission program in Formosa.

In November, 1958, Samuel completed the required work at Bethel for the B.A. degree. He will now enroll in a seminary to complete requirements for the degree of Bachelor of Divinity. For Samuel the purpose of advanced training is clear: he will prepare well to serve his God and his people of Formosa.

YPU Council Meets

As this issue of *The Mennonite* went to press, the Young People's Union cabinet and council met in Freeman, S. D., to go over the program for the following meetings, and to discuss further developments in securing a youth worker; new budget possibilities; projects at Gulfport, Woodlawn in Chicago, or in northern Canada; election of the new Christian Service Area Chairman.

The following morning (Nov. 28), John Bertsche led the group in devotions. Representatives from districts and colleges gave their reports. President Harris Waltner then brought the group up to date on the activities of the executive. The afternoon meeting was made up of more reports—that of the YPU treasurer, one on the youth worker, a summary of the Board of Education study meeting, and a survey of the YPU Retreat and General Assembly plans. Nominations were received for YPU president and secretary. Highlight of the evening service was an illustrated report on the Gulfport project by a summer V.Ser, Ardis Flickinger. After this the group discussed student conferences.

Bill Block, YPU vice-president, was in charge of the Saturday morning session. The subject was "Leadership Clinics." That afternoon, November 29, included a run-down on publications, Voluntary Service, district representation, and constitution. The important business was the adoption of the new budget.

1-W on Trial

Here's the report of a program that went over big. Maybe you would like to use the idea in your own youth group.

A HUSH fell over the audience as the gavel struck the table and the court session opened. The scene was at the Youth Center on the evening of October 28. The occasion was the regularly scheduled unit meeting. This was something different, something not attempted before—a mock trial of a 1-W, and we hope, something that will never be carried out in actuality.

Oftentimes the scene was carried out to such perfection, one would almost think one was present in a real courtroom at a real trial. This was truly a credit to those in charge. Special recognition should be given to E. M. Yost, who served as judge; J. J. Gerbrandt, who served as prosecuting attorney; Marcus Bishop, who served as defense attorney; and Ralph Rheinheimer, who thought up the idea of the trial.

In a flourish of strong addresses by the two "attorneys," both sides were presented to the jury in a manner as only real attorneys could do. When the verdict was given, Ezra Martin was found not guilty.

Those serving as witnesses to the case were Chaplain Martin, Lawrence Detwiler, Joan Faul, Mary Martin, Lorene Schmucker, Phyllis Keim, Ralph Rheinheimer, Harold Esbenshade, and Fred Alderfer. Dale Huber was Clerk of Court.

—*from The Denver Post-Mortem*

Program Helps

Another edition of *YPU Program Helps* was mailed to youth leaders in November. For the approaching Christmas season, programs are suggested on "Reviving the True Spirit of Christmas" and "Giving at Christmas." A mission program with a play, *He Doth Call*, is included, Also, there are program ideas on the theme: "Young People Away From Home" and an interesting dialogue on "The Lord's Prayer."

At present Peter and Katie Letkemann of Swift Current, Sask., are serving as editors, and various writers have contributed programs. Youth groups are invited to contribute effective program ideas.

Letter From Africa

The beauty of Africa cannot be taken for granted even by busy Paxmen in the Congo. Larry Graber writes, "It is a most beautiful evening here at Kamayala. The sun, seemingly weary from a difficult day's work, is slowly fading and slipping effortlessly out of sight, illuminating as it goes the multitudinous clouds and wind-caressed palm trees. Across the vast gorge, now barely visible from my window, comes the faint rhythmic beat of drums . . . The gleeful crickets are jubilantly informing each other of the day's activities, while a sorrowful, disheartened old owl sits ruefully atop a tree.

About his work he says, "Recently I have been very fortunate to work as an aid to Dr. Martens at Mukedi. When Margaret Friesen left for her month's vacation to the lake, Dr. Martens was left alone, and, upon hearing of my interest in medical work, she wrote a letter to Kamayala requesting that I work with her for most of the month of September. I really appreciated the experience. . . .

"Since returning, John (Janzen) and I have started work on a small building which will house our supply of gasoline. We then will build a motor house for our new diesel which we expect here soon."

education

Dear Editor:

I am a college student and I've got a problem. Right now it's that I find it difficult to communicate with other students. But here's what preceded:

When I came to college, I had an idea of what a college was and what it did. I knew that it produced good scientists and teachers, but I hoped that it also developed broad-visioned leaders. I thought that it helped to supply the need for persons with training that enables them to meet the world. I thought that profs were good teachers who knew their subject and were respected because they too were trying to know more and understand. Each of them had something for me and would show me where it fit in and what meaning it could have for me and all people.

Students, I thought, worked hard. They were full of questions, fears, doubts, and ambitions, but most of all inquisitiveness. I imagined them jovial and enthusiastic but also thoughtful and concerned with their future and that of the world. I could see them sitting around a table discussing progress, politics, and human injustice. They were reading great books and being moved by the thoughts that had shaped their heritage.

And so I came to college. Don't misunderstand me, I like it here. I've met some top notch profs and the students are friendly. But I've been thinking about some things. The college seems so intoxicated with athletic competition. Every week is filled to the brim with all kinds of petty gatherings and frivolous social affairs which one is expected to attend. We are infested with speakers who tax one's patience merely to listen to them. Some profs teach from their books as if that was the last pronouncement and as if students are expected to gain an education by using as few of the library books as possible. We're expected to learn enough of what they teach to take a test.

The students disappointed me most of all. To them most things seem serious undertakings—except study. Their constant whirl of activities leaves them no time to think, and their lack of understanding is evident in their inability to converse intelligently on much more than basketball and dating. They read what they must and some collect facts, but this seems to be the extent of their exertions. The tradition-bound ideals which they repeat when questioned tell of a lack of concern with man's greatest problems and needs. Their beliefs are many but their convictions are few. The world goes round and life goes on, but they seem oblivious to everything but pleasure. They are reluctant to question the statements of their profs and books, and they nearly refuse to enter a discussion on anything "deep." They chatter but never speak.

Was I wrong? Was my idealism such that it must be inevitably disillusioned? Perhaps this is just my personality exhibiting hostility by projecting, but I need to have some kind of answer. Was I altogether wrong?

A Student

Dear Student:

My first reaction to your letter was: Why callest thou me "editor"? I'm only a student myself. And this is why your letter hit home pretty hard!

You may be wondering how this got into *The Mennonite,* a church paper, when it may seem to belong in the college newspaper. It's here because one of the strongest arms of the General Conference Mennonite Church is Christian education. Our church-related colleges are growing, and they, too, just like their students, need to grow strong to make a contribution of worth in a world that needs good schools and good students.

We say — correctly — that our church colleges are to educate with a "plus." That plus is a constant consciousness of the presence of God and a widening understanding of our responsibility to Him through Jesus Christ. And I don't want to neglect the tremendous importance of this plus. But am I right, your concern is that we fail to pursue the primary aim of any school—that of educating?

A teacher at a New York school once said, "We are not here to feed applesauce. We are here to plant apple trees." This analogy brings out the importance of two roles: the planter, and the soil. To plant is a much more taxing job than to feed. Then in order for trees to be planted, the soil has to be receptive. If it is not rich upon arrival at school, it has to be willing to be enriched. If it is not willing, it must subsist on a diet of applesauce or groans under any other more rigorous method.

Here we are tempted to cry out in plaintive voice: "But we're only beginning to find ourselves. Give us time. Go easy." It *is* a hard thing for us to learn to take responsibility. We try to escape the crises by blossoming into socially acceptable citizens.

You ended your letter a bit apologetically. Maybe I should too. At any rate, thank you for stirring up some things that have a tendency to settle.

Editor

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

building known as the guest house.

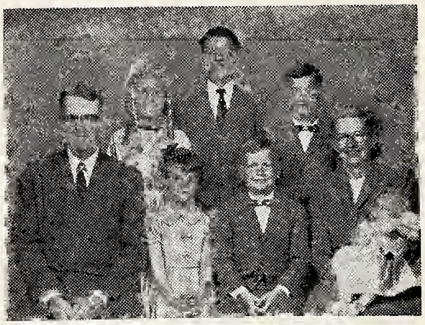
Commenting on the reason for their methods, Dr. Schmidt says: "Paraguay has had a leprosy colony, but this never has and never will meet the leprosy needs of Paraguay. Our efforts have been directed towards establishing an ambulatory service which will make it possible for the government to see by practical example how they can meet the need to take care of leprosy in all of Paraguay.

"Secondly, we want to keep patients in their home environment, not wean them away from home by a period of internment. We find this difficulty with those we have had for several years. They go home but come back with belongings to stay. They like the regulated life with plenty of meat and Mennonite baked bread."

The spiritual aspect of the ministry to leprosy patients is of vital importance and cannot be overemphasized. Quoting Dr. Schmidt again: "Three Mennonite young men are assisting in the ambulatory work who promise to be a great witness. With these Christian men to carry out a medical control program, one is assured of a basic Christian spirit for the work. There have been times in the past when we had to rely heavily on Paraguayan people who are not believers to help in the medical program. The benefit of having these helpers for working among their own people is obvious, but a directive core of believers is needed to keep the work on an even Christian keel . . . . Of the ten patients we have in our guest house, three are prepared to be baptized and two more have given testimony of conversion. Our missionary has Bible study with them every day and our voluntary workers' group goes out to sing for them regularly. . . . We have Testaments, Gospels, Bibles, and Christian literature that go to our patients. For the leprosy cases at our station we have services in Spanish every Sunday morning. . . . We are also striving to organize small gatherings near the area where the patients live, have a service with them monthly, and with it give out the medicine to them. These gatherings will not take care of the whole medical control program, but will bring out the Christian emphasis in this program."

A short-term Paraguay MCC worker visiting the mission last summer, Dr. Cornelius Unruh from Winnipeg, Man., comments on the over-all impression he received: "The location, quietness, and hospitality of the place make you feel at home easily. Observing the patients at their various little tasks, it was a pleasure to see such a nicely integrated community."

The following report, written by Dr. John R. Schmidt, director of the Leprosy Mission Service at Kilometer 81, for general publication is appropriately included at this point.


The John R. Schmidt family

Ambulatory Treatment

The ambulatory treatment program for leprosy is not too well understood by most people. In leprosy mission work, people usually think of colonies. In an ambulatory treatment program like ours, the patients that are hospitalized or stationed in our guest house are only about two per cent of the total number treated. But people who come to visit our mission and see these interned patients readily conclude that this is it, this is our program.

Again, others who think of an ambulatory leprosy mission program think of it in terms of medical clinic practice. They're especially prone to compare it with statistics from mission fields where a one-doctor clinic "sees" seventy to a hundred patients per day. It is my purpose to put down some directives on our ambulatory treatment program which make it possible for you to get a better understanding of our work.

The first stage in the program is to find the patient in his home. He must then be introduced to our treatment program and instructed in the importance of continued treatment, proper hygiene, precautions in the use of sulfas, and so forth. Next comes the examination of all contacts — that means all persons who come in frequent contact with the patient, like family members and hired help. The contacts all get a Mitsuda test, which gives an estimation of the resistance a person has to leprosy. All of the contacts with little resistance are then given special attention with more frequent examinations, especially when in contact with a contagious type of leprosy patient.

This continued program of treating the patient and examining contacts is accomplished with a group of public health workers. As medical supervisor, I have four young men who go out to keep in touch with the patients and their contacts. Each young man has his area that he covers. He sees that patients get their medicine, reports any special case which needs attention, sends some of these to our central clinic at Km. 81, or gets directions what to do.

With this supervision of patients the young men also get to know the paths better, finding short cuts in our difficult trips to the patients. Nearly half of them can be reached only on horseback. In our work we find more concentration of leprosy patients in areas where a jeep cannot go. We have no constructed roads in any of our areas except the through road to Brazil.

In areas where we go with a jeep we do well to make five miles per hour. By horseback we make about two and a half miles per hour. Each patient needs more than an hour of travel whether by horse or by jeep. The discouraging thing is that Paraguayans travel so much. One makes a fifteen-mile trip to see two patients and finds only one at home and most of the contacts of both patients gone.

No one should be surprised when the question comes up: is it worth the effort? I have come to look at it in a different way, however. To drive a long way and spend much time for one patient is not only for that patient but for all the people who live in the area. To bring a contagious case under control may keep twenty people from getting the disease.

You may say, why not organize a center and have patients come there? Our young men are instructed to emphasize to patients and their contacts that the important thing in the control of leprosy is for every person to look for early signs of the disease. Once a suspicious area is noticed they should come to our skin clinic to be examined free of charge and without being sent to a leprosy colony. Without this co-operation from the general public, leprosy will never be wiped out in spite of a good treatment program. To have this co-operation together means wiping out the disease in direct proportion to the co-operation one gets. We will need to have much patience before any large per cent of Paraguayans will be trained to seek help for themselves when they suffer from leprosy.

For good medical supervision, I go out with the young men at various times so that I see all patients and their contacts under our control once every six months to a year. The contagious cases get skin tests done several times every year to guide us in the effectiveness of treatment. To keep better contact with the young men and their work, I always have them with me for consultations of special cases that come to Km. 81, if they happen to be at home. This also gives me a chance to hear of their special problems, as well as instruct them in the work.

One of the young men also stains the skin smears and examines them under the microscope. Going out to see patients is a strenuous and hazardous job, so that I feel, in order not to ruin their health, they should be able to fill half of their working time on the grounds either working in the laboratory, observing me during consultations, or doing construction on farm work with good meals and regular sleep.

—MCC

our schools

ORCHESTRAL CONCERT

The Bethel College Orchestra under the direction of Prof. Rupert Hohmann appeared in concert Sunday, November 23, in Memorial Hall. Featured on the program were Slavonic Dance No. 1 by Dvorak, "Nocturne" from Mendelssohn's Midsummer Night's Dream, Three Dances from Henry VIII by Edw. German, and Symphony No. II by Haydn. This was the first public appearance of Bethel's thirty-five piece orchestra.

NIGHT COURSES

The winter quarter schedule at Bethel College will again offer a number of night courses available to regular students as well as to special students enrolling for night courses only.

Listed on the schedule are Metal Enameling, Acts and the Early Church, Business Management, Social Studies for Elementary Schools, Russian History, Interior Decorating, Pattern Making and Foundry, Swimming, Introductory Physcial Science, and Public Speaking.

Enrollment for the winter quarter began Nov. 18 with class sessions beginning Dec. 1.

A state meeting of school principals, superintendents, and school board members convened on the Bethel College campus Nov. 22.

PASTORS VISIT

Vistors to Canadian Mennonite Bible College this week were B. H. Sawatzky of the Mennonite Gospel Mission (Rudnerweider Church) and Wm. Enns of Springstein. There are two students from the Rudnerweider Church presently studying here. Pastor Enns is a member of the College Board. It is a privilege to become acquainted with the church leaders of Manitoba. In the course of a year we also have opportunity to meet many missionaries, and representatives from the different provinces and the United States.

SEMINARY STUDENT GIFT

Recently Nicholas Dick, student body chairman, presented $140 to President Erland Waltner as a gift from the students, to be used for the seminary. The gift was in appreciation of S. F. Pannabecker, president emeritus, and in honor of the inauguration of President Waltner. Both Erland Waltner and S. F. Pannabecker responded to the gift, saying it was especially appreciated since it was given without direct solicitation. "We see in the character of this gift a token of gratitude felt by the students for that which our churches have made possible on this campus."

Gifts for the seminary's financial needs continue to come in, partly as a result of the business contacts made by Andrew Shelly and Erland Waltner.

WHO'S WHO

Representing Bluffton College in the 1958-59 *Who's Who Among Students in American Universities and Colleges* are eight seniors: Saundra Berry, Jeannie Hughes, Norman Keller, Philip Locke, Joan Reusser, Marilyn Shelly, Jerome Shenk, and Lois Shutt. Students are chosen on the basis of scholarship and leadership. The above seniors were selected by the faculty from a list of fourteen submitted to them by the Student Council.

NEW OCTET

Eight members of the Bluffton College A Cappella Choir have been selected by Professor Earl Lehman to form the college octet. Serving as a public relations group for the college, their activities will include singing at high schools, clubs, and other community activities. This year's octet includes Nancy Amstutz and Elizabeth Clemens, soprano; Sonia Gingrich and Miriam Price, alto; Marvin Dirks and James Hahn, tenor; John Miller and Don Wierwille, bass.

SDEA ANNIVERSARY

School was dismissed at Freeman Junior College and Academy during the South Dakota Educational Association Convention at Huron Nov. 6-7. This is the seventy-fifth anniversary year of the South Dakota educational organization. It started with a group of thirty-nine educators who met in a Methodist church in Huron in 1883, and has grown to an association of nearly 9,000.

Something a little different this year are two banquets sponsored by the Women's Auxiliary. A Father-Daughter Banquet was held Nov. 7 with John H. Ewert as toastmaster and "Rube" Hoy, for many years director of athletics at the University of South Dakota, as speaker. Scheduled for next spring is a Mother-Son banquet.

MCC news and notes

TRANS-CHACO ROAD

PARAGUAY — "At the present time the road is completed up to kilometer 60," reports Lynn Troyer (Wellman, Iowa), member of the eleven-man Pax unit in Asuncion, Paraguay. "September 1-20 we had excellent weather to build road. We took advantage of those dry days and worked two shifts, keeping the machines going from daybreak until dark.

"Since then we have had much rain and have been able to move dirt only one day. Due to a big rain nearly every week there is about half a foot of water at the end of the road making it impossible for us to work with the machinery we have. . . .

"These days in which we are not occupied on the road are not all spent in loafing around. . . . Some days we do mechanical work at our camp, repairing machines, motors, and so forth, and when there is no work at camp there is usually something pertaining to Trans-Chaco to be done at the Point IV garage here in Asuncion. When none of this work is available, one of our committees goes into action, seeking out places where we can be of service around town. Already we have spent a number of days landscaping for the pastor of the German Mennonite church, and possibly in the future we may do some work at the YMCA or some other Christian organization."

ABANDONED BABIES

KOREA — Arlene Zimmerman, R.N., (Bareville, Pa.), who serves with the Pusan Medical Association in the Children's Charity Hospital in Pusan, Korea, writes:

"We are still receiving many abandoned babies. Last month we received forty. Several homes for babies have built additions and will soon be able to accommodate more children.

"One baby home, situated on an island about three hours from Pusan, had room for twenty babies. We had the babies all right, but I knew we couldn't take that many newborn infants on a Korean ferry. So the army was kind enough to let us use a J boat. We took thirteen babies the first time, and this week we plan to take six more.

"We are also getting quite a few 'mixed blood' babies. At the present time we have five, all boys. As soon as they are strong enough we send them to Seoul for adoption by American families. The agencies have more families that want these babies than they can accommodate. Two weeks ago I took two to Seoul on the train. The army gives us free transportation to take them. One of them was a little Korean boy, sixteen months old, who was admitted to the hospital last year weighing 3 lbs. 4 oz. Many times when I gave him artificial respiration, I wondered what future there was for him, so I am especially glad to see him go to the States. He is quite thin, as most orphanage babies are, but is very intelligent."

TRIP TO MISSIONS

AKRON—On Nov. 19 Orie Miller, associate executive secretary, left on an extended trip to Africa. During the next three and one-half months, Brother Miller will be visiting mission stations and churches in West, South, Central, and East Africa on behalf of Eastern Mennonite Mission board interests.

Eastern Mennonite College President John R. Mumaw is accompanying Brother Miller in Africa before continuing to the Far East where he will visit relief and mission units on behalf of EMC and educational organizations of the Mennonite Church.

PERSONNEL

John Hertzler (Goshen, Ind.) left for Holland Nov. 19 to serve as an administrative assistant with Menno Travel Service in Amsterdam. He has been serving in a similar capacity in the MTS office at Akron headquarters since June, 1958.

into the beyond

John Hamm of Beatrice, Nebraska, and a member of the First Mennonite Church at Beatrice, was called to his eternal reward on Sunday, November 9, 1958.

Isaac Thiessen, of Reseda, California and member of the First Mennonite Church, Reedley, California, was born August 3, 1874, and died November 14, 1958.

jottings

MISSION FESTIVAL

Bethel Lustre Church, Frazer, Mont.: Harvest Mission Festival was observed Oct. 12 with W. C. Voth, returned missionary, and Simon Forsberg, pres. of Montana Institute of Bible, Billings, as guest speakers. Bro. Forsberg continued during the week, morning and evening, with messages on The Deeper Life. Jerry Huebert is doing his 1-W service in Alaska at the Minfield Children's Home. Mr. and Mrs. Fremont Regier and Orville Schmidt told us of their work in 1-W at a service in August. Two projects were completed recently: that of enlarging the sewer for the parsonage and rebuilding the north entrance to the church basement. A son was born Sept. 1 to Mr. and Mrs. Jacob Teichroew.—Mrs. Alvin D. Eitzen, corr.

WORSHIP EDUCATION MEETING

First Church, Sugarcreek, Ohio: On Oct. 26 Harry Yoder was guest minister in our pulpit. During the S. S. hour he shared with us the concerns of Bluffton College. Eleven of our members are currently attending the college. Members of the Youth Fellowship picked 80 bushels of grapes and 105 bushels of apples in the orchards of Lester Hostetler this fall. The fruit was processed at the J. M. Smucker Co., at Orrville, Ohio, and the proceeds were donated to the Youth Fellowship by Bro. Hostetler. Rehearsals for the *Messiah* are in progress under the direction of Mr. Thomas Maurer, our choir leader. The performance will be held at the local school on Dec. 7. This past week end the church was host to the 1958 Conference on Christian Worship and Education, planned jointly with three other participating churches. Speakers were Mrs. Grant Stoltzfus, Harrisonburg, Va., who spoke on "Honoring Christ in the Home"; Willard Claassen, Newton, Kan., "Honoring Christ in the Church"; J. Herbert Fretz, Freeman, S. D., "Growing into Christ in the Home"; and Jacob T. Friesen, Bluffton, Ohio, "Christian Nurture in the Church."—Mrs. Ernest Gross, corr.

BLUFFTON COLLEGE SPEAKERS

Eicher Church, Wayland, Iowa: Richard Weaver, Bluffton College faculty, was guest speaker June 22. On the evening of June 29 the young people sponsored a service with the young people of neighboring churches as guests. The film *Centerville Awakening* was shown. Guest speakers June 29 and July 6 were pastors Vernon Gerig and L. A.

Habegger, in the absence of the pastor. Harry Yoder spoke the evening of July 20 in the interest of Bluffton College. Gladys Widmer was guest speaker at our Mission Society meeting on Aug. 6, telling of work among Puerto Ricans in New York City. Two "Fresh Air" girls from Chicago lived in the Erwen Graber home for two weeks during August. Mr. and Mrs. Erwen Graber and three children left in Sept. for one year of VS at Philadelphia. They are working in the outreach program of the First Church there. A S. S. picnic was held at Washington Aug. 21 for the family. Aug. 31 the marriage of Dorothy Graber and David Roth was solemnized at the church. Samuel Hsieh of Formosa was guest speaker Sept. 7 and in the evening presented the opportunities of service in Formosa, with slides. The young people were hosts to the young people of the other Iowa churches. We were privileged to have J. J. Esau as evangelist for meetings Sept. 15-21. There were four public confessions. Vincent Harding of the Woodlawn Church in Chicago spoke briefly at the Sunday evening service. Missionary Harold Ratzlaff was guest speaker for our Mission Festival services on Nov. 2. We were challenged by his interesting presentation of the work in India. Pastor Nunemaker is teaching the class in Bible in the Adult Education program in Wayland. An interesting program was given by a group from the Sugarcreek church on the evening of Oct. 26. The program consisted of a children's meeting, special music, and discussion.—Corr.

ADJOINING HOUSE BOUGHT

Stirling Avenue Church, Kitchener, Ont.: Sept. 14 Wilmer Rush of the S. S. Union spoke to our S.S. The next day the Y. P. held an installation service. Sept. 16 the Brotherhood observed vocational night, with emphasis on dairy farming. The meeting was held at the Floyd Eby farm. On Sept. 28 the Homemakers held a social at the home of Clarency Eby. Three new members joined our church fellowship: Mr. and Mrs. Joe Leis and Mrs. Roy Gascho. The mission committee supplied a service at the House of Friendship with Earle Snyder as speaker. Dianne Rohr was soloist, accompanied by her sister, Mrs. Roy Shantz. Oct. 14 the W.M.A. and the Vesper Circle held a joint meeting for the annual Thanksgiving service. Mrs. Edward Knechel from Brazil spoke of her work there. Food donations were brought for the House of Friendship by the ladies. Oct. 19-24 J. N. Smucker was evangelist speaker for the week, speaking on Parables of Jesus. Special music was supplied at each service. Oct. 22 Caleb Shelly, our oldest member, passed away. On Oct. 25 Pastor Ulrich spoke at the meeting. Our church has purchased the house next door for S. S. classes and for weekly activities.—Ruth Moss, corr.

HOST TO CITY CHILDREN

Flatland Church, Quakertown, Pa.: July 27 Ralph Laux, student at Philadelphia Bible School, spoke in the absence of Pastor Wilmer B. Denlinger, who was on vacation. Mildred Herstine, our organist, was united in marriage with Ralph Laux Aug. 23. Aug. 2 we held our annual S. S. picnic at newly cleared Men-O-Grove on the Men-O-Lan campgrounds. We were hosts to Curtis Bedsworth and a bus load of twenty-five children from Philadelphia at our annual outdoor C. E. meeting Aug. 3. Work among Negro children of Philadelphia is a new project of the Eastern District Conf. Four VS workers there took part in the service: Ralph Shelly, Sarah Kratz, Faith Smith, and Gladys Kulp. Aug. 28 Mrs. Frank Milz taught the S. S. lesson at the Frederick, Pa., home, and four primary girls sang. Oscar Frei, S. S. supt., had charge of the S. S. service at the Labor Day Bible Conf. at Men-O-Lan, sponsored by the Eastern District Brotherhood. Harvest Home services were held Sept. 28. Groceries, fruits, and vegetables displayed were taken to the Mennonite Home, Frederick. Funeral services were held Sept. 31 for Mrs. Magdalene Frei, age 72 years. The S. S. is sponsoring a clothing drive for used clothing to be sent to MCC. Oct. 19 was pulpit exchange Sunday. Our guest speaker was Bruno Penner, medical student. Pastor Wilmer Denlinger was in Fairfield, Pa.—Corr.

CHURCH LOYALTY SUNDAY

First Church, Reedley, Calif.: Pastor Epp has been preaching on the Ten Commandments. Church Loyalty Sunday was observed Nov. 16. This is an annual affair, with lunch at noon followed by a short program. At the J. J. Eyman home, open house was observed, commemorating his 88th birthday; his last fourteen years were spent in bed but God's grace helps him accept it as His will and leading. Melvin Gingerich presented an illustrated lecture on evangelism and peace Nov. 11. Gerhard G. Goertzen, age 66, died suddenly of a heart attack on Oct. 22. He leaves his wife, Susanna, and two daughters. A film was shown at the Oct. 30 Brotherhood meeting, with Pastor Pete Ediger as narrator. The S. S. has started a new nursery class for two-year-old children, with Mrs. Victor Janzen as teacher. The approaching marriage of Helen Buller to Warren Kilday has been announced.—J. P. Glanzer, corr.

CLOTHING FOR RELIEF

Gospel Church, Mountain Lake, Minn.: A relief clothing drive was held during Oct. A new S. S. year began in Oct. with new and re-elected teachers. A joint C. E. program was held at the Delft church Oct. 5. The pastor led in a German Bible study at the Tabitha Mission Society meeting Oct. 9. That evening the King's Co-Workers and Co-Workers' Daughters met for the election of new officers. Our mission societies were invited to the Delft church for a program Oct. 16. On Oct. 3 the King's Co-Workers Society was invited to the Butterfield church mission society. Pastor Schultz went to Warroad for evangelistic services and for their Harvest and Mission Festival Oct. 17-19. H. H. Dirks was the guest speaker Oct. 19. A hymn sing was held Sunday evening, Oct. 26. Favorite songs of those present were sung; there was also a special number and a meditation by the pastor. A son, Gerald Jerome, was born to Mr. and Mrs. Henry Rahn Sept. 30; and a daughter, Diana Marie, to Mr. and Mrs. Clarence J. Peters.—Mrs. Waldo Stoesz, corr.

GROUNDBREAKING SERVICE

Grace Church, Dallas, Ore.: The groundbreaking service for our new house of worship took place after the morning services on Sept. 7. Brother Frank Kliever, the oldest member, turned the first shovel of dirt. In the absence of our pastor, John Warkentin and Martin Classen took part in the services. We are grateful for the nice fall weather which has permitted getting the foundation walls of the S. S. unit in place. Richard Nachtigal is in charge of the building. The following new members were received Oct. 5: Mr. and Mrs. Gerhard Toews, Mrs. John Warkentin, Mr. and Mrs. Pete Eitzen, Lee Raibley, and Mr. and Mrs. Martin Classen. A reception was held for them after the evening service. Our annual Harvest Festival took place on Nov. 16. At this time foodstuffs were brought for the Salem Rescue Mission. Lawrence Lambert was commissioned at the afternoon service, and Alan Tschiegg of Pratum, was guest speaker.—Mrs. E. A. Flaming, corr.

conference notes

CHRISTMAS FOR CHRIST

Did you know that

—there are 25 General Conference Mennonite men in MCC Pax now?
—there are 12 missions Paxmen in the General Conference Mennonite Church program?
—there were 86 volunteers in the General Conference Summer Service program in 1958?
—there were 60 General Conference Mennonites in the MCC Summer Service program in 1958?
—there are 43 General Conference Mennonites serving a year or more in the MCC VS program now?
—there are 18 serving a year or more in the General Conference VS program?
—there are 38 General Conference Mennonites in the General Conference and MCC relief programs?
—this is a total of 282 General Conference Mennonites serving in Summer Service, Voluntary Service, Pax, and relief in 1958?

And do you know that

—$10 will pay the allowance for one Volunteer for a month?
—$50 will support one Voluntary Service person in a needy area for one month?
—$100 will support one Paxman on a mission field for one month?
—$600 will support one Voluntary Service person for a year?

How many dollars will you spend for yourself and your friends this Christmas?

How many will you spend to bring Christ, the Prince of Peace, to others so that we can make this a Christmas for Christ?

ELKHART FELLOWSHIP

For the first time in its short history, the Elkhart Mennonite Fellowship met in a church building Nov. 16. Two church buildings in the city of Elkhart are for sale, so the group is "trying them out" by holding a service in each. Regular meeting place for the Fellowship, which started last January, is the Westside School in Elkhart. The service included a panel discussion on "What the Church Means to Me," special music by the mixed chorus of Mennonite Biblical Seminary, and a message by J. J. Enz.

BUDGET REPORT

As of November 26, $660,000 has been received for our church's witness. With a budget of $923,000, a balance of $263,000 is still needed.

TRACT CONTEST

A tract contest, with prizes of $25, $15, and $10, is open to anyone interested in writing who has a burden to see people come to Christ. There are no age limitations. The purposes of the contest are to win people to Christ, to encourage the ministry of tracts, to uncover hidden talent, and to produce tracts that win.

Entries should not be more than 500 words and must be submitted in typewritten form, doublespaced, with the name, address, and home church of the writer. (If you can't type, ask someone else to do it for you.) Place entry in envelope and mail to: TRACT THAT WINS, Box 187, Mountain Lake, Minn.

WORLD CONFERENCE REPORT

The theme of the Seventh Mennonite World Conference, "Das Evangelium von Jesus Christus in der Welt" (The Gospel of Jesus Christ in the World), is also the name of the 384-page report (in German) of the conference. Printed by Verlags-druckerei Heinrich Schneider, Karlsruhe, Germany, it includes conference addresses, delegates, programs, and the official minutes. Order from Mennonite Bookstore, Rosthern, Sask., for $2.

JAPAN PEACE CONFERENCE

"He Is Our Peace" was the theme of a missionary peace conference held Aug. 5, 1958, at Karulzawa, Japan, under the sponsorship of Mennonite Missions in Hokkaido, Kyushu; Yamaguchi prefectures; and the MCC. All missionaries of the Evangelical Missions Association of Japan, approximately 150, were invited to attend.

At the morning session Hideo Aoki, director of Ochanomizu Christian Student Center in Tokyo, discussed "The Roots and the Significance of the Japanese Peace Movement"; Paul Peachey of MCC spoke on "Christian Pacifism and Liberal Pacifism in Historical Perspective." The evening session featured James Graham, president of Formosa Christian College Association, who spoke on the subject, "The Biblical Approach to Peace and War," and gave a convincing presentation of the biblical teaching on nonresistance. The backbone of Dr. Graham's message was the distinction between God's sovereign will, within which is contained the world even though it has fallen, and His absolute will, within which Christian discipleship is exercised.

It is well known that the majority of "evangelical" missionaries coming to Japan in the past decade have brought with them the theological confusion of American Fundamentalism concerning the Christian attitude toward participation in war. It is very significant that at this peace meeting many of them were confronted for the first time with the clear teaching of God's Word on the subject.

We urge you to pray with us that the whole missionary family in Japan will grow into maturity in Christ in knowledge, love, and obedience.

—from a report by Paul Peachey, MCC Peace Representative in Japan

NEW CHRISTIANS IN JAPAN

The Peter Derksens of British Columbia, missionaries in Japan, report the conversion of an entire family. Joy is great when a whole family becomes Christian. Miss Takeuchi, a high school girl, made a decision at a campaign a year ago. She attended English Bible classes faithfully, as well as church services. Her Christian witness at home resulted in occasional cottage Bible meetings there. This year she brought her mother, married sister, and younger brother to the evangelistic meetings, and they all made decisions to follow Christ. Miss Takeuchi was radiant! Her father works as a light-house keeper on an off-shore island, so was away from home most of the time. Imagine his surprise upon coming home to find his family had become a Christian family. It sparked a revival fire in his own heart, for he too had become a Christian about forty years ago, but at his lonely post had not had opportunity for Christian fellowship with other believers, and his light had dimmed.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

DECEMBER 9, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

Universal Bible Week, December 7-14

Curtis Bedsworth—MUCH OF NOTHING

J. H. Langenwalter—CHRISTIAN NURTURE THROUGH FAMILY WORSHIP

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Photo by Harold M. Lambert

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Aug. 12-20, 1959—General Conference Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 48**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

FORWARD WITH THE BIBLE We have not outgrown or outrun the Bible. In fact we are a long ways behind its message and teachings. Since this is Universal Bible Week, what better time to seek to catch up with the Bible?

Radio, television, newspapers, and magazines have crowded in on us to such an extent that the Bible is woefully neglected in our daily moral diet. We have become deeply engrossed in nuclear power, space control, rockets to and beyond the moon, and flying satellites around the earth; but we have fallen behind the high moral and spiritual power as offered in the Bible. What avails the fact that we have become nuclear giants if we remain but ethical infants?

The ethical and spiritual life must catch up and go ahead of the material and scientific, or we lose control over the newly discovered powers. With no proper ethical controls, we could quickly bring destruction upon ourselves as well as upon the whole world.

Let's catch up with the Bible and plant its good seed daily in soil prepared by confession and thanksgiving. Daily readings and use of the Bible in family worship sows the seed in the soul. Fortunately there are available various translations which clarify the deep truths contained in the Bible.

May we determine to go forward, not in our own wisdom and strength, but with the Bible as the Word of God, and keep step with the Master himself as He leads on.

CONFERENCE YEAR AHEAD One of the outstanding events of the year 1959 for us will be the meeting of the General Conference Mennonite Church in Bluffton, Ohio, August 12-20. A great deal of thought and work has already gone into it. The late J. S. Schultz, as chairman of the Program Committee, had it much on his heart. His tragic passing will be keenly felt.

But plans must go on. There are open doors and opportunities but also adversaries and problems. There are possibilities and openings that overwhelm the faint-hearted, and difficulties to discourage those of little faith.

Fortunately we are not left without dedicated and concerned leaders. Among the middle-aged and younger groups there are arising strong souls who see these needs and opportunities before us.

It is not too early for all to begin preparations for the coming conference. Lest some may think they have no part in this great work, let us quickly remind ourselves that prayer and love, the greatest powers God has entrusted to us, are open to everyone. We all have a share in the work of the Kingdom and in the gathering next August.

Is this the "primitive era of interpreting Christ's teaching about love"?

Much of Nothing

*Curtis Bedsworth**

AT A RECENT student fellowship meeting, a Christian nurse summed up the discussion of the afternoon by saying that peace churches interpreted Christian love better than any other church group. Reflecting, I thought of the magnitude of Christian effort and activity that goes on in this city of love which is called brotherly, by the hundreds of churches that are in existence here. Brought to my mind, also, was the statement of a young man who had turned to Mohammedanism from Christianity. He said, "You Christians talk about love, and never do anything about it; so I have abandoned Christianity for a more dedicated religion."

Paul in 1 Cor. 13 said: "And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am *nothing.* And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me *nothing.*"

Paul was writing about a "nothing love," that in his opinion was of no value to the upbuilding of the kingdom of God. This Scripture brings us to a startling and disturbing thought. Can so much of our Christian activities be as nothing to God because they are not done in real love? We hasten to reassure ourselves by making mental inventory of what we have built in His Name, and think it inconceivable that He would say, "It profiteth me nothing." In all fairness to the scriptural truths found in 1 Cor. 13, we must catalog our failures in the lack of this love.

A babe in Christ, struggling for spiritual growth, was hindered by unthinking Christians who tore people apart verbally. At a C. E. dinner meeting the orator, prior to his speech, remarked privately that he did not believe in an integrated church, and then rose to speak on the subject of the love of God. A Christian lady said to me, "You are the one who believes in intermarriage." "Yes," I replied, "I am the one who has searched God's Word and failed to find where He has created one group of people better than the other or where He has a caste system for His children." The same lady was asked, "Would you prefer your child to marry a Christian person of a different race or to marry a non-Christian?" The lady hesitated only a moment and replied, "The non-Christian." Based on such prevailing attitudes, a hundred years from now, if the Lord tarries, church historians will record the twentieth century as the primitive era of interpreting Christ's teachings about love.

We are inspired by the mountain top type of love that Elijah displayed for his God as he confronted the pagan prophets of Baal on Mt. Carmel, where all the people saw his courage and determination to give his life if necessary. A day later, under the juniper tree, Elijah, solitary and discouraged, said, "It is enough now, O Lord, take away my life." It takes Elijah's mountain top type of love for just plain everyday living, but it takes Paul's type of love for the valley of humdrum and anonymity.

If a disaster calls forth thousands of volunteers to help in physical suffering, where are even the few who should be concerned about the disaster of lost souls? A missionary known as the "Lady Bishop," when asked if she was ever afraid on her travels into dangerous places, replied, "No, because I settled the death question beforehand." If the love question is not settled beforehand by giver and go-er, then our mission endeavors may be nothing in the sight of God, although outwardly successful in the sight of man.

Would you test the depth of a Christian's love? Try to get relatives to take care of an aged person without financial means. The old-fashioned Grandpa house has been translated into various avenues of care other than family care. Throughout Christendom the awakening awareness of our Christian responsibility to provide care for the aging has been inspiring, but yet not enough in these latter days of longevity. The first hospitals and orphanages were built through the efforts of Christian people, yet strangely, the facilities for the aging are mostly owned and operated by non-Christian organizations. Somehow our casual Christian love has not been conditioned to hopelessness and finality, and so because of our apparent lack of concern for terminal cases, our love is "nothing." To my knowledge, the only terminal refuge for indigent cancer patients in Philadelphias is the nonprotestant Sacred Heart Hospital. To experience kindness without love, come with me to the clinic section of a church hospital, and there experience the callousness of workers and indifference to human suffering.

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*Pastor, First Church, Philadelphia, Pa

We have talked of a "nothing love." It may be well to enumerate the signs of "something love" we have found in a large city. This past year over 150 young people from various churches in the East have come to the Jungle of Philadelphia and brought evidences of real love to underprivileged children, starved for affection and understanding. This army of Christian young people used an awesome weapon of force in penetrating into places where city police would not go without an arsenal of guns and protective devices—the weapon of love. We sing, "O pow'r of love, all else transcending," but until we as Christians use it—and so many of us haven't—dare we question any one else using physical force to bring about a desired end?

A "something love" was manifested by two Christian businessmen doing personal work during their National Convention held in Philadelphia. Seeing two men painting a church roof, one of the younger businessmen, in a new suit, climbed a ladder, crawled through a dusty dirty attic to witness to the painters. Even though the painters were a minister and a city missionary, it was not effort lost, because the two painters were so inspired by the businessman's genuine love for souls, that mutually they pledged to seek from God a greater portion of such love that would send them to the very roof tops if necessary, to tell the lost of Christ's "something love."

Random Reflections on Evangelism Conference

*H. D. Burkholder**

THE Evangelism Conference is history. The presentations and discussions were challenging. One of the benefits of such a session is the opportunity to share and discuss vital issues related to evangelism. Statements were made which were both pointed and controversial. This is to be expected when ministers and lay leaders from various cultural and educational backgrounds participate.

Frank and open discussions on biblical issues are a sign of growth and development. Stereotyped answers lead to stagnation and are usually associated with a muzzled mouth. One of the marks of spiritual and intellectual progress is a willingness to listen openmindedly to all views expressed. The Bible believing Christian will review every theory and suggestion in the light of the infallible Holy Scriptures.

Evangelism, dealing as it does with repentance, conversion, regeneration, and the new birth, can become a theological and doctrinal hot potato. The Evangelism Committee is to be commended in that they did not consider it too hot a subject to handle. A survey of the history of evangelism raised the question: "What are we as a General Conference doing for those who are still lost in sin?" One speaker posed several pointed questions. "How many delegates witnessed personally to an unsaved person enroute to the conference?" "Did anyone make use of tracts along the way?" These questions boiled down to one issue: it's one thing to assemble to discuss the subject of evangelism and it's quite another thing to be obedient to our Lord's command to bring the lost to a saving knowledge of Jesus Christ.

The problem of reaching children for Christ created quite a discussion. The delegates were very much divided on the subject. I have always been, and still am, an ardent believer in child evangelism. However the paper presented pointed out some very helpful facts which should prove worthwhile to child evangelism advocates.

Many people would rule out the value of psychology and sociology relative to the ministry of evangelism. Yet we must agree that *how* a man acts and *where* a man lives does bear on the subject. Pastors and Christian workers should become better acquianted with the various schools of psychology and psychiatry. Furthermore, a study of population trends will indicate that rural Mennonites must take into consideration the rising needs of the people who are moving into urban areas. This will of necessity require preaching the gospel to those of other nationalities. We have been practicing this method on foreign soil but have been neglecting it in America.

As I further reflect on the Goshen conference, I would like to call attention to weaknesses. It appeared to me that emphasis was placed on man and methods rather than on God and His saving power. It would have been encouraging to hear someone declare:

That "the *gospel* . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16). That the *Holy Spirit* is the One who "reproves the world of sin, and of righteousness, and of judgment" (John 16:8). That "the *Word of God* is quick, and powerful, and sharper than any two-edged sword" (Hebrews 4:12). That we are *"born* not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). . . *"born again,* not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (2 Pet. 1:23). That there is *power in prayer* (Acts 12:5, 12), and "that men ought always to pray and not

(*Continued on page* 768)

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Christian Nurture through Family Worship

*J. H. Langenwalter**

NURTURE means breeding, education, training, that which nourishes. As a verb it means to feed, to rear, or to foster. Worship means courtesy or reverence paid to worthy persons, especially God. This requires honor and respect. It also means the act of paying divine honors to a duty. This makes worship a religious reverence and homage.

Nurture needs and demands love on the part of those who give it. Trying to force or drive youth is not successful because it causes fear or raises objections which end in disrespect for the very thing one is trying to give. It tends to make children rebellious instead of loving. It also puts Jesus into a wrong light in the minds of the young.

Nurture is an opportunity to be fishers of youth. "And Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men.' And straightway they forsook their nets, and followed Him" (Mark 1:17-18). Jesus taught as one with authority. That appeals to those to be won, especially children.

Nurture needs and demands the atmosphere of love — *agape*. It "flows from the heart of God to warm our hearts, to strengthen our minds, and to make us fit for His service." To children the home is a church in their house. There were two young men, one raised in a truly Christian home, who was leading an honorable and helpful life. The other had been raised in a home of spiritual neglect; after a pathetic twenty years of trying to find himself, he ended in the penitentiary.

Children often say, "I would like to be like. . . ." That is also found among youth, especially those who have respect for some older person. This affords a most valuable approach to them through a study of the four Gospels as a beginning. Appreciation of what Jesus stood for is most helpful in laying a Christian foundation for the thinking and developing of childhood and youth.

What would Jesus do? This is a good approach to teen-agers, especially in the home when children ask questions about their emotions and discoveries as they develop. This is the time to be interested and to be ready with helpful answers to their questions, step by step.

Jesus looked upon God as Father and himself as Brother to mankind. He called all men brothers—they were all potential members of the Family of God. Jesus referred to this at least one hundred times, and it shows what a right family relationship can be. This is a reality which challenges the imagination in childhood when the imagination is especially active and therefore needs guidance and encouragement.

There is too much lack of wholesome imagination among adults as well as among children and youth. A properly developed imagination makes for spontaneity and creativity. If that is lacking in the home, the church, the school, and the daily comradeship, the results are discouraging for all concerned because it makes people unfit to play their part in developing society as God intended.

"I want to do" is often laughed at by older members of the family. This shows misunderstanding. To the young person it means the willingness to make something worthwhile of the opportunities which seem to be present and which call for enlightenment such as Jesus was continually giving to all kinds of people of all ages and coming from all kinds of background. When the request to do something is given a fair chance, it makes for a living faith, an understanding of God, and a love for mankind.

A living faith depends on vital religious practices. Among these are loyalty to others and to God. This helps one to recognize God in the daily rounds of life. Then prayer becomes a natural and abiding companionship with God. He becomes the Great Presence! Then the Bible becomes a record of unceasing quest for God and of God's unceasing quest for people. All this comes in answer to a need and a longing to do something about it. Let parents and other older people be ready with a meaningful answer when a child or youth asks for something to do.

This is especially true of those who ask, "Who am I?" This question usually occurs during the first five years of life. It shows an interest in wanting to know what the questioner means to others. This question is raised often and should be answered at once. Homes where mothers are away much of the time are running risks with their children. This is a serious fact which accounts for many of the disturbing conditions among youth today.

The experiences of children under five years of age need to be answered in an understanding way. If met concretely, solutions are easier than when sought by the rules of mere reasoning. This is the time when parents and children need to meet each other on the basis of a mutual and confidential relationship. Here it is especially true that actions speak louder and clearer than mere words.

Creative family worship should

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*Retired minister and educator

occur at least once a day. Allow questions to be asked and encourage them to be asked in order to enlighten the child who asks them. If these opportunities are set aside or neglected, the child is likely to lose interest and eventually become antagonistic to religion. Parental interest, more than commands and arguments, makes for interest and understanding on the part of children and youth. This takes time; however it is time well spent.

The questions "Why?" and "What does this mean, anyway?" are often raised. As these questions are carefully met by parents and become understood by children and youth, they bring about a consciousness and understanding of the presence of Christ in the home, leading to a redemptive fellowship with Him.

Martin Luther established Christian homes and gave them the Bible. The results were remarkable. Homes where the Bible is properly used are a great safeguard for meeting the problems of life in a world which is not committed to God. This takes real teaching. It calls for real education. That means to lead out, to bring up, and to train.

Children learn to follow those who interest them. This is an outstanding opportunity for the home. It takes reverence and respect for those taught in order to meet that opportunity. Such an experience becomes an occasion for respect for God. It also develops religious respect, making for manly and womanly attitudes such as Jesus encouraged.

All this calls for help. Parental use of the Bible comes first. It is best to begin with the four Gospels. The stories about the way Jesus met the problems of life are so interesting and challenging that they create a wholesome interest in those who use them.

Christian literature stimulates a clear and challenging understanding of what Jesus had in mind, is most helpful for parents, children, and youth. Churches and Sunday schools can and should make such material available.

Nuclear Nonsense

Where is the way out? Whose business is peace? Why don't Mennonites speak up as loudly as many scientists?

SOON the world will be like a room full of angry men, all armed with pistols and no way of escape, each having to depend upon the good will of the other.

Although at present only a few nations have nuclear weapons, it is estimated that ten years from now most nations, including the smaller ones, will have bombs to destroy any other nation, no matter how strong. Billy the Kid, a scrawny little man, had no chance of beating up the six foot, 220-pound burly giant until he learned to handle the revolver, to become the terror of the west.

It is said that 150 hydrogen bombs could destroy ninety per cent of the people in America. Even if we could detect bombs coming toward us within seconds, how would we know whether they came from Russia, or India, or China, or Japan, or Germany, or any other country so that we could retaliate? And even if we could detect where they came from, we would have no defense other than to destroy them as they destroyed us. We are a world full of nations, each dependent upon the good will of the other and nothing seems to unite us.

Peace is no longer regarded as the hobby of a comparatively small group of pacifists, of old idealists, and a few Mennonites, but has become the common interest of scholars and parsons, scientists and workers, parents and children. We Mennonites have a bigger job on our hands than to serve somewhere with the identical pay, luxury, and position that any other civilian has. Soldiers leave their families, lie in muddy trenches for weeks, hear the cry of dying men, and set their own lives in jeopardy. A gigantic problem like keeping even a nation from destroying itself, let alone the world, cannot be solved by saying, "I guess I will simply have to take two years of 1-W service," or "Let's see where I can get the most pay."

I can envision the scientist taking the torch we have carried. Fifty per cent of the scientists today are against nuclear testing at present; the Mennonites did not have an average that good during the last war.

All of this is speaking merely from a humanitarian point of view Where is the Christ, the prince of peace, the dying love that poured itself out of death to free the world? Where is the motive, the courage, the sacrifice, the Christian love that will bind wounds, comfort the sick, listen to the depressed give (even a tenth) to those who have not a crumb a day? Where is the young person who in his heart carries the ideal, the Utopia, the ultimate, who will serve, pioneer, sacrifice, and practice his beliefs? We speak of the spiritual, the life after death, damnation for eternity, conversion, the new birth. Where is all this in an age of nuclear nonsense?

Leo Driedger

Learning From Disasters

AT 5:47 Tuesday evening, June 10, a tornado, veering unexpectedly southeast, suddenly hit the midwest town of El Dorado, Kansas. In two minutes it had killed thirteen persons, injured fifty-seven, destroyed 259 homes, demolished about 200 cars, and caused two million dollars worth of damage in forty city blocks. Minutes later a Mennonite Disaster Service bus manned by three men headed for the stricken town, and in the four days that followed, over 650 men and women had donated a total of 5,628 hours of labor under the auspices of MDS.

The help given at El Dorado grew out of similar voluntary service given eleven years earlier at Woodward, Oklahoma, when the Church of God in Christ, Mennonite helped to clean up after a tornado. Later on, in 1951, various Mennonite groups in Kansas worked in Wichita and Great Bend sandbagging riverbanks and dikes; in Salina, helping with evacuation; and in other towns cleaning up after tornadoes and floods. The service organization begun by the Mennonite (Old) congregation at Hesston became the base for an inter-Mennonite disaster organization (MDS) which first saw action with a Topeka flood.

A tornado at Flint, Michigan, brought into being a second organization, and MDS in Pennsylvania helped to clean out mud-filled Stroudsburg homes after Hurricane Diana. Other inter-Mennonite units were formed to meet local disasters, and by 1957 twenty service units existed in the United States and Canada, ready to undertake anything from a haylift operation to shoveling mud and constructing new homes.

Then came the great Udall disaster, in which a tornado left only twelve houses standing in the entire town. Debris was scattered over an area two miles wide and eight or ten miles long. Some 75 people were killed, many more were injured, and nearly all survivors left homeless. In a week more than 1800 volunteers had given time and equipment to clear debris and help the survivors to a new start. Work like this helped to make MDS better known to other agencies, thus paving the way for faster service.

As disasters have come and gone organizations have increased the scope and efficiency of their operations. More areas of service are opening, calling for an increasing variety of skills. Workers will be needed in the future who can give spiritual guidance, apply First Aid, take care of children, feed large numbers of people, do carpentry, operate a bulldozer, organize work and coordinate activities, as well as help with the manual labor of cleaning up and cleaning out. No two disasters are ever alike, and a unit's best friend is preparedness.

MDS units are also realizing that disasters can leave people with some degree of shock as well as with destruction of material possessions. Victims of "disaster fatigue" need psychological first aid, and one of the most important things any worker can do is simply to give a disaster victim the assurance of his personal love and support, thus helping to strengthen the spirit and give hope in place of despair.

Recently citizens of Udall and El Dorado met with the Kansas Mennonite Disaster Service unit to discuss what it means to live through a tornado and to seek lessons that can be learned from the experience. From El Dorado came the city manager, the superintendent of public works, the manager of Kansas State Employment Office, a hospital administrator, and a private citizen whose home had been tornadoed. From Udall came a banker and his wife and a farming couple. They had seen their property completely destroyed. All joined in a panel discussion which touched, among other things, on ways to use volunteer groups more effectively.

Envisioned for the future emergency are such things as a mobile nursery service to take care of victims' children, two-way radio equipment to direct field operations more efficiently, ministerial services for the hospitalized, trained counselors, a planning group to help those left homeless, and the specialized services of engineers, carpenters, masons, plumbers, and bulldozer operators.

Those from Udall emphasized the fact that lending loving sympathy and understanding to the affected is the most valuable help that can be given. The first task of a volunteer, no matter what physical work he is called upon to do, is to establish a personal relationship, by word and action, between himself and the disaster victim.

Why do Mennonites feel that disaster service is important? According to a Kansas area training school in 1958, aims and motives are to live out Jesus' commands, to alleviate human need, to provide self-growth for the volunteer, to create good will and understanding, and to bring about revival in Mennonite churches. Already the testimonies of those helped show that this is a witness of love which reaches across many barriers.

Reconstruction unit at North Topeka, Kansas. MDS volunteers will need to be prepared in the future to do anything from giving First Aid and taking care of children to cleaning up mud or erecting a building, to giving spiritual guidance. Love and sympathy are "tools" as necessary as hammers and bulldozers.

Part two of three articles reviewing

Books Looking For Children

Six to Ten

WEE JOSEPH by William MacKellar, 76 *pp., New York, McGraw-Hill,* $2.50. Davie named his starved mongrel dog Joseph because of his coat of many colors. Davie's father did not believe in wasting money and food for something that was worthless. When he received the command that Joseph must be put into the river, Davie prayed to God to "spare a wee miracle." The answer to his prayer was a surprise to all of the Campbell family. LVK

AMERICA'S ABRAHAM LINCOLN by May McNeer, 119 *pp., Houghton Mifflin Company,* $3.50. Written with clarity and understanding, the book will help children to respect the president who was "sad and funny, kind and thoughtful and ugly, and somehow noble." LG

YERTLE THE TURTLE AND OTHER STORIES by Dr. Seuss. Random House, $2.95. Pride and greed come in for their share of drubbing in these fascinating animal stories about a turtle, a bird, a rabbit, and a bear who all got a little too big for their britches. MS

MOLLY COTTONTAIL by Erskine Caldwell. 32 *pp. Little, Brown, and Company,* $2.50. Good storytelling, expressing love and appreciation of our furry animal friends, the rabbits. Also shows a good relationship between parents and child. Happy is the child who has an understanding father like Johnny. MSF

THE SINGING BOONES by Dale White. 285 *pp., New York, Viking,* $2.75. The Boones head for California to get rich quick in the gold mines. Sickness and hardships are their lot as they cross the great plains, high mountain passes, and the desert in a covered wagon. Ellen, in spite of her parents' unwillingness, grows up during the trek west. Her love for the respected South Pass Scout gives her courage and strength to face difficulties. LVK

THE COCK, THE MOUSE, AND THE LITTLE RED HEN by Felicite Leferre. 90 *pp., Macrae, Smith and Co.,* $2.50. The Cock and the Mouse don't want to do their share of work, and they let the willing Little Red Hen do it. The sly fox, captures all three. MSF

TALL TALES FROM THE HIGH HILLS by Ellis Credle. 156 *pp. Thomas Nelson and Sons,* $2.75. This is a book of tall tales which vary from the beautiful well-written story of "Janey's Shoes" through some fairly good ones told with some rather earthly humor, like the one about "Old Plott" and "The Big Mudhole" to some rather poor stories like the one "How Pa Learned to Grow Hot Peppers." Juniors especially interested in folklore may want a copy. MSF

ZOO DOCTOR by William Bridges. 126 *pp., William Morrow and Co.,* $2.95. A fascinating account of the problems presented by animal patients in the New York Bronx Zoo, this is a story of an elephant who refused to take medicine even when it was disguised as an ice cream cone, of a panda who refused to come down from his perch in a tree, and of lion cubs who were reared by the zoo doctor's wife and an Irish terrier. LG

RUSTY'S SPACE SHIP by Evelyn Sibley Lampman. 240 *pp., Doubleday and Co., Inc.,* $2.95. The ingredients for this delightful adventure are as follows: Cookie the dog, Susan the neighbor, Rusty the space ship builder, and Tiphia the creature from outer space. The scenes change rapidly from the moon, Mercury, Venus with the cannibal bushes, Mars, a near miss with a blazing meteor, Jupiter, Saturn with her hypnotic influence. HT

THE PILGRIM KNEW by Tillie S. Pine and Joseph Levin. 32 *pp. McGraw-Hill Book Co., Inc.,* $2.75. Each double-page spread of this book is devoted to some bit of Pilgrim knowledge used today, like water power, and gives a simple experiment for a child to do to prove it. One picture shows a man lighting another cigarette with a lighter, to show how flint and steel rubbed together produce fire. LMB

PLAY WITH SEEDS by Millicent E. Selsam. 93 *pp., William Morrow and Company,* $2.50. We are told how plants develop seeds, and how birds and animals help with the planting and pollinating of plants. The author gives many uses for seeds and many simple experiments that children can perform by themselves. It will interest junior children in God and His world as well as stimulate interest in science. LMB

TOO SMALL TO SEE by Marie Neurath, 36 *pp., Sterling Publishing Co.,* $2.00. The fascinating world of things too small to see includes a single drop of clear water —magnified to show it teeming with animal life—a thousand eyes which make one eye, the shopping basket of the honey bee, the fly's sticky feet with which it walks on the ceiling, the extraordinary surface of a cat's tongue, and a whole host of curious objects. LS

Ten and Up

JOHN GREENLEAF WHITTIER, FIGHTING QUAKER by Ruth Langland Holberg. 146 *pp., Thomas Y. Crowell Co.,* $2.75. John Greenleaf Whittier gave his life to causes, the abolition of slavery taking most of his energy. Whittier used his pen as other men used a sword. His message was: "The Union would live because it was good; slavery would die because it was evil." His weapons were words. He advocated that young men take the position of conscientious objector during the Civil War, assisting the sick and wounded, the widowed and orphaned. RU

A REAL QUAKER by Irene Constance Elliot. 37 *pp., Comet,* $2.00. Will Guest, son of one of Pennsylvania's earliest settlers, tells the story of how Philadelphia was built. Will excitedly tells of the coming of Mr. William Penn to Philadelphia and how he dealt fairly with the settlers and the Indians and won their love and respect. Price seems high. HBS

CARIBOO TRAIL by Christie Harris. 188 *pp., Longmans, Green and Company,* $3.75. Based on actual history in connection with the overland crossing of gold-seekers to the Cariboo country in British Columbia, this novel is filled with all the thrills of extreme danger and hardship. The vivid description of the country en route will take every young reader along on this journey. A high moral tone prevails throughout. IS

Waiting on Him

by Sarah Dyck

PROBABLY both sisters ran to answer the door the day Jesus came. They were His friends—good friends. John tells us, "Now Jesus loved Martha and her sister and Lazarus." And both Mary and Martha "waited" on Jesus. But it's here that our comparison breaks down.

Martha waited on Jesus in the sense that she ministered to Him. She served Him as did the mother-in-law of Peter after Jesus had healed her.

Let your imaginations take over for a minute. Perhaps as Martha shook Jesus' hand in welcome, she was wondering what she would fix for supper. Perhaps they had planned on having left overs, but now that He had come, this would absolutely not do! So she quickly excused herself, ran to the deep-freeze for the best piece of meat. Then pots and pans and pressure cooker started clattering. She dashed to the corner grocery for some "brown and serve" rolls. It was going on six o'clock when she remembered coffee. Just when it was time to mash the potatoes, fix the gravy, cut the meat, and take the rolls out of the oven, the telephone rang.

I think I know a little bit about the way Martha felt because I've been too much of a Martha too much of my life. Martha was serving the Lord because service was uppermost in her mind. There was nothing wrong with what she did. But there was tension and anxiety. She could stand it no longer, and ran to Jesus.

"Lord, dost thou not care that my sister hath left me to serve alone?" There is accusation in those words, "Dost thou not care?"

And then she tells Jesus what to do. "Bid her therefore that she help me." How often our prayers resemble these words. "Dost thou not care?" Then we tell our Lord what to do about the situation and how to do it.

The words of Jesus to Martha are filled with love and compassion and sorrow. "Martha, Martha, thou art troubled and careful about many things." I think Jesus must have spoken in much the same way as when He looked down on that vast city and cried out, "Oh Jerusalem, Jerusalem, how often would I have gathered thy children, but ye would not."

Jesus wanted to speak to Martha as much as He wanted to speak to Mary. Jesus wants you and me as He wanted them. I had to be broken before I learned the meaning of those words. Only then did I understand that the Lord wanted more of me instead of more of my service.

Mary also waited on Jesus. She waited on the Lord in the sense that the psalmist used the word: "My soul, wait thou only upon God; for my expectation is from him."

Mary sat at Jesus' feet. And as she sat there, her soul became quiet, her doubts vanished, her questions were answered, her attitudes purified, and a beautiful relationship was established. Poise, peace, and perfect harmony replaced restlessness. Service wasn't uppermost. The Saviour was. And Jesus commended her.

Supposing Martha had been on vacation. Do you think Mary would have let Jesus go to bed hungry? Supper might not have been served at 6:00 that evening. But I'm sure Mary would have sat at Jesus' feet just as she did when Martha was in the kitchen. Perhaps as the shadows lengthened and the sun set, Mary would have invited Jesus into the kitchen and asked Him to continue talking to her while she calmly fixed the meal. Then they would have had their supper, still relaxed and enjoying every minute of it because all this was just a continuation of the relationship established previously.

When we wait on the Lord as Mary did, then He goes with us into the kitchen, the garden, downtown, to work, into the classroom. And service comes naturally!

If we have any reason to be thankful, this is the greatest reason: that our God seeks our friendship. To establish or renew this relationship, it cost God His beloved Son. There had to be a Christmas and a Calvary to make this possible.

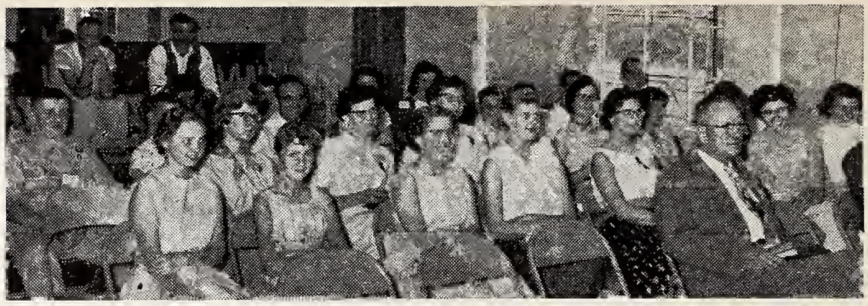
This is the greatest of wonders—that Jesus wants *us* for himself. Knowing this we can burst into words and songs and deeds of thanksgiving.

Thou hast given so much to me,
Give one thing more—a grateful heart;
Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart,
Whose pulse may be Thy praise.

—*George Herbert*

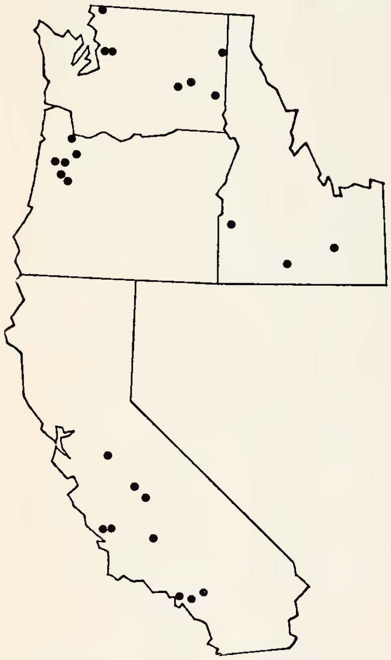
Introducing Pacific District YPU

By Clayton Auernheimer



Last summer the Pacific District YPU met in Ritzville, Washington. Young people of the Menno Church were hosts. This picture was taken at the business session.

The Pacific District is located in the four most beautiful states in the nation!—perhaps to our disadvantage, as we're separated from the other districts by many miles.



Glance at the map and you will see that the district churches are widely scattered—from Lynden, Washington, on the Canadian border to Aberdeen, Idaho, to Upland, California. This distance is a big factor in the type of activities carried on by the district. There are twenty-five churches within the four states; each church has at least one youth group.

This past June the yearly YPU session was held in Ritzville, Washington, with an excellent turnout. The annual meeting includes the business session, social activities, a banquet, and the Saturday evening service sponsored by the young people. This year the evening service featured a mass choir and Erland Waltner as special speaker.

For the 1958-59 year the Pacific District YPU has several projects:

- We are providing for the partial support of Mr. and Mrs. Paul Boschman, who are now serving their second mission term in Japan.
- This year the young people are helping the Spring Valley Mennonite Church, Newport, Washington, install a water system, which means the installation of the water line from the spring several thousand feet from the church.
- We provide funds for the daily vacation Bible school at the newest church in the District at Warden, Washington. Last summer there was an attendance of 100.

In the Pacific District each state has its own youth organization, and there are four young people's retreats held within the District. Idaho has its own retreat ground, which was acquired recently. Attendance was up this year in all retreats. California had over a hundred campers, including staff, at Camp Gaines Lake Sequoia, located two miles from Kings Canyon National Park.

At the last District Conference session the young people were given the okay to use part of the District paper as a Youth Section. Marvin Rempel of Dallas, Oregon, is the editor.

The officers for this year are Clayton Auernheimer, Reedley, Calif., pres.; Harold Isaak, Aberdeen, Idaho, first vice-pres.; Marvin Rempel, Dallas, Ore., second vice-pres.; Marge Thomas, Paso Robles, Calif., sec.; Lorena Quiring, Dallas, Ore., treas.; Pastor Peter Ediger, Fresno, Calif., advisor.

The budget as adopted in Ritzville is as follows:

Mission projects:	
Missionary Paul Boschmans	$250
Water supply for Spring Valley Church	250
Vacation Bible school, Warden, Wash.	50
General Conference YPU	500
Pacific District YPU (travel to mid-year executive meeting and to Gen. Conf. YPU Council meeting, Freeman, S.D.)	400
District expenses	50
Total	$1,500

Should any of you young people come to the West Coast, make it a point to visit one of our churches. We'll be glad to see you.

Ye shall be witnesses IN GULFPORT

"Oh, Miss Bible School Teacha, we just love the stories about Jesus, and we love the songs about Him, too." This is the greeting Eldeen Stucky receives as she begins her half-hour-a-week religious instruction in grades one through six in the public schools of Gulfport, Mississippi. Eldeen is working under General Conference Mennonite Voluntary Service. She says, "What a joy it is to teach boys and girls as well as work with them in other areas of our VS program."

Edna Buller of Mountain Lake, Minn., who has just completed a year in VS at Gulfport, has this to say about service: "We do not give

God the best gift when we merely give a piece of money in the church offering. Paul realized that the heart was the gift God wanted most, and he said in writing to one of the churches, I seek not *yours*, but *you* (2 Cor. 12:14). When Christ called Matthew, the businessman, He did not say, 'Give me your money,' He said, 'Follow Me.' God can and does use money, but He wants the heart to be given to Him first.

"The object of our working as VSers is to try to help boys, girls, men, and women give their hearts to Christ. This we try to do not only in word but also in loving service. While we face many problems and disappointments, there are many joys in serving.

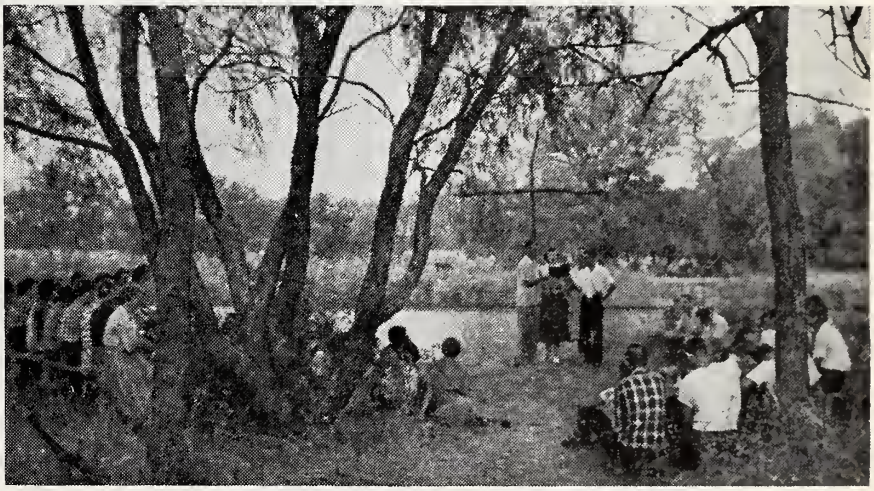
"I have experienced happy hours playing at the recreation center with the boys and girls. The story hours we conducted in the homes and at the center have implanted in my heart real love for these little ones. The typing, mimeographing, and correcting of Sunday school manuals which have been handed out in the various churches through the Interdenominational Ministerial Alliance have brought a blessing. The sewing class on Friday night is also an opportunity to teach in working with our hands."

A newcomer to the VS program in Gulfport, Don Yoder gives some first impressions: "One of my first thoughts, the first time I visited the community center was: from what kind of homes do these children and young people come? I found that in the majority of cases they came from broken homes, homes of hatred, knives, guns, liquor. . . . Many times I have wondered what it would have been like to be brought up in the environment of North Gulfport. Maybe I would be part of a gang! A number of these disturbed boys have broken windowpanes, knocked out light bulbs, thrown chairs and waste paper cans, stolen ice cream and pop. These boys are longing for something to satisfy their hunger. . . . May our prayer be that through the Christian Community Center these disturbed boys might find Christ."

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

Mennoscah

and the Western District Youth Fellowship



The Western District Youth Fellowship owns, operates, and develops the campsite Mennoscah, now worth better than $50,000. *It also seeks to give guidance and assistance to local youth groups in challenging youth to commitment and service to Christ. Highlight of this past year at Camp Mennoscah was the Fresh Air Friendship Camp, in which twenty-one children from underprivileged areas enjoyed camping experiences for the first time. At the recent conference, held Oct. 18-19, the repetition of this project was approved. Camp Mennoscah is located fifty miles south of Hutchinson, Kansas. The name is a combination of "Mennonite" and "Nennescah" (Indian name of the river). From top to bottom: Summer scene, with the Camp Mennoscah dining hall in the background; food for the body; food for the soul.*

"Random Reflections from Evangelism Conference" (from p. 760)

to faint" (Luke 18:1).

Psychology, philosophy, sociology, psychiatry, well laid plans and methods certainly have their place; not one of these can be substituted for the cleansing blood of Christ or the convicting and converting power of the Holy Ghost. Our greatest need is not the matter of getting up to date, but rather back to date with reference to biblical truth. The need of the hour is not another conference but a new vision of God and His holiness. The prophet Isaiah, a mature, experienced man of God, needed such a vision. When did he receive it? "In the year that King Uzziah died I saw also the Lord" (Isa. 6:1).

Isaiah's vision was associated with death. How suggestive, for according to John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Interest in soul-winning evangelism is directly related to a vision of God which results in self-abnegation, resulting in utter consecration and faithful service.

Regardless of the school of theology to which we subscribe, unrepentent man is lost and condemned to hell (John 3:16-18). Regardless of the methods we use, only the Holy Spirit can convict and regenerate the unbeliever (John 16:8; 3:5). Regardless of where the unregenerate lives, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). It is our duty to offer this gift to them. This is the work of evangelism!

our schools

FOUNDER'S DAY PROGRAM

Freeman Junior College will celebrate Founders' Day Dec. 15 this year. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind., will speak at the morning program, which begins at 10:30 and at the afternoon session beginning at 1:30. Dr. Waltner, who comes from the Freeman area, has had experience both as a pastor and as a teacher besides his executive work in church conferences and at the seminary. During the evening program the music department will present the traditional Christmas songs. At noon a fellowship meal will be served to all guests. Girls from the homemaking classes will prepare and serve the meal.

At the November social evening of the faculty held November 17 Rev. Olin Krehbiel, Rev. John Regehr, and Rev. William Unrau, three pastors from the Freeman area were guests. With Gerhard Buhler of the faculty as moderator they participated in a round-table discussion on church school relations.

MUSIC PROGRAMS

The Bloomington Mennonite Hospital student nurses' chorus, under the direction of Mrs. W. G. Ball, will present a program at the Presbyterian Church at Stanford at 8 p.m. on the evening of Dec. 10. The annual musicale for parents and friends of the student nurses will be held in the Troyer Memorial Nurses Home Auditorium Dec. 14 at 3 p.m. The same program will be given in the evening at the Carlock Mennonite Church, Carlock, Ill.

Two new faculty personnel have been appointed to begin work Jan. 1. They are Alice Roth, R.N., of Morton, Ill., and Alice Klopfenstein of Gridley, Ill. Miss Roth is a member of the Calvary Mennonite Church, Washington, Ill., and a graduate of Proctor Hospital School of Nursing at Peoria. Miss Klopfenstein is a graduate of Brokaw Hospital School of Nursing at Normal, Ill., and a member of the Christian Apostolic Church, Gridley, Ill. Miss Roth will direct the clinical supervisors of the first year students and Miss Klopfenstein will assist her.

A new brochure for the school of nursing came off the press Nov. 24. Any inquiries are welcome.

CHRISTMAS PAGEANT

"The Christmas Story," a Christmas pageant by Jane Taylor Miller, will be presented by the drama department of Bethel College Dec. 18 at 8 p.m., in Memorial Hall.

"The Christmas Story" had its birth and beginning in *Ben Hur—A Tale of the Christ.* It is composed of six readings from *Ben Hur,* each followed by a tableau. The Bethel Choir, under direction of James Bixel, will lend its voices to set the mood and atmosphere.

The six readers are Dilores Rempel, Vinette Graber, Helen Voth, Susan Smith, Jean Matzenbacher, and Wanda Dyck. There are some thirty-seven other participants appearing in the tableaux. The entire production is under the direction of Virginia M. Edgett, assisted by Esther Schmidt.

No admission will be charged for the program, as it has been designed as the Christmas gift of the college to the community.

CORPORATION MEETING

The Bethel College Corporation met for its annual session Nov. 28 in Memorial Hall. The president gave his annual report to the corporation, board members were elected, and other business was taken up.

62ND MESSIAH

The sixty-second rendition of *The Messiah* will be given by the Bluffton Choral Society Dec. 14 at 8:00 p.m. in Founders Hall. Russell A. Lantz will direct the presentation for his 29th year. Mrs. Pearl Bogart Mann will serve as piano accompanist as she has done since 1910.

This year's soloists are Elizabeth Humphrey, Freda Draper, Fred Kendall, and John Bennett Ham. Community residents and college students compose the 200-voice chorus and the orchestra.

The annual Tri-College Christmas program and choir festival was held on the Bluffton campus Dec. 8. Participating were choirs from Findlay College, Ohio Northern University, and Bluffton College. Mass choir numbers included "Hallelujah" "Thou Must Leave Thy Lowly Dwelling" "Two Kings" and "Born Today." Each choir also presented three selections from its own repertoire.

DEPUTATION TRIP

About twenty-five students, Pastor Friesen, and Mr. Wiebe, of Canadian Mennonite Bible College, traveled to Whitewater and Crystal City area for the week end to present three programs. One program reported on the college curriculum and student organization; another was devotional in nature.

Pastor Poettcker and Waldemar Janzen gave messages on "Christian Baptism and the Biblical Faith."

MCC news and notes

PEACE FILM

The production of a unique, twenty-four minute color film is nearing completion and will be ready for showing the latter part of December. Appropriately named *Alternatives,* this film depicts the work which conscientious objectors are doing as their alternative to military service. It is a combination of live action shots of COs at work and an effective use of art work. Forty interested groups or denominations, including the Peace Section of MCC, are sponsoring this project.

The purpose of the film is to acquaint the general public, especially pre-draft age high school boys, with the provisions made for COs in the present draft law. Although designed primarily for audiences not acquainted with the Alternative Service program, it will be of equal interest to those who already know something about it. *Alternatives* presents a wonderful opportunity for peace churches to witness to the nonresistant position. Exposing youth groups, high school and college students, communities and church congregations to the message of the film could well serve as a vital contribution to the promotion of world peace.

The film will be available on a rental basis from the Peace Section, MCC, Akron, Pa., but the charge has not yet been determined. Please quote several possible dates for showing when making reservations for the film.

ORIENTATION SCHOOL

One of the largest Voluntary Service orientation schools in MCC history has just come to a close at Akron headquarters. Twenty-eight active young participants have committed themselves to one or two years of full-time Christian service and are eagerly looking forward to their varied assignments. This is the sixth and last orientation school for 1958, which brings the total number of volunteers serving in the MCC-VS program to approximately 140.

The volunteers will be serving at fourteen different projects: District Training School for Retarded Children, Laurel, Md.: Carolyn Burckhart and Kenneth and Carolyn Unzicker; National Institute of Health, Bethesda, Md.: James Atkinson, Paul Godshall, Darryll Graber, and Leo Ulrich; Kingsview Mental Hospital, Reedley, Calif.; Nola Caplinger, Mary Dick, and Agnes Koop; Brook Lane Farm, Hagerstown, Md.: Shelba Nafziger and Susan Elaine Reimer.

Huron Migrant Camp, Calif.: Anne Enns and LaVerna Dyck; Junior Village, Washington, D. C.: Doris Enns and Edith Gerber; Boys Village, Smithville, Ohio: Jacob Fast and Priscilla Oberholzer.

Heifer Project, Gettysburg, Ohio: Melvin and Romaine Huber; Wiltwyck School for Boys, Esopus, N. Y.: Alice Miller and Elvin Siebert; Willow Hall Orphanage, Waterloo, Ont.: Marie Krupp; Akron Headquarters, Akron, Pa.: Rosemary Lengacher; Ailsa Craig Boys Farm, Ont.: Clyde Barry Moyer; Gulfport Mission Project, Miss.: Helen Rempel; Evanston Community Service, Ill.: Albert Steiner.

TENSION RISES

BERLIN — David Janzen, director of the Berlin refugee home, reports on rising tension in that city, and increased fear and unrest among refugees. Here is an excerpt from his report:

"Most of our refugees have been accepted for West Berlin, and till now they resisted any suggestion that they be flown out to West Germany. Many were born in Berlin and don't want to leave though they may have lost all their possessions three times during the last few years. But now that Russia is claiming West Berlin they are afraid. Most of them are ready to fly out now. They even ask me, "When will you fly out?" They know that it must irk Russia terriby that she cannot seal off West Berlin satisfactorily and they would not be surprised if she turns to drastic measures. They even want us to burn our files concerning them if we have any.

"Of course Berliners generally think that the West is doomed if Berlin is lost, and Berlin papers still express a strong confidence in Western support for their cause. But then they know better than any other Western peoples what Communism would mean."

This is one of many thousands of "homes" on the sidewalks of Hong Kong. The improvised shelter "houses" a Chinese refugee family of four: the mother, seated inside; the boy, in checked shirt; the baby, in the arms of MCC worker Eunice Wingert; and the husband, who was at the time tramping streets looking for work and hence not on the picture.

With one side of her body partially paralyzed, the helpless mother lay here for days with her baby, only partially sheltered from the weather. While the father was out picking up bits of work he could find, the elderly lady to the left in the photo came several times daily to see after the mother and the two children.

The Chinese refugee family is Christian, members of a Chinese Native Evangelistic Crusade chapel, shepered by Pastor David Yen, the man in the white shirt. Several times MCC took the family food and some baby clothes. "Now I know God still thinks of us," the mother said. Later MCC arranged for hospitalization for both mother and baby. The photo was taken just before leaving for the hospital. The children looking on are a few of the hundreds of thousands of children that swarm in Hong Kong.

into the beyond

Mrs. Katherina Janzen Klassen, of Dinuba, California, and member of the First Mennonite Church, Reedley, California, was born May 4, 1878, and died November 17, 1958.

Henry J. Pauls, of Inman, Kansas, oldest member of the Bethel Mennonite Church of Inman, and father of missionary Eva Pauls, was born October 11, 1870, in South Russia and died November 11, 1958.

jottings

HARVEST FESTIVAL

Woodland Church, Warroad, Minn.: David Krahn left last July for 1-W work in Topeka, Kan. Oct. 13 Otto Reimer from Sidney, Man., brought the evening message. The Henry Klassens of Carrich were with us the same evening and brought several numbers in music and song. Oct. 19 was our Harvest Festival, with Bro. Abe Schultz of Mountain Lake as speaker. He also had two evening services. The Klassens again brought music.—Corr.

EVANGELISTIC MEETINGS

Salem Church, Munich, N. D.: Greetings with Ps. 126:3: "The Lord hath done great things for us whereof we are glad." Aug. 17 we dedicated our new parsonage, of which the greater part was completed during the mild winter months last year. Landscaping and outside painting were completed this summer. Sept. 28-Oct. 5 was a series of evangelistic meetings with Homer Mouttet, director of the "Go Ye" Mission, as our evangelist. These meetings were climaxed with our Harvest and Mission Festival Oct. 5. Truly the Lord gave us a bountiful harvest this year.—Mrs. Leonard Unruh, corr.

MESSAGES ON AFRICA

Bethel Church, Marion, S. D.: Missionary Elmer Dicks were with us in an all day service. Bro. Dick spoke to the congregation in the forenoon while Mrs. Dick met with the children during S. S. The C. E. program for May was a Mother's Day program. Several numbers were "A Memory Sketch of My Mother." Following the program, Bro. Dick spoke on "Agricultural Plans for Africa." June 15 the men's chorus gave their annual program. There seems to be a blessing in the singing of hymns which stands out all by itself. The children of our congregation again joined those of our sister church, the Bethesda congregation, in a term of D. V. B. S. D. L. Moody once said that if he could live his life over he would invest it in children's work. In June community churches joined together for Northern Dist. Conf. sessions in the New Bethesda Church building. Baptismal services for Robert Engbrecht (who is serving in 1-W in Kan.) and Arnold Becker took place in Sept. Mrs. Willard Epp joined by church letter the same Sun. Wedding receptions were recently held for Mr. and Mrs. Milton Ewert (she was the former Katherine Joann Goering of Moundridge, Kan.), Hebron Church; Mr. and Mrs. Willard Epp (Esie Wiebe, Aberdeen, Idaho); Mr. and Mrs. Jesse Ortman (Jeneane Burling). Oct. 17 was the wedding of James Ortman and Eileen Deckert at Bethesda Church. James and Jesse are the twin sons of Mrs. Dan Ortman. The home of Mr. and Mrs. Arnold Becker was blest with a son in Aug. Julius Ewert had an operation but made a good recovery. Arlan Epp, son of Mr. and Mrs. Walter Epp, had a painful accident while driving a tractor, but has been able to return from the hospital.—Adeline B. Ortmann, corr.

W. C. VOTHS SPEAK

Johannestal Church, Hillsboro, Kan.: The wedding of Lois Unruh and Richard Reimer took place at the Bethel College Church Sept. 10. Open house was held at the homes of Mr. and Mrs. Sam Klassen and Mr. and Mrs. Elmer Klassen to celebrate their 25th wedding anniversaries during Sept. Relief projects for Sept. and Oct. were leper bundles. Sun., Oct. 12, John Thiessen of Newton brought the message during the worship hour. In the evening W. F. Unruh showed slides and spoke on the work of the Western District Conf. The wedding of Margaret Phillips and Howard Schmidt took place Oct. 19 at the Baptist Church, Dennis, Kan. Pastor and Mrs. W. C. Voth, missionaries from Formosa, were with us Nov. 2. Bro. Voth brought the morning message; in the evening they showed slides and told of their work. Our church again took part in meat canning for relief. The W. M. S. and Y. M. M. Societies sponsored a mission sale Nov. 6. Proceeds of the sale amounted to $535.96.—Corr.

RELIEF CANNING

Hoffnungsau Church, Inman, Kansas: The week of Sept. 21 the four churches of the Buhler community had union services with Roy Roth, president of Hesston Junior College, as speaker. On Oct. 5 the Western Dist. S. S. Convention met in our church. The week of Oct. 12 our pastor spoke on the "Faith and Life" radio program. Oct. 15 our oldest church member, Uncle Jacob Adrian, age 96, went to be with the Lord. Sept. 20, David R. Gaeddert, age 63, and Sept. 30, Peter H. Voth, age 80, went to their heavenly rewards. The three mission societies held their annual mission supper and sale. Sept. 5, Lu Ann Rene was born to Fred and Lillian Dick, and on Oct. 27, Kurt Allen, to Willis and Dorothy Herrder. Nov. 4 our church canned 750 chickens and 9 hogs, or 1,936 cans, for relief. Nov. 8 we had a one day retreat at Camp Mennoscah with J. W. Nickel as speaker. Nov. 6 and 12 we had our annual business meetings, as our fiscal church year ends Oct. 31. The Bethel College Chorale sang in our church Nov. 16; three of our members sang in the chorale.—Kathryn Klassen, corr.

RATZLAFFS PICTURE INDIA

Emmaus Church, Whitewater, Kansas: At our Oct. C. E. meeting Pastor and Mrs. Harold Ratzlaff spoke and showed interesting moving pictures of the work in India. Oct. 12 Pastor L. R. Amstutz started a series of Sunday morning messages on current social issues. The first was the Right to Work; then Stealing by Inflation, Segregation, Drunkenness, and Immorality. Mr. and Mrs. B. G. Guhr celebrated their 45th wedding anniversary with open house Oct. 12. Nov. 9-12 Milo Kauffman gave a series of practical and helpful messages on Christian Stewardship. Nov. 16-21 Pastor Amstutz had special meetings in the Bethany Church in Kingman, Kansas During his absence a representative of the Gideons, Martin Sperling, spoke at the morning service. In the evening the Berean Academy Choir rendered a program of sacred music in our church.—Corr.

MISSION FESTIVAL

First Church, Whitewater, Kan.: Evangelistic meetings with Phil. A. Wedel were held Oct. 9-16, with morning Bible study on the Book of Daniel and messages in the evening on the main theme "Bible Teaching in Relation to Everyday Life." Mrs. W. C. Voth, Mary Schrag, the Gerald Bergens, and John Thiessen were the speakers for our Harvest Mission Festival Oct. 12. The offerings for the day amounted to $9,032.13. The CROP drive has been completed, with members of our church giving $1,706.20. The Choral Society gave *The Messiah* on Thanksgiving evening. A catechism class was begun Oct. 26. On the evening of Nov. 16 a love offering was lifted for Pastor Friesen's family. David, a son of the Friesens, has been hospitalized for some time with paralysis of the nerves. Mr. and Mrs. Phil J. Graber celebrated their silver wedding anniversary Oct. 15. Before her return to the mission field in French West Africa, Elsie Winsinger presented the congregation with the book *Through Gates of Splendor*.—Corr.

NOTE-BURNING SERVICE

Inman Church, Inman, Kan.: Our annual Mission Festival was held Nov. 2. H. B. Schmidt spoke on the race problems in the South as he experienced them during his visits. Our mission work in Formosa was presented to us by missionary W. C. Voth, recently returned from there. The faithful, active witness of new Christians on the field should be an encouragement to us to grasp each opportunity every day to be a living testimony for Him. Howard G. Nyce shared with us the joys of what God had done and the needs yet to be met. The liquidation of the debt on our church building was observed with a praise and note-burning service on Nov. 9. We thank and praise Him for the privilege of being able to give and share. The Senior and Junior C. E.'s jointly sponsored the film *Martin Luther* on Nov. 16. The 5th, 6th, 7th, and 8th grades are studying Mennonite history in midweek Bible class with Mrs. Elmer Wiens as teacher. The adult Bible study class is going through the Book of Acts. —Corr.

TITHING DISCUSSION

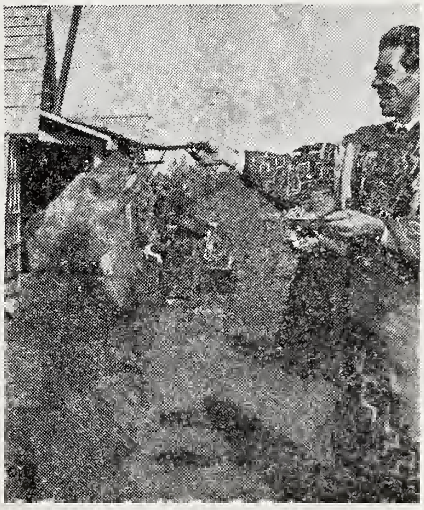
First Church, McPherson, Kan.: Our minister had devotions over KNEX the week of July 21-25. Dr. Metzler of the Bible Department of McPherson College was guest speaker Oct. 19, while our minister was in charge of the conference worship service. We had a panel discussion on tithing Oct. 12, with Mrs. Albert Stucky as moderator. Members of the panel were Marie Stucky, John W. Goering, Lyle Goering, and Robert Koehn. Our church had an offering for the Gideon Bible Society. For Religious Emphasis Week, Roland R. Goering, Harris Waltner, and Edmund J. Miller spoke Oct. 29-31. We had our Harvest Festival on Nov. 2, with P. A. Wedel of the Alexanderwohl Church as our chairman. The program included a basket dinner at noon, fellowship in the afternoon, and Samuel Hsieh from Formosa. Proceeds were for missions and relief. The Stucky-Nachtigal Quartet had special music.—Corr.

An Ainu family (fire gods at extreme left).

The Ainus of Hokkaido

IT WAS one of those crisp cool October days. We were enjoying the pleasant hospitality at the mission home of Pastor and Mrs. Lee Kanagy in Nakashibetsu, Japan. It was through the influence of Lee Kanagy that we were able to meet the Ainus of Japan and secure pictures of their type of worship.

The Ainu religion is based on nature-worship. Ainus worship the bear and believe that if they capture a small cub and, after raising it, sacrifice the bear, they will find favor with their departed ancestors. One of their occupations is that of carving wood into small bear statues and the faces of bears.



Ainu feeding pet bear.

Their "fire gods" are nothing more than sticks whittled into long shavings, set up in honor of fire gods. Mount Fuji is worshiped by them as a fire god. These sticks are usually set in the ashes of their fires, and before we departed a young man presented me with a "fire god."

When one sees the Ainus he is impressed by the abundance of black hair of the men. Some have long flowing beards, and the women are not to be outdone, so they have mustaches tattooed on their upper lip and just below the lower lip a small triangle representing a beard.

The Ainus are regarded by many historians to be the aborigines of what is now known as Japan. Perhaps they originally came from Siberia. They have legends about their ancestors' coming from a land of ice and snow, and settling in the Hokkaido district. The present population is given as 17,500 persons.

They are indeed hard to reach with Christianity. Their minds are saturated with supersitions and beliefs, and it is in this atmosphere that Pastor and Mrs. Lee Kanagy are putting forth every effort to proclaim the gospel.

—William Zehr

conference notes

CHRISTMAS GIFTS NEEDED

$680,000 has been received for the work of the church as of Dec. 3. With a budget of $923,000, our dedicated stewardship can provide the balance of $261,000. As we plan our Christmas giving, let us remember our gift to the Christ.

CHURCH EXTENSION

Church Extension Service, Inc., a nonprofit corporation sponsored by the General Conference Mennonite Church, was launched Nov. 19.

Purpose of the new corporation, as outlined in its charter, is "the support of public worship and religious education by assistance in maintaining, erecting, equipping, purchasing, and furnishing houses of worship, buildings for the teaching of the principles of Christianity at such places as the General Conference Mennonite Church is carrying on or intends to carry on mission work, organize a church or churches ... and such other facilities and buildings including sites, tracts, or locations ... anywhere in the world."

Clinton Kaufman served as chairman of the meeting, and the proceedings were directed by H. H. Sizemore, legal counsel for the organization. Incorporators, acting for the Board of Business Administration, were Clinton Kaufman, C. H. Goering, August Epp, Ted E. Claassen, A. J. Richert, Walter Unrau, and John Thiessen. Named as directors were, from the Board of Missions: P. A. Wedel and Andrew R. Shelly; from the Board of Business Administration: Clinton Kaufman and A. J. Richert; from the Board of Christian Service: Albert Gaeddert; from the Board of Education and Publication, Menno Schrag. Officers elected were Clinton Kauffman, chairman; August Epp, pres.; Menno Schrag, vice-pres.; and A. J. Richert, sec.-treas.

MISSION BRIEFS

Anna Quiring, one of the three missionary daughters of H. H. Quiring, Mountain Lake, Minn., in December will arrive home on furlough from the Belgian Congo and will serve as corresponding secretary of the Congo Inland Mission Women's Auxiliary, promoting especially the project of girls' education in Congo.

Mr. and Mrs. Frank Dyck and their four children have arrived in Winnipeg on furlough from Paraguay, where they served for five and one-half years. Their address now is ℅ Jacob Regehr, 332 McKay Avenue, Winnipeg, Manitoba.

Dr. and Mrs. John Zook announced the birth of a son, Paul Michael, at Charlesville, Belgian Congo.

TWENTY-SIX YEARS IN AFRICA

Missionaries Mr. and Mrs. Russell Schnell have been engaged in educational work in the Belgian Congo under the Congo Inland Mission for twenty-six years, working in Charlesville for eighteen years, then opening a new station at Banga in 1950 where they have since labored.

They write, "The Congo children have finally awakened to the need of learning and are now eagerly coming into Banga from all directions. In December of 1950 we had seventy students in the regional school at Banga, and this year we enrolled 400 students. We had to start three fifth grades to accommodate the 110 students for that grade.

In the fifth grade, the Books of Acts and Romans are studied, Bible verses are required to be memorized from other portions of the Bible, and *Pilgrim's Progress* is taught as a reader. In the fourth grade, Genesis and Exodus, and memory verses are taught. In the third grade, the life of Christ is studied thoroughly. In the first and second grades, memory verses are taught each day and a portion of a story from the Bible in connection with a picture roll. In addition to that, every student is required to attend the daily chapel service.

"In Colossians we read where we are helpers together in prayer, so we therefore ask you to remember this and in your daily prayers ask that the school children may first 'study to show themselves approved unto God,' and that the nine teachers feel the burden on their hearts to take out time to talk personally to their students about the salvation of our Lord and Saviour. We earnestly plead that you will remember us in prayer as we try to teach them that they should lay their all on the altar for Him."

THE BIBLE'S DAY

Fifty-seven years ago a conference of representatives of the American Bible Society and its auxiliaries passed the following resolution: "Resolved, that the auxiliary societies should endeavor to induce all the churches in their territory to devote one service in the year to the presentation of the Bible cause. . . ." The November 1918 issue of the *Bible Society Record* gives December 8 as Universal Bible Sunday and speaks of a growing practice to celebrate the second Sunday in Advent as Bible Sunday, thus giving thanks for the written Word prior to our praise for the Word Incarnate.

For the past fifteen years this day has been the high point of the Worldwide Bible Reading program initiated by the American Bible Society. The readings for 1958 are:

DECEMBER—

9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Cor.	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52
26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40

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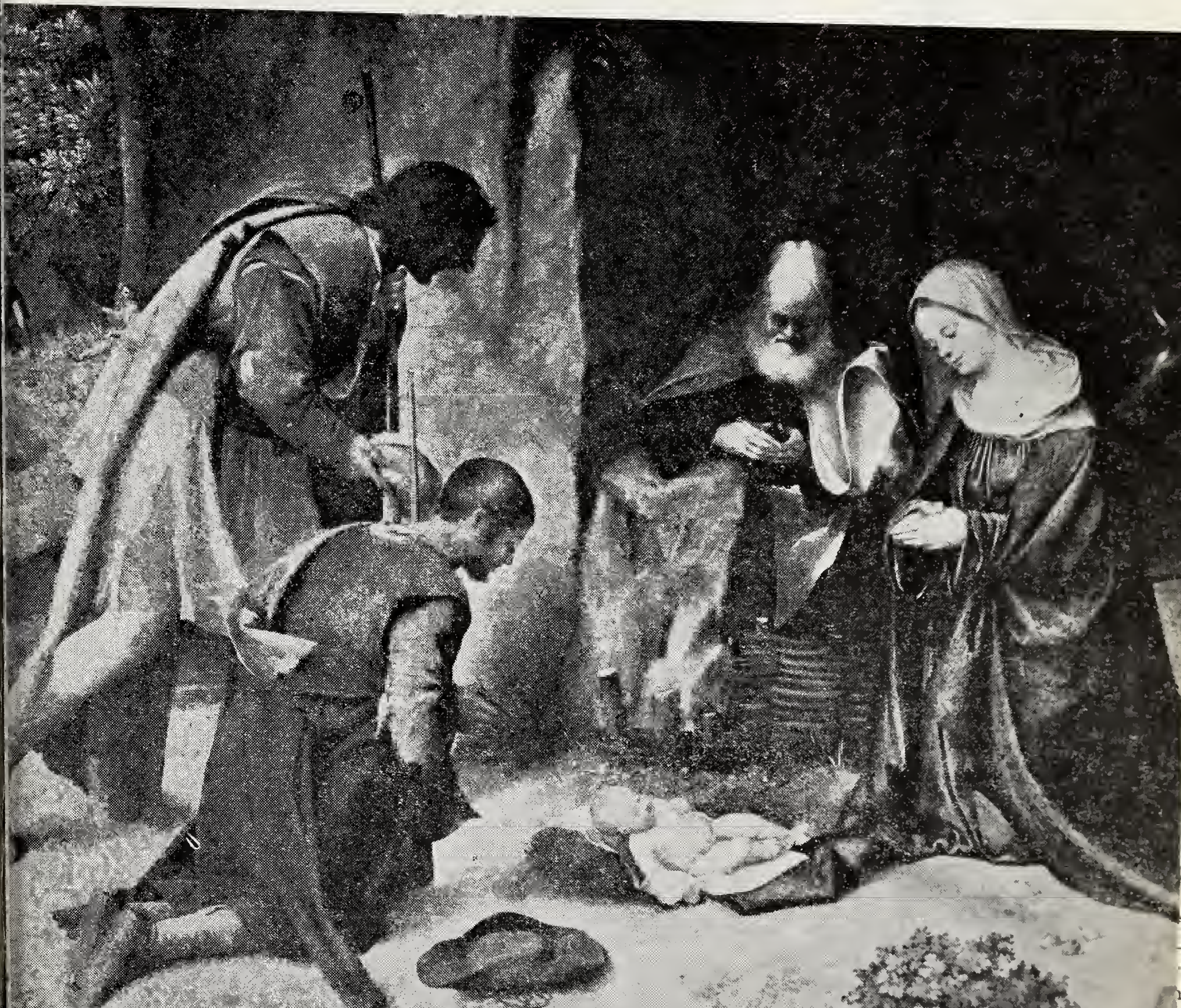
DECEMBER 16, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



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Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 49**

BEHOLD THE LAMB OF GOD

The people that walked in darkness have seen a great light.
Comfort ye, comfort ye my people, saith your God;
Speak ye comfortably to Jerusalem
And cry unto her that her warfare is accomplished,
That her iniquity is pardoned.
The voice of him that crieth in the wilderness:
Prepare ye the way of the Lord;
Make straight in the desert a highway for our God.
Every valley shall be exalted
And every mountain and hill made low
The crooked straight, and the rough places plain,
And the glory of the Lord shall be revealed
And all flesh shall see it together,
For the mouth of the Lord hath spoken it.
Behold a virgin shall conceive and bear a son
And shall call his name Emmanuel, God with us.
O thou that tellest good tidings to Jerusalem
Lift up thy voice with strength; lift it up, be not afraid;
Say unto the cities of Judah, Behold your God.
For unto us a Child is born, and unto us a Son is given
And the government shall be upon His shoulders,
And His Name shall be called Wonderful Counsellor,
The Mighty God, the Everlasting Father, the Prince of Peace.
There were shepherds abiding in the fields,
Keeping watch over their flocks by night;
And lo, the angel of the Lord came upon them
And the glory of the Lord shone round about them.
And the angel said unto them, Fear not,
For behold I bring you good tidings of great joy:
For unto you is born this day in the city of David
A Saviour, which is Christ the Lord.
Glory to God in the highest
And peace on earth, good will toward men.
Rejoice greatly, O daughter of Zion:
Behold thy King cometh unto thee.
He shall feed His flock like a Shepherd
And He shall gather the lambs with His arm
And gently lead those that are with young.
Come unto Him, all ye that labor and are heavy laden
And He shall give you rest;
Take His yoke upon you and learn of Him,
For He is meek and lowly of heart
And ye shall find rest unto your soul.
Blessings and honor, glory and power
Be unto Him that sitteth upon the throne,
And unto the Lamb for ever and ever,
For the Lord God omnipotent reigneth.
The Kingdom of this world is become
The Kingdom of our Lord and of His Christ,
And He shall reign for ever and ever
King of Kings, and Lord of Lords.
HALLELUJAH!

Adoration or Incarnation

*H. E. Nunemaker**

PERHAPS no words of Scripture have greater universal appeal than those which relate the coming of Jesus into the world. The hearts of young and old alike thrill to the story, told so simply and beautifully, of the shepherds who responded to the angelic message and adored Him as Saviour; of Simeon who by divine revelation saw Him as "a light to lighten the Gentiles, and the glory of . . . Israel"; of the wise men who interpreted the heavens and honored Him as King.

Yet its appeal is deeper than that of a story beautifully told. It is deeper than the account of the birth of a child. Its universal appeal is found in the fact that the Child that was born was the Incarnation of God. "At sundry times and in divers manners" God sought to reveal himself to the world, but man was slow to recognize Him in the world of His creation and slow to respond to His prophets. Finally, He has "spoken to us by his Son." When He chose to reveal himself to the world in His fullness, He chose to do it through the medium of human flesh.

In the Incarnation God has given the highest possible revelation of himself. By it He has answered for all time man's perennial question, "What is God like?" He revealed in Jesus a love that seeks to save what is lost, which finds its fullest expression on the cross, and is content with nothing less than the cross. It is a love that tempers His other attributes, which were so largely misunderstood in past ages. The Christmas hymn that sings, "Veiled in flesh the Godhead see," is true only in the sense that imperfect human flesh cannot reveal God perfectly. It is bounded by human limitations. The truth of the Incarnation, however, is that God chose human flesh as the medium of His highest revelation. By this medium He was able to reveal himself more fully than by any other.

Again, the Incarnation is God identifying himself with man. He voluntarily became like us that we might become like Him. He was born as a human, became acquainted with toil as a human, and experienced hunger, thirst, and fatigue. He was baptized alongside of repentant sinners as one of them, though He knew no sin. His identification became complete when on the cross He was crucified between two sinners as though the greatest of sinners, and in death was placed in the tomb.

The Incarnation reveals God's purpose for man: that man should become like Him. He has placed within man the possibility of high spiritual attainment. At creation He said of man, "It is very good," which was not said of any other of His creation. He created him with spiritual qualities, capable of growth and development. Though man was created in the image of God, that image has been marred by sin. But, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19) that man might "be conformed to the image of his Son" (Rom. 8:29).

After long study an ancient philosopher expressed his belief in this way: "O virtue, if thou wouldst come into the world in human form, all men would worship at thy feet." Virtue did come into the world in the form of Jesus, and men nailed Him to the cross. How far man has fallen short of being conformed to His likeness. The record of his response to divine love is not beautiful. It is a record of self-will and disobedience to God. The misery and suffering in the world as a result of man's inhumanity to man is mute evidence of disobedience. Cold wars and hot wars show rejection of the spirit and way of Jesus. The secularism and materialism of our time are modern examples of God's creation supplanting Him in the human heart. Even on the day in which His birth is celebrated, He is largely replaced by commercialism, and the generosity of Christmas is made a matter of the season instead of the spirit. Such is the response of man to God's supreme expression of divine love.

Two things must become fact if we would be conformed to the image of Christ. First we must by faith make Him our Saviour. When

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*Pastor, Eicher Emmanuel Church, Wayland, Iowa

the angel told Joseph that Mary was with child of the Holy Spirit, he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." It was for this that He was sent into the world. This was His mission. Jesus expressed His realization of it in the matchless declaration of John 3:16-17.

Yet His mission of redemption has no value in the abstract. It is not a matter for philosophical speculation. It becomes a reality only when it is experienced, when by faith it becomes a personal experience and Christ becomes our personal Saviour. Then old things pass away and all things become new, and we become a new creation in Christ. As a new creation in Christ the adoration at Christmas time becomes a means of grace, enabling the Holy Spirit to conform us to the image of Christ.

Needless to say, much of the adoration at Christmas is little more than that of the lips. Multitudes of people this year will again enjoy their annual emotional lift as they hear the Christmas story, join in the singing, and give their gifts. However, without Christ in the heart it will be merely a temporary emotional lift that will pass with the season. It is Christ in the heart Who gives meaning to Christmas.

Second, if we would be conformed to the image of Christ, Jesus must be made Lord and Master of the life. He said, "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." He knew that many were following Him for personal reasons. The disciples it is true, had given up much to be with Him, but even they with all their advantages were so uncomprehending. Nor were they able to rise above materialistic conceptions and personal ambitions. Jesus required more than giving up things for Him and enjoying His companionship, though that was good. He was pleading for a life of absolute obedience and loyalty.

It was not until Pentecost that the disciples were truly mastered by Christ and their obedience became a matter of the spirit instead of outward conformity. May this explain the reason for continued weakness and self-centered living in the lives of so many believers? Does it not indicate that Pentecost has never been fully experienced and Christ has never fully become Lord and Master?

Life's greatest temptations hinge on reserving some areas of life for ourselves, to fashion according to our own desires and plans. This was the great battleground for Jesus, and it is also our own. Jesus was victorious because He was completely mastered by God, and He in turn asks to be our Master. This in practice, means moving over and giving Him the wheel.

The meaning of Christmas, then, is not expressed in the conventional accouterments of the day — tinsel, family gatherings, and giving of gifts, much as they may mean to us. They may, in fact, hinder its true observance. Nor is its fullest meaning found in a rehearsal of the Christmas story and in adoration of the Christ Child, soul-inspiring as that may be. It is found in the Word that became flesh at Bethlehem of Judea, becoming flesh also in us.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem.

The Christmas Spirit

WHAT is the Christmas spirit? Judged by their acts, there are many who seem to regard the Christmas spirit as generosity. If they are generous with their gifts —regardless of how they are bestowed—they feel that they have observed the true Christmas spirit. Such persons will give lavishly to the children in their homes but have slight concern for the many needy children in this troubled world.

It is not an easy matter to properly observe the Christmas spirit, for the true Christmas spirit means "having the Spirit of Christ." And we should note that "Spirit" here means the Holy Spirit of Christ in our hearts. With "Christ within us," we are not carried away by the allurements of the flesh that lead so many at this season to indulge in an orgy of drinking or gluttonous feasting or other forms of dissipation. Moreover, the Spirit of Christ in our hearts will move us to help others in ways both material and spiritual.

Here is an example of the Christmas spirit at its best. The incident was reported in a religious periodical some years ago:

"It was Sunday night, December 7, in New York City . . . word had burst through every radio that Japan had attacked American outposts in the Pacific . . . the very atmosphere was electric. . . . People were subdued and serious . . . none more than were the members of the Japanese Methodist church who gathered for their regular evening service, then dispersed to their homes.

"The hour was late and one Japanese Christian hailed a taxi to take him home. . . . Arriving there, he was taking out his coin purse to pay his fare when the taxi driver said, with a note of genuine sympathy, 'I don't want your money, brother; you'll be needing it' . . . and drove down the avenue."

"And that Japanese Christian walked up the steps to his door with a lighter heart than he had when he left his church a few minutes earlier."

—H. H. Smith, Sr.

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Good Tidings of Great Joy

Walter E. Isenhour

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

THE WORDS of our text were spoken by an angel to shepherds who were keeping their flocks out in the country near Bethlehem. It was night, and no doubt everything was calm, quiet, and peaceful. There was no upheaval of nature that made known the birth of our Saviour to mankind; no thunderings and no lightnings; no flags waving and no bands playing; no generals leading and no armies following. Just some humble shepherds out in the quiet country, where there were no throngs of people coming and going, and not even a passerby or a messenger from Bethlehem to tell them that our blessed Saviour was born. God didn't herald the blessed message by mankind, but by an angel.

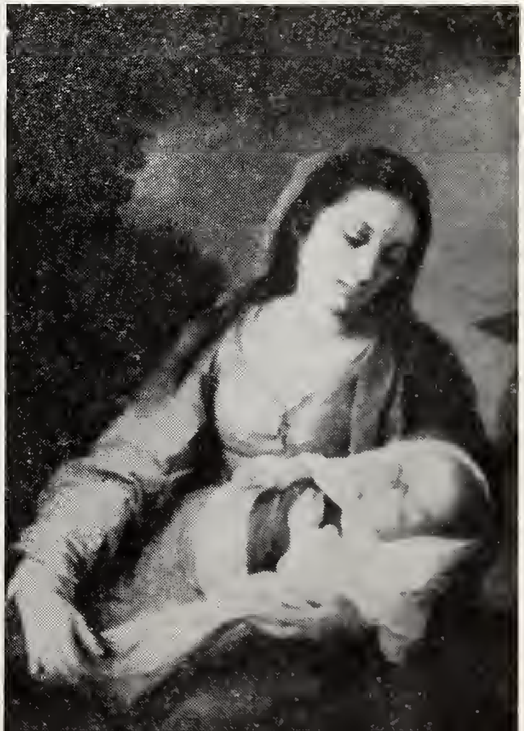
"Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Perhaps the shepherds were among the most godly people on earth. They were out in the fields where nature is grand and God is near. Maybe they were expecting Christ to come at any time and perhaps eagerly awaiting His arrival, but did not know that angels would come praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." No doubt it was to them the most wonderful news of all the ages, for many centuries before this the promise of a Saviour had been made known to the old patriarchs and prophets, and they had revealed it to mankind, some of whom were watching, waiting, and longing for the fulfillment of the promise.

Had it not been for His coming into the world, we would not have a Redeemer nor a Christmas. No angels would have sung His praises to the shepherds. How sweet and blessed, marvelous and glorious must have been that announcement! How the hearts of the shepherds must have overflowed with joy, especially when they went into Bethlehem and found Him! They must have returned to their flocks and homes thanking and praising God for the marvelous advent of His beloved Son, the King of glory and the Prince of peace.

There was a wonderful spirit among the shepherds and wise men and those who loved God, when Christ came. Nothing had ever happened like it before in all the world's history. There is a wonderful spirit about Christmas today, even though more than nineteen centuries have come and gone since our Lord was born in Bethlehem. Christmas is different from anything else. We have other great events in history which we celebrate, but nothing brings the good will toward others, nor the happy greetings, nor so many good wishes, nor the liberality one toward another, like Christmas. It is the one outstanding event of the years and centuries. Praise God forever that you live in a nation where there is Christmas.

Let's worship Christ humbly and sincerely throughout the Christmas holidays and through the year. As we give one to another, and especially to the poor and needy, homeless and penniless, shut-ins and orphans, sick and afflicted, let us do it in the name of Jesus. Let's tell of His goodness and sing His praises. Let our Christmas carols and programs be filled with the spirit of love, kindness, prayer, praise, worship, and adoration. May we think much of Christ's humble though glorious birth; think of His life on earth, of the miracles He performed, the love He revealed, the marvelous parables He spake, and how He suffered for all mankind. Let us think of His crucifixion and wonderful resurrection and triumphant ascension, and that He is coming for His people.


Three Lions

Detail from "Flight into Egypt" by Murillo

Unique goals for a church surrounded by challenge and guided by love

Vision For Woodlawn

PERHAPS the most unique General Conference Mennonite church today is the congregation of "colored" and "white" Christians in the city of Chicago, served by pastors Delton Franz (Caucasian) and Vincent Harding (Negro).

In keeping with the character of the congregation, the church board sees some unique goals in addition to bringing people to Christ and into His church. Knowing the importance of an interracial fellowship of Christians, the church board feels that "in this time of hatred, it is especially important that Negroes experience the love of Christ also through white persons," and that the church can contribute to "the spiritual growth and enlightenment . . . within the General Conference, for in too large a measure we are not only complacent about the unchristian attitudes prevalent in our society but even find ourselves sharing them."

To reach these goals, the Woodlawn Church is relying both on its membership and on Christian workers. In past years students attending Mennonite Biblical Seminary helped in every area of church activity. Now, since the relocation of the seminary at Elkhart, Indiana, in co-operation with Associated Mennonite Biblical Seminaries, the church has been asking itself many questions: Does the Woodlawn work have a future? What are the needs of a neighborhood like ours? What kind of program should a city mission church have?

Interest in the present program of the church is one indication that the work does have a future. The church board reports that the Sunday school enrollment of 175 children "is limited only by the availability of space and teachers." Church activities include a choir, an informal Wednesday evening prayer and Bible study meeting, and an adult Sunday school class. Two full-time VS workers help with maintenance, choir, and club work. A women's fellowship and young adult discussion group are being initiated. Church workers live at 4606 Woodlawn, next to the church, and at 4626, a property leased by the church.

After studying the Woodlawn neighborhood to see just what needs its people have, the church board found that there were both immediate, urgent goals and goals which could be achieved in two to five years. The following are the most pressing needs:

Program and Personnel

A mature female full-time church worker who could "lead in women's work and engage in visitation and spiritual counseling."

A weekday church school which would fit into the program of Chicago's public schools. Like many other schools, they allow one afternoon per week for religious instruction outside of the schools. VSers and local personnel could help with weekday Bible instruction and in other avenues of Christian training.

A day nursery for the children of the many couples who "work and leave their children in care of friends or older brothers and sisters—or on their own." This would not only serve but reach many who have not yet come into the church. A college-trained worker would be needed to head the program.

More interchange between Woodlawn and other Mennonite congregations. Visitors and short-term work project groups are always welcome and are cordially invited. You can also open your home to "fresh-air" children and young people, as others have already done. Getting to know those of other races personally is the best way to Christian love and fellowship.

Encouragement to young couples to settle in the Woodlawn area and earn their living in Chicago, with the purpose of contributing to the work of the Woodlawn Church. Woodlawn will continue as a center for students and career people, but needs people with roots in the community.

Facilities

More housing space as the program grows. The 4626 building is only leased at present, whereas it and also an additional building need to be purchased if the work is to expand in any way or if a nursery is to be seriously considered.

A station wagon for transportation to church activities—a real and urgent need.

Parking and garage facilities for church workers.

Remodeling of the church basement for use by fellowship groups as a recreational center.

Long Range Vision

The church board also found it needed long-range goals for the future. Some of these include the use of Woodlawn as a training or intern center for home mission workers, and as a center for a 1-W and VS unit; the possibility of medical mission work in the area in the form of a low-cost clinic; and the obvious need for more living and work space.

"This," concludes the church board, "is the shape of the future we see for the Woodlawn Church. Ultimately, of course, none of us ever really sees the future, and so we place all these words and the hopes they describe under the providence of God."

Your 1958 Watch Night Meeting

HAVING a watch night meeting again this year?"

"Oh yes! We always have a watch night meeting at our church."

"What kind are you going to have?"

"What kind? Oh, you know, the regular thing. Food, fun, and fellowship, and a good time for all!"

But it will take more than that to *advance a work of the Spirit of God.* The watch night meeting that God honors is more like one of those meetings Christ had with His disciples when He appeared among them in His resurrection body. Food, fun, and fellowship are hardly a substitute for such a season of prayer as the apostles held, as mentioned in Ephesians 6:18. . . .

On this watch night meeting of 1958, ministers must face up to this prayer reviving duty. For if their people will not seek the face of God for themselves, their children, and Christ's cause, the church will never edify the saints or convert the sinners. Saints who cannot prevail with God will never succeed with people. And failing here, they shall be as impotent as the Laodiceans and just as vulnerable to the rebuke of Christ.

How shall we plan for a watch night meeting? Let us consider first the desires of the Lord Jesus Christ who is the Head of the church. Let us not forget that we are His servants and that it is He who is to have His way in the churches and not we ourselves. A real audience with the Lord, learning from Him as to the means, method, and manner of conduct for your watch night meeting is of the first importance. You are to do God's work always in His time and way under the guidance and in the grace of the Spirit of God.

But you ask, "Will the people come just for spiritual fellowship and prayer?" The answer is this: "The godly remnant will come." These are your best people. These are the people God loves to bless. His "eyes . . . are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12).

It will do a minister a great deal of good to see just how many of his officers, workers, and members have a real interest in the Lord and revival. This could be the start of revival. Gideon's reduced number was not a bad sign. A minister is best able to appraise the spiritual state of his people by seeing how much interest they have in spiritual things.

Take heart, brethren. There are more members interested in real prayer meetings than we are likely to think. Officers and members who have concern for the salvation of members of their households are more numerous than even a minister supposes. Sunday school teachers exercised in soul for the conversion of their scholars, and young people's workers who know the slips and strains of teen-agers, have more of a real concern for their salvation than is generally realized. Older Christians, too, who have lived through times when sinners were definitely seeking the Lord, are found in most of our evangelical congregations. They want to see a real spiritual awakening. Food, fun, and fellowship do not interest them very much.

Is not the main work of the minister to get souls to turn to God from satan? Unless this happens, ministers have labored in vain. Their main work is to turn men "from darkness to light, and from the power of Satan unto God, that they may receive . . . inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Their second best work is the sanctification of the justified. If a minister can't get his people to love the Word, take keener interest in prayer, witness for Christ, and bring up their children in the fear of God, he is a failure. The church where this situation holds true will wane, and its ministries will be in vain.

Spiritual gains give a minister not only commendation from God but blessings from a happy, useful people. Brethren, take seriously the great spiritual opportunity of watch night for reviving the work of God. Otherwise, we shall never reach that happy, blessed experience of revival which is the best thing that can ever happen to any church.

Refreshments are all right *if kept in their inferior place.* But spiritual interest must be uppermost. Let eat- and drinking be incidental. and not the lure. Make everything of the Lord and what He wants in the life of His people. Get His church to walk in the light and glorify God in body, soul, and spirit. Build your church of "gold, silver and precious stones" and get rid of the "hay, wood, and stubble."

Ministers have a grave duty. They must be "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily" (Colossians 1:28-29).

This watch night be sure that the angels of God are present, that the Book of God records your meeting together, and that the Spirit of God may have joy and not grief. And remember that your church will not be awakened from her slumbers with a sedative, but a divinely prescribed tonic.

—*Great Commission Prayer League*

Report on Council of Boards:

Busy Week at Newton, Kansas

THE annual Council of Boards, which met this year at First Church, Newton, Kan., Dec. 3-5, is so representative of the whole work of the General Conference Mennonite Church that it might be called "Little General Conference" (the main General Conference convenes every three years).

In a reorganization several years ago, the work of the Conference was largely grouped into four boards of twelve members each: Board of Missions, Board of Education and Publication, Board of Business Administration, and Board of Christian Service. In addition, there are the Mennonite Biblical Seminary Board, the Women's Missionary Association, the Young People's Union, and Mennonite Men.

These boards are subdivided into smaller committees (with some outside additions) with special responsibilities assigned to each: there are committees on Evangelism; the Ministry; Church Unity; Educational Institutions; Historical; Editorial; Visual Aids; Radio; Publishing; Church, Home, and Community; Finance; Trustees; Pensions; Relief; Peace and Social Concerns; Mutual Aid; Homes and Hospitals; Voluntary Service and 1-W; Women in Church Vocations — all under the oversight of some one of the boards.

During the Council of Boards the work of these committees is reviewed and planned and related to the particular board under which its work is delegated. Thus there are many meetings going on at the same time: in part by the full boards and in part by divisions of the boards. At times all the boards may meet together, or several boards at one time. The Council of Boards is the time and place for reviewing past work, appraising new opportunities and responsibilities, and planning for future activities and responsibilities covering the entire range of Conference work.

Board reports on various phases of the work are as follows:

Missions

Overwhelmed as probably seldom before at the increasing opportunities for an expansion of our work, the Board of Missions wrestled for these three days with the need for providing added personnel to our various fields, the requests from the fields, and the realistic appraisal of the faith and ability of our people to meet the 1958 budget during December and adopt a record budget for 1959.

Endorsement was given to the further processing of new missionaries "with the hope that special offerings may come in so that the appointed missionaries may be sent forth in 1959"; increases in allowances were granted for 1959; and some plans were made for the Centennial Conference.

The Board regrets the resignation of Bro. G. G. Epp, who has served faithfully in our Board of Missions; also the retirement of Bro. John Thiessen, who after years in mission work in India, is planning during 1959 to withdraw from his position of executive secretary of the Board.

New ventures include co-operation with the Normal School in Ibague, Colombia, to help train national teachers for our mission school; and supporting the decision of the South American Seminary Board in moving the Seminary from Montevideo to Buenos Aires "as early as possible." Representatives from the South American Seminary board and administration are being invited to come to North America in the early summer or fall of 1959.

Education and Publication

District education committees are a crucial link in the work of the Board of Education and Publication. A full day of consultation with members of district education committees and board members preceded the Council of Boards session. These district committees interpret and promote Conference literature and curriculum, and they are planning demonstration schools to train Sunday school teachers in local churches.

For some years it has been felt that a closer relationship needed to exist between the Board of Education and Publication and the Young People's Union. Following a thorough study, action has been taken creating a Committee on Youth Work. It is charged with giving direction to the youth program through the Director of Youth Work, now to be added to the Board.

Work is going ahead on the Graded Sunday School Curriculum according to schedule. The Primary materials will be ready for use for the fall of 1959. Junior materials are slated for 1960, and the Intermediate may also be ready by then. May we meet the challenge in using this material wisely and to full advantage. The Board invites your co-operation and your continued prayerful support.

Christian Service

To review the vast scope of a Board's responsibility calls for three packed days of concentrated discussion, evaluation, and decision. It is the Board of Christian Service that supports the MCC work for our Conference. All our Conference Voluntary Service work, Pax, 1-W, Mutual Aid, and social concerns also center in this Board. There are ten areas of mutual interest between the Board of Missions and the Board of Christian Service, including such work as South American Seminary, Mexico, Gulfport, Chicago, Philadelphia, Missions Pax, etc.

The Board adopted a lower budget for 1959, as the expected outcome of the current year is a deficit of $20,000 in Board finances.

The Board of Christian Service is subdivided into five committees: Voluntary Service and 1-W, Mutual Aid, Women in Church Vocations, Homes and Hospitals, and Peace and Social Concerns. In addition to these, all relief work and other responsibilities are directly administered without going through committee channels.

The impression one comes to after these meetings is that our Conference is involved in a constantly greater area and variety of concern and service. Of great significance is the view of the Board work as being a part of the church's ministry to the whole man. This means there is an underlying unity in the Board's work with the other aspects of our church's work.

(*Continued on page* 786)

LIGHT

by Cornelia Lehn

When the holy night falls silently on our earth
and wraps it in its mantle of joy,
That which is to be born in us
is so deep,
so large,
so great,
that it must find expression,
or something within us will die.

It is when we feel this most keenly,
that we light a candle,
—it is a symbol,
clear, where we are confused,
and bright, when we are in the dark,
pointing to something which we cannot reach.

Light is given to a candle
that it might shine in darkness.
What would a candle be without a flame?
And what would a flame do without a candle?
Surely they belong to each other!
Does a candle wait to be lit,
even as we wait for our flame from heaven,
that our being might be fulfilled,
that we might live joyfully,
serve gladly,
and die, a sacrifice?

Quietly it burns,
warm,
and knowing
and tender,
with the radiance of a rainbow
and the brightness of a star.
And at its very heart there is peace!

Having one candle,
we want another and another,
and so we light more and more and more,
until the room is filled with light,
and our hearts start singing,
and we don't know what to do for joy!

Does Jesus feel like that
when He looks at the candles
He has lit on the earth?

In Norway on Christmas Eve, they
light one great candle and then each
person in turn carries carefully
his own small candle
to the large one,

Remembering Him who came to this dark earth,
a Light,
to shine in our darkness that we might not stumble,
and to light our lives with a flame divine.

—Each one, with his candle lit, returns to his place,
until at last the room is bright.

Would that we might all go to Him
and receive Light,
that at this Christmas time the Light would blaze forth
in our families,
in our churches,
in our country,
and light up the ends of the earth!
For where there is Light,
there is Life,
and where there is Life,
there is Truth
and the Way to Heaven!

The Nature of Gifts

*by Joe Smucker**

I suppose almost everyone, sometime in his school days, has been asked to write a theme on "What Christmas Means to Me." How prosaic a title! We'd write down things like: "It means celebrating Christ's birthday" or "It means a day of love and brotherhood" or "It means a time when the family gets together to give and receive gifts." Now that we're "grown up" we heartily join in and denounce the secularism and materialism of Christmas. But we often do so without stating exactly what the Christmas season *should* mean to us.

Let's explore this matter of giving gifts, since this is what seems to be uppermost in our minds during this season. As Americans we are the givingest people in the world. We praise the philanthropist, post the highest donor's name in a prominent place, and have all kinds of charity drives appealing to our Christian and humanitarian concerns.

Individually, the meaning of gift giving takes on different connotations in different parts of the world. In the Orient a gift carries with it a strong aura of obligation of the receiver to the giver. To receive a gift almost automatically means doing something special for the giver. We in the West tend to give gifts more to those we love or to those we hope to attract.

In both of these concepts of giving there is a direct relationship between the giver and the receiver. Rewards are often expected to be realized by the giver, whether to bolster his ego or satisfy him emotionally. Or his motives may be of a more practical nature. Meanwhile the recipient often experiences pangs of inferiority, due to his position in acceptance of the object.

This can be seen in the motives of the United States in its giant foreign aid program. Why are we doing it? To win friends— the "uncommitted third" of the world. To show others our huge capacity for good will for impoverished nations. As a materialistic country, we have the delusion that material gifts, designed to pave the way for births of democracies, will right the world's wrongs.

But what has really happened is that the more we give, the more we seem to be mistrusted and disliked. The recipient must undergo those pangs of inferiority to accept these gifts. This feeling runs completely counter to the rising feeling of nationalism which is especially prevalent in the East. (We must remember that in some countries the public and the government are two different entities.)

In reading Matthew, chapter 25, verses 31 to 46, we can discover the meaning of true giving. We read that the righteous shall be separated from the unrighteous. The righteous shall be accepted because they gave food to the hungry, drink to the thirsty, and clothes to the naked. But an amazing thing happens! The righteous simply are unaware of having done any of these things! Nevertheless they had done it to the "least of these" and so were accepted.

This suggests that truly to follow Christ is not so much in giving material gifts, for we immediately know when this is done and too often fail in conveying the real meaning of the gift because of our human weaknesses. A Christian's gifts are not food, drink, and clothing as much as they are the true gifts given unknowingly from a reservoir maintained by selfless living. Our behavior, a word, an action, all unpremeditated and unvalued as to how much good for self they will accomplish, are the Christian's true gifts. His sacrifices for others cannot be recognized by him as such. The thought never enters his mind, since his disciplined and dedicated behavior is motivated by Christ's teachings and example.

The unrighteous, of course, never noticed the hungry, naked, or thirsty. Perhaps they were too busy doing "good" deeds. They didn't realize their well heeled neighbor would have been grateful for a spiritual gift coming unknowingly from a dedicated Christian. They may have been too busy packing clothing bundles. It's so much easier to give old clothes and rest in the satisfaction of knowing that "good" has been done, than really to apply oneself to the discipline of a dedicated life.

What real gifts have we to offer? This Christmas can be the time of evaluation and decision to determine just what gifts we will give. Whether we live according to the doctrine of a humanistic religion or follow the teachings of Christ will determine the true nature of our gifts.

Youth and the News

The British Columbia Mennonite Youth Organization sponsored its annual fall workshop Nov. 22-23. The theme was "Go Ye . . . Young People." The workshop's purpose was to present the challenge of an active witness to the world by young people. The speakers who served us were Orlando Waltner of the Mission Board; Dan Regier, pastor of the Glendale Church, Lynden, Wash.; and N. N. Friesen, moderator of the B. C. conference. Topics dealt with by the speakers were "Why Missions?" "Missions for Me" "Qualifications of a Missionary" "Who Are Our Missionaries?" "B. C., a Mission Field" and "Idle Christians—A Curse." After each of the messages the participating young people divided into smaller groups for a discussion.

The workshop was brought to a close with a consecration service in which a large number of the young people participated. We felt that this workshop brought home the challenge that we as Christian young people are not to be excused from Christ's great commission, that we are to be witnesses in a world that needs the love of Christ.

—John Neufeld

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*Joe has recently been transferred to Hong Kong. Two and a half years of his Pax term were spent in Korea in relief work.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

You Are There

IT was cold that morning as we drove up to Salem "South" Church near Freeman, S. D.—nine degrees above. Thirty-three cabinet members, district delegates, school representatives, and visitors registered. The council met this year on the basis of one delegate per district in addition to one delegate per 5000 adult members of that district. This was done on an experimental basis and was voted to be continued for another year.

It didn't take long to plunge into the agenda under the leadership of Prexy Harris Waltner. This is the last council at which he will preside. Both his and Helen Coon's terms expire in 1959. This year also marks the appointment of a new service area chairman, Ralph Shelly of Quakertown, Pa., who follows Leola Schultz. The major concern of the council was securing a youth worker. The cabinet would like to ask you to keep on praying as various men are contacted about this responsibility.

If we look happy as we raise our hands to vote, it's because we're accepting the treasurer's report: with money left after forseeable needs were planned for, we voted to give $800 to the Board of Education and Publication (they gave us a subsidy of $1100 and in the course of the year had some stiff pulling themselves). The surplus was there because we didn't have a full-time youth worker for part of the year. We also voted to continue contribution to the Gulfport, Miss., project. The newly adopted budget for 1959 looks like this: youth worker and office, $3000; youth literature, $2500; youth outreach at Gulfport, $1200; cabinet administration, $700; total: $7400.

Nominations for YPU president and secretary will be submitted to the General Assembly (at Bluffton, Ohio, next summer) and may be added to from the floor then. John Neufeld, B. C., and Vern Preheim (in school at Elkhart, Ind.), were nominated for president; Ardis Fliginger, junior at Bethel College, and Nancy Wismer, junior at Bluffton College, were nominated for secretary.

We accepted the invitation from Canadian Mennonite Bible College, Winnipeg, to meet there for next year's YPU council meeting.

YPU COUNCIL ACTIVITIES IN FREEMAN. From left to right, top to bottom: registration at the Salem church; president Harris Waltner presiding as secretary Helen Coon takes minutes; council members and delegates voting to accept report; discussion group wrestles with a minor problem.

The last of three articles reviewing

Books Looking For Children

Six to Ten

TEN PAIRS OF SHOES by Mae H. Ashworth. 126 *pp., Friendship Press,* $2.95. The purpose of this book is to help children understand the feelings, thoughts, fears, and delights of children of other lands through ten simple short stories. In this way the child understands what it would be like to wear another child's shoes. LS

AMONG THE ROCKS by Terry Shanon. 37 *pp., Sterling Publishing Co.,* $2.50. This book will help to make visits to museums and rock and mineral collection exhibits meaningful to children whether they want to collect or not. It gives much information about sedimentary rock and fire rocks, how rocks are formed, what sand is, how crystals and slate came to be, what fossils are, and how to identify many things. LS

CHILDREN AROUND THE WORLD by Miriam Troop. 105 *pp., Grosset and Dunlap,* $2.50. Brief social study essays covering twenty-two countries in Europe, Asia, and North America are presented. Each short chapter begins by giving a description of a child who lives in the country being written about, and by showing a colorful picture of that child. The art work has been beautifully and imaginatively done. BM

Ten and Up

THE HORSECATCHER by Mari Sandoz. 192 *pp., The Westminster Press,* $2.75. Young Elk, the son of a Cheyenne chief, has no taste for war at all. He really did not like to harm any living thing if he could help it. Showing good research, this story gives an authentic picture of Indian life of the last century. The author has already established herself as a competent writer about the Cheyennes with her historical novel, *Cheyenne Autumn.* MW

ONE STEP TO AMERICA, by Elizabeth Whitmore. 163 *pp., Broadman Press,* $2.75. A beautiful story of a large family of German immigrants, told through the eyes of Sig, the oldest boy. You fight back tears with him as he misinterpreted his classmate's statement: "All germs should be killed." "Nein," Sig shouted thinking she had said all Germans. This is an excellent story. However on rented land the children dig up old lead pipe and, after melting it, sell it without asking permission of the original owner; this is an unfortunate oversight and proper explanation should be given the children that receive the book. HT

THE STORY OF ALBERT EINSTEIN by Mae Blacker Freeman. 178 *pp., Random House,* $1.95. Every child should have at least one genius for a friend. He should also know one Jew well enough to understand and hate prejudice. He needs a chance to see how humble a truly great man should be. And he wants the thrill of seeing a boy grow up to be the most famous scientist of our century. This is one for a starter. EG

FAMOUS NEGRO HEROES OF AMERICA, by Langston Hughes. 203 *pp., Dodd, Mead, and Company,* $3.00. Few people realize that the first man to set foot at the North Pole was a Negro, Matt Henson—Peary's companion explorer. The founder of the city of Chicago was also a Negro, duSable by name. Here are the stories of these men as well as fourteen other famous Negroes. MLG

ESCAPE TO FREEDOM by Ruth Fosdick Jones. 236 *pp., Random House,* $2.95. This is a story of the underground railroad of pre-Civil War days that helped fugitive slaves escape to Canada—and freedom. Besides relating several dramatic incidents, based on true stories, the author tries to answer the moral aspect of the problem—when is it right to break the law of the land? ES

ALL ABOUT THE ARCTIC AND ANTARCTIC by Armstrong Sperry. 140 *pp., Random House,* $1.95. Based on authoritative knowledge, Mr. Sperry has given the reader a wealth of information on these two cold land areas. The multitude of facts given in this book concerning topography, weather, wildlife, and human habitation in the Arctic, and the up-to-date information on weather, climate, and other scientific data obained by scientists in the Antarctic is truly amazing. MGS

HERE IS THE FAR NORTH by Evelyn Stefansson. 154 *pp., Charles Scribner's and Sons,* $3.50. Evelyn Stefansson, wife of the arctic explorer Vilhjalmur Stefansson, writes an interesting geological, geographical, and historical account of the lands found in the far north. As you enjoy the beautiful pictures of the far north the question comes again and again: In what part of future history will the frozen north play? Part of the book is devoted to detailed information regarding Greenland, Iceland, and the Soviet sector, their history, culture, and peoples. HT

THE MAGIC HOUSE OF NUMBERS by Irving Adler. 128 *pp., John Day Company,* $2.95. The last of the three R's comes to life in this interesting book for readers beginning in the fifth grade. Besides giving explanations on arithmetic that most teachers miss, there's a dividend in the form of puzzles, both instructive and amusing. (This book is also available in a paper book edition by the New American Library for 35 cents.) MS

Our reviewers for this series include Marie S. Friesen, Newton, Kan.; Lucile M. Bohrer, St. Louis, Mo.; Mary J. Toews, Inman, Kan.; Linda V. Kaufman, Moundridge, Kan.; Mary Lou Goertzen, Manhattan, Kan.; Lucille Gering, Bloomington, Ind.; Maynard Shelly, Newton, Kan.; Hilda Troyer, Meadows, Ill.; Leona Schrag, Pretty Prairie, Kan.; Betty Miller, Berlin, Ohio; Mary G. Sawatzky, Calgary, Alta.; Harvella Stutzman, Anchorage, Alaska; Emma Schwartz, Freeman, S. D.; Elizabeth Groth, Barnett, Mo.; Irene Sawatzky, Lardlow, B. C.; Malcolm Wenger, Busby, Mont.; and Ruth Unrau, North Newton, Kan.

our schools

CHURCH MUSIC PROGRAM

The music society of Canadian Mennonite Bible College invited the college family to a music evening. Two groups sang a number of songs, and Mr. Wiebe led us in devotional singing. The evening made us more aware of the value of hymns as a worship experience. The theme of the program was "Church Music."

FREEMAN CHAPEL SPEAKERS

Melvin Gingerich, director of research for the Mennonite Research Foundation of Goshen, Ind., who recently spent two years in Japan as special peace emissary working for MCC, spoke in chapel Nov. 24. His talk and the pictures he showed of the oriental countries he visited pointed out areas in which we can contribute to them and areas in which they can contribute to us. The potential for sharing is mutual, he stated.

Richard Tschetter, pastor from Cordell, Okla., spoke on the parable of the good soil when he appeared in chapel Nov. 26. If we are to represent the good soil we must, according to this parable as told in the different Gospels, receive, understand, and retain the seed which is God's word. Doing this is the way to bear fruit—up to a hundredfold.

WCV CONFERENCE

Women in Church Vocations, a program under the Board of Christian Service, held its second annual conference on the Mennonite Biblical Seminary campus Nov. 28-30. Twelve girls took part in this year's conference.

Students from Mennonite Biblical Seminary represented were Virginia Claassen, Martha Giesbrecht, Cornelia Lehn, Marion Preheim, Hedwig Sawadsky, and Catherine Snyder. Phyllis Bixler and Martha Keeney were delegates from Bluffton College, and Susan Peters and Anne Marie Warkentin from Canadian Mennonite Bible College. Mariellen Schellenberger, now in graduate school at Indiana University, Bloomington, Ind., attended. Coming for part of the sessions were Helen Vincent, deaconess of Woodlawn Mennonite Church, Chicago, and Violet Friesen, student at Bethany Biblical Seminary, Chicago.

Speakers for the conference included Mrs. Leland Harder, seminary professor who led a Bible study on women in the Bible. Dr. Mary Royer, professor of education at Goshen College, presented a paper on "Christian Education." Mrs. Marvin Dirks, wife of the seminary professor of music, talked on "The Meaning of Our Call." Following up the idea of the call, Pauline Jahnke, returning MCC worker from Paraguay, gave a devotional talk on "My Call."

Mennonite Biblical Seminary was honored to have Dr. William Foxwell Albright of Johns Hopkins University give a lecture on the subject "The Dead Sea Scrolls and the New Testament" on Dec. 8. Dr. Albright is a world renowned Biblical archaeologist, Orientalist, linguist, author, and lecturer.

MCC news and notes

MENTAL HEALTH REPORT

At the MCC Executive Committee meeting Nov. 29, Dr. H. Clair Amstutz reported several new developments in the program of Mennonite Mental Health Services:

Prairie View Nursing Course

The post-graduate course in psychiatric nursing is off to a good start at Prairie View Hospital. Twelve nurses are enrolled, nine of whom are not members of the hospital staff.

East Central Area Hospital

The future east central area hospital has been named Oaklawn Psychiatric Center. The site has been purchased and application has been made to the city of Elkhart to add this property to city limits. Church groups of the east central area are planning major fund-raising drives for this facility during 1959 and 1960. It is assumed that construction can be completed in 1960, but the board hopes to offer non-facility services earlier than that.

Brook Lane Farm Expansion

The Brook Lane Farm Board has reviewed and restated its plan to develop the hospital to an ultimate capacity of 55 beds. A second full-time psychiatrist is serving at this, the oldest Mennonite hospital in the United States. Capacity operations continue with many being turned away who would otherwise utilize the treatment facilities. Improved administrative and office facilities, additional patient-activity room, new staff housing, and a new chapel are in the long-range planning of the board.

Kings View Dedication

Kings View Homes dedicated its new clinic and 10-bed ward building Dec. 14 at 2 p.m. Open house was held in the late afternoon and other afternoons throughout the week. The $240,000 program has been completed ahead of schedule and the new buildings will be occupied this month. Two-thirds of the financial resources for this expansion came in the form of federal and state funds in recognition of the service Kings View Hospital provides to the community. D. D. Eitzen of the Southern California School of Theology at Clairmont will be guest speaker at the dedication.

BERLIN VISITOR REPORTS ON MCC PARCELS TO EAST

AKRON—Recently Mrs. Irmgard Schuchardt, International Fellowship of Reconciliation Secretary in Berlin, visited MCC headquarters and reported on her work. Of particular interest to MCC was the welfare work she is conducting with MCC food and clothing which is channeled to her from Frankfurt. Parcels are made up and sent to needy families in East Germany. At present 180 families are being helped this way.

As IFOR Secretary in Berlin she has the unique opportunity of organizing meetings which both East and West peace groups can attend. While she feels that the East has a political rather than a religious approach to peace issues, the fact that communication is possible is of real significance. Paxmen in Berlin also attend the meetings and participate in the discussions.

GERMANS IN SIBERIA SEND LETTERS TO WEST

GERMANY—In a recent Lutheran news release from Germany, Bishop Theodor Heckel of Munich, director of Evangelisches Hilfswerk (Lutheran Aid) for Internees and Prisoners of War, reports that as many as 100 letters a day are received from Germans living in Siberia. He mentions the strong religious attachment and love of country which the exiles' letters indicate.

Postal services to Siberia function perfectly, allowing for gift parcels to be sent and letters to be received. Despite the separation, which for some has been as long as forty years of war and illness, Bishop Heckel believes that the Germans have been able to endure, in part, due to their pietistic heritage.

Included in the group are a large number of Lutherans and Baptists, as well as some Mennonites. Bishop Heckel reports that due to recent Russo-German negotiations, many of them may soon have a chance to return to Germany.

RELIEF OFFICE FLASHES

The U. S. Department of Agriculture has notified all voluntary agencies that 250,000 bags of broken kernel rice will be available for distribution to needy countries early in the new year. Division of this supply will be based on the comparative size of the agencies' programs.

Flour for Jordan

MCC has just ordered 400,000 pounds more U. S. government surplus flour for Jordan. This is ten per cent of a total shipment of 4,000,000 pounds which is being sent in co-operation with Lutheran World Relief, National Catholic Welfare Conference, and Church World Service.

into the beyond

Helena Katherine Voth, of Wichita, Kansas, and charter member of the Lorraine Avenue Mennonite Church, was born at Burrton, Kansas, January 1, 1882, and died November 20, 1958.

John A. Peters, member of the Spring Valley Church, Newport, Washington, was born at Henderson, Nebraska, August 22, 1880, celebrated golden wedding anniversary in January, 1953, died August 2, 1958. His widow and seven children survive.

Report on Council of Boards: *"BUSY WEEK AT NEWTON"* (from p. 780)

Business Administration

The role of the Board of Business Administration is not a glamorous one of program development in new areas, but nevertheless is one of significance and importance in the management of the secular affairs of the Conference which facilitate the spiritual ministry and outreach of the church.

This year has seen the culmination of work on an agency designed to further church extension through financial assistance in the establishment of Church Extension Services, Inc.

Further concern has been the future security of our ministers and missionaries, expressed through retirement plans and ministers' aid, as well as adequate financial considerations in changing economic conditions.

Management of Conference properties and the ever present search for greater administrative efficiency, including a clear and adequate presentation of Conference work, are contining concerns to which the Board gave attention.

The Board's new executive secretary, William Friesen, follows A. J. Richert, who is retiring at the end of this year.

Centennial

All four boards and the Conference Executive Committee (president Erland Waltner, Elkhart, Ind; vice-president I. I. Friesen, Winnipeg, Man.; secretary Walter Gering, Mountain Lake, Minn., planned for the centennial which comes in 1960 and which will be observed at the triennial session in Bluffton, Ohio, next summer. The church organized as a conference in 1860, though it traces its church history back to the Reformation.

jottings

STUDY COURSE

Grace Church, Pandora, Ohio: Vincent Harding, associate pastor of Woodlawn Church, spoke in the morning and evening services July 13. During Aug., guest S. S. teachers taught the lesson to all the adult classes. The teachers were Eugene Kohli, Gordon Lichty, Stanley Hostetler, Robert Kreider, and Harry Yoder. On Aug. 3 two music numbers, "Great Is Thy Faithfulness" and "How Great Thou Art," were sung in our morning service in honor of Mr. and Mrs. Llewellyn Amstutz, who celebrated their fiftieth wedding anniversary. During two weeks in Aug. five women taught in a vacation Bible school for Mexican children whose parents work in our community. They were Mrs. Francis Sommer, Mrs. Russel Suter, Mrs. Donald Welty, Mrs. Max Miller, and Jolene Reichenbach. The pastor and a quartet from the Women's S. S. Class conducted the devotional service at Memorial Home Aug. 27. On Oct. 14 Mrs. Herbert Dester, missionary to India, spoke at the annual union missionary meeting. Beginning Oct. 16 an eight weeks' study course has been arranged for four different age groups who meet on Thursday evenings. Mrs. Ralph Sommers directs the children's Bible study, Mrs. Gene Suter meets with the young people, a class for young parents is taught by different members of the group, and Pastor E. J. Bohn teaches the course on "The Teachings of Jesus." The young people collected $153 for UNICEF on Trick-or-Treat night. The annual Mission Sale was held Nov. 22 in the local high school. C. L. Graber, who has been connected with our relief work in Europe and South America, spoke on Nov. 9. His message was much appreciated.—Corr.

HARVEST FESTIVAL

Bergthal Church, Corn, Okla.: Mar. 2 the mission band from Bethel College gave a program in our church. John Ratzlaff, pastor of the M. B. church at Corn, served our church as pastor until June. On Aug. 31 J. K. Warkentine from Corn was installed as our pastor by Bro. Henry Hege from Geary, Okla. Grandfather Julius Hinz, who was 94 years old on Oct. 30, is in fair health. The annual mission sale was held Nov. 4, bringing over $600. On Nov. 18 the Mission Circle met in the church basement to organize for another year. Evelyn Heidebrecht was with us and showed pictures of her work in Kentucky. She was ordained as a missionary on Nov. 26 by Pastor Warkentine. The harvest festival was held Dec. 7, with Bro. Ewert from Corn as speaker. A fellowship meal was served at noon.—Corr.

PROF SPEAKS ON FALL-OUT

First Church of Christian, Moundridge, Kan.: Recognition and dedication of our church school teachers for the coming year was observed Sept. 28. A family night program was presented by the adult, young people and junior groups, at which time our new projector was dedicated and pictures shown. Mr. and Mrs. William A. Johnson celebrated their 50th wedding anniversary Sept. 12. Guest speaker for the adult study group Oct. 5 was Ronald Rich, professor of chemistry at Bethel College, who spoke on the fall-out caused by A-bomb tests. The same evening the youth fellowship heard Elmer Ediger speak on "The Christian's Responsibility to the Mentally Ill," at the Prairie View Hospital. Nov. 2 we observed our annual Harvest Thanks Day with J. W. Nickel speaking during the morning worship service, a fellowship meal at noon, and an evening service with E. G. Kaufman as guest speaker. Pastor Miller spoke at the 80th anniversary celebration of the First Church in Newton Nov. 9. Harley Stucky gave an interesting talk on "Segregation in the Deep South" to the adult study group. Guest speaker for our morning worship service Nov. 23 was Melvin Schmidt, senior ministerial student from Bethel College. Pastor Miller spoke at the Harvest Festival in the Johannestal Church in Hillsboro the same morning.—Mrs. Eli Stucky, corr.

UNION MEETINGS

Bethesda Church, Henderson, Neb.: Union services including the three churches in our community began Sept. 14 at the high school auditorium and continued for a week. W. F. Unruh, Western Dist. Conf. field worker, was the speaker. He occupied the pulpit in our church the two Sunday mornings he was here. Reorganization of the choirs has created: Children's Choir, grades 4-6, conducted by Pastor Gaeddert; Youth Choir, grades 7-9, led by Elmer Friesen; Chancel Choir, grades 10-12 and older, led by Harold W. Kroeker; Male Choir, directed by Ted Schmidt. Fall Bible Study and Prayer Hour began Oct. 2 with the Book of Matthew. Recent speakers have been Maynard Shelly, Board of Education and Publication, at the worship service on Sept. 7; MCC representative Dwight Wiebe, who spoke at the M. B. Church Sept. 12; Mrs. Ed Graber, Northern Dist. WMA president, who spoke to Circle III on Sept. 9; Melvin Gingerich, who was with us Oct. 23 to report on the relation of the peace witness to evangelism in the Orient; and Louise Entz, local high school instructor, who spoke at the public program given by Circle II, on her experiences in the Kentucky mountains. Slides of the Paint Rock, N. C., work were also shown. Circle II held its annual sale and participated in the county-wide religious census. The young married couples' Fellowship planned the Thanksgiving banquet for Nov. 25; guest speaker was Mr. Larson, vice-president of York College. The MCC meat canner was scheduled for our area Dec. 5. Peace Sun. was observed Nov. 9 with a film *The Way of Peace,* and a report by Peter Dirksens of their work in Ariz. We had a week end of special Thanksgiving services with Fremont Regier, Vincent Harding, and missionary Ferd Edigers as speakers from Thurs. until Sun.—Mrs. D. P. Ratzlaff, corr.

GUEST SPEAKERS

Immanuel Church, Delft, Minn.: July 6 missionary Robert Campers gave the morning message in the absence of our pastor. July 9 J. J. Regier spoke to us at our regular Wed. Bible study. July 16 we had our church picnic. July 22 H. Hildebrandt and male quartet from Brier Crest Bible Institute, Carson Port, Sask., gave a program. Aug. 14 Fremont Regier told us of his 1-W service in the Congo. Aug. 26 missionary Herb Peters from Miss. and a Negro ladies' sextet brought an interesting program. Sept. 28 we joined the neighboring M. B. church to hear Bro. Brunk bring the morning message. Oct. 7 there was a joint C. E. with the Mountain Lake Gospel Church at our church. Charlie Jones was received into our church as a member. Nov. 2 our C. E. brought a program at the Mountain Lake Bethel Church. The Clarence Baergs and Marvin Walls (Mary Ann Gertzen) are the proud parents of baby girls since Oct. P. D. Goertzen's funeral was from our church Nov. 10. Nov. 16 we had our Harvest Festival, and the new addition to the church was dedicated. The meat canner was in our community Dec. 9-11. Dec. 2-10 was our special meeting time. Dec. 10 was the annual meeting and Christmas Eve will be the children's program.—Mrs. J. E. Kroeker, corr.

SPECIAL SERVICES

Friedensburg Church, Avon, S. D.: Oct. 15 the Gene Bryant family, missionaries to French Equatorial Africa, spoke and showed slides and curios. Mrs. Bryant is the former Mildred Schultz. Oct. 17 open house was held at the home of Mr. and Mrs. Cornelius Lukker from 2 to 4. In the evening a program was given at the church. Nov. 2 the annual Harvest Festival was held. Guest speaker at the three services during the day was Ben J. Nickel, Mountain Lake, Minn. Special music and a reading was furnished by groups of the local church and by Elmer Reimer, pastor of the Kingsburg Church. The offering for the day amounted to about $1,200. Nov. 23 Sharon Ratzlaff and Helen Hornstra were received into the church fellowship by baptism; communion services followed. Nov. 17 funeral services were held for Mrs. Ben Unruh, who passed away on Nov. 11. She had reached the age of 81 years.—Corr.

GINGERICH TALKS ON ORIENT

First Church, Reedley, Calif.: Pastor Aaron Epp conducted a Bible Conf. at Ritzville, Wash., Nov. 23-27. Arthur Friesen brought the morning message in his absence. Melvin Gingerich spoke Nov. 11, illustrating his message on the subject of evangelism in the Orient. Nov. 16 was Church Loyalty Sunday. A short program was presented, with a talk by Emma Ruth. Dec. 11-12 was set aside for the annual business meeting. Open house was held at the home of Mr. and Mrs. J. J. Eymann on his 88th birthday. Mr. Eymann has been bedfast for fourteen years; may we remember him in prayer. John Loewen is serving as president of the young people's choir, Delbert Friesen as vice-pres., and Barbara Eymann as sec.-treas. Julia Krehbiel and Annalee Schmidt are librarians. The engagement of Alberta Moffitt to Carty Schlundt has been announced. Mrs. Katherine Janzen Klassen of Dinuba passed away Nov. 17. Funeral services were conducted from this church. She was 80 years old. May God bless those left behind. —J. P. Glanzer, corr.

MISSIONARY CONFERENCE

Herold Church, Bessie, Okla.: On Sunday evenings our pastor presents a study of the tabernacle, with pictures; Wed. evenings is a study of our catechism in the adult class. The same evening four classes for children meet. Visiting speakers in Oct. were Pastor and Mrs. Gerald Bergen, missionaries in Brazil, on the 9th; W. F. Unruh on the 30th; and Ira Eyster on the 19th. The Mission Society gave a special program Nov. 9. The offering was for evangelism work in Formosa. The annual church business meeting was held all day Nov. 11. Nov. 6 the Mission Society held their annual business meeting. The evening of Oct. 25 the wedding ceremony of Caroline Dalke and Edward Roof of Thomas took place in our church. Pastor Richard Tschetter officiated. Nov. 16 the golden wedding anniversary of Mr. and Mrs. J. A. Harms was observed in our church. Children and grandchildren brought a program, with a special message based on 1 Sam. 7:12 by Pastor Tschetter. Special meetings which our pastor was to conduct in Freeman, S. D., were postponed from Nov. 17 to Nov. 20 because of bad roads. Nov. 23 Jake Ewert brought the message. For Thanksgiving Day service the Bessie M. B. church joined us; and Lavern Louwen, pastor of that church, brought the message. Dec. 7-10 a Missionary Conference was held in our church with Pastor and Mrs. Bernard Thiessen as speakers.—Mrs. Margaret Horn, corr.

FILM ON LIFE OF PAUL

Butterfield Church, Butterfield, Minn.: We are grateful to God for the return of Carl Pankratz and Mrs. Alfred Scholer, two of our members who have recently undergone surgery. A stimulating film on the life of Paul was shown to the young people Sun. eve, Nov. 23. Thirty-nine members were present at our annual business meeting Nov. 24. Henry Ellison, Indian missionary from Arizona, brought an inspiring message on Thanksgiving Day. We are thankful for our new communion table, which has been provided by the Ladies' Mission Society, and which was ready for use on Sun. morning, Nov. 30.—Willis Linscheid, corr.

CAMPAIGN FOR NEW EDUCATIONAL UNIT

First Church, Allentown, Pa.: On Oct. 12 the following children were consecrated: Stephen Costello, Robie Fischl, Peggy Jo Rismiller, and John Clewell. At the evening service the fim *Home Front* showed us Mennonite mission work in the United States and Canada. In the Eastern District pulpit exchange of Oct. 19, Claude Boyer of the Deep Run Church was guest pastor. In the evening Laymen's Sunday was observed with a Family Night supper and program. The speaker was Lloyd Yoder. Mr. and Mrs. Yoder are the parents in the foster home established by author Pearl Buck at Dublin, Pa., for children of mixed racial parentage. The plans for increasing the facilities of our church building through a Venture in Faith campaign were carried out during November. The goal of $65,000 was reached for the building of a new educational unit. The West End churches of Allentown held a combined Thanksgiving service Nov. 26 in the Church of the Mediator. Pastor Habegger brought the message. Our congregation was saddened by the unexpected death of Donald L. Miller on Nov. 23. He was a faithfu and untiring worker in the activities of this church, and his untimely passing will be sorely felt by many.—Corr.

EVANGELISTS LICENSED

Bethany Church, Quakertown, Pa.: Bruno Penner brought the message on Eastern District Pulpit Exchange Sunday. Pastor Wilmer Denlinger served in Fairfield. Our annual Fellowship supper was enjoyed Oct. 25. After dinner a brief program was presented which included songs by the primary children and a film on family worship. Two of our young men, Ralph Loux and David Hillegas, received Evangelist Licenses from the Eastern District Conf. at special services held here Oct. 26. Robert Landis, Conference president, officiated at the licensing service. Ralph Loux is a student at Philadelphia Bible College and David Hillegas is supply pastor at Saucon Church, Coopersburg, Pa. We enjoyed having Margaret Slotter, former mission worker in the hills of Kentucky and a member of Grace Church, Lansdale, as speaker at our Missionary Society's annual Thank-Offering Service. Bethany was host church for the Evangelism Study Conference sponsored by the Missions Committee of the Eastern District Conf. The week end of Nov. 22-23 Dr. Clyde Meadows, an E.U.B. pastor from Chambersburg, Pa., was one of the speakers. The sanctuary of our church was redecorated.

conference notes

1959 BUDGET

An increase of $34,440 over last year, a budget of $994,440 was approved by the Dec. 3-5 Council of Boards (see page 780). The expanding work of the church has required a yearly increase in the budget, and subsequently contributions have increased yearly. In 1955 the total budget adopted was $823,900 of which $738,990 was actually received; in 1956 the budget was $883,000of which $783,872 came in; in 1957 it was $922,800 of which $852,724 was realized; and the 1958 budget was $960,000.

The Board of Missions needs $700,000 in 1959 to carry on its program of evangelism, medical care, and education in five countries besides the United States, Mexico, and Canada; and for returning a number of missionaries to the field as well as placing new much-needed workers.

As more graded Sunday school curriculum materials are being printed, the Board of Education and Publication needs added funds to meet these costs. This project will require steady contributions for several more years. The budget for the next year is $75,400.

The Board of Christian Service this year found it necessary to reduce its budget to $177,540, the decrease being in the area of foreign relief and service because the allotted amount in the budget for the current year has not been received in full. Areas of need continue to exist, however, and only as interested people contribute throughout the year can the witness of love and peace be maintained.

The budget for the Board of Business Administration is $41,500. A share of this will be used in launching the new Church Extension Services, Inc. The year 1959 being the general conference year, with centennial celebrations planned in connection with it, added expenses are anticipated.

WORLDWIDE BIBLE READING

DECEMBER—

16	John	14:1-14
17	Romans	8:1-39
18	Romans	12:1-21
19	1 Cor.	13:1-13
20	Ephesians	6:1-24
21 Sunday	Philippians	4:1-23
22	James	1:1-27
23	1 John	3:1-24
24	John	1:1-18
25 Christmas	Luke	2:1-52
26	John	1:19-34
27	John	1:35-51
28 Sunday	John	4:1-26
29	John	4:27-42
30	Hebrews	11:1-16
31	Hebrews	11:17-40

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ELKHART
LIBRARY

DECEMBER 30, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

"Lo, I am with you alway"

1958 INDEX

editorials

LET'S *KEEP* CHRISTMAS! Let us not say "Christmas is past," but *keep* it in our hearts and lives every day of the year. To think of Christmas as only one day of the year and then pick up the gift wrappings and put away the decorations for another year, and go on living as if Christ were no longer here, is not the proper way to *keep* Christmas.

May we ever keep the *wonder* of it: the marvel that God should so care for us that He sent His Son to live with us that none might miss Him, but better understand what He is like. Let us keep the *peace* of Christmas by accepting the Prince of Peace as Lord of our life, not occasionally but constantly.

May we ever keep the *power* of Christmas—power available to the very lowliest of us, a power that holds and keeps us in God's will and plan. Let us keep the *love* of Christmas. This is the heart of the gospel as well as the heart of God, for God is Love.

May we ever keep the *joy* of Christmas. The original tidings of great joy for all people was not confined to that day nor merely to the season surrounding Christmas Day. It is a joy to be always with us and in us: the joy of restored souls and of fellowship with God. Christmas is far too great to keep only a few days in December, and then allow it to slip from us. We need to *keep* Christmas daily: the wonder of it, and the peace, power, love, and joy it was intended to bring to each of us. Let us *keep* Christmas.

TWO DOORS After a last, brief look at the year 1958 and our relation to it, may we go out the closing door gently and with a prayer. It has been a good year. New experiences have come to us unexpectedly, and problems and decisions that had to be met. There have also been new and unexpected joys which inspired us.

But we cannot relive this year, nor should we dwell unduly on its various experiences. Time marches on—and makes us march with it. The exit is before us; the door is about to be closed on this chapter of our life. First, may we humbly bow before the God of the Years in gratitude and praise for His wondrous leading—but also in repentance and penitence for our mistakes and sins. May we tarry briefly as He cleanses us from all unrighteousness, then pass through the exit humbly and thankfully.

As we close one door, immediately another door automatically opens before us: the door to the New Year. As we enter the way before us seems long and uncertain. Great problems, national and individual, will need to be faced and met. Unknown circumstances will press upon us. Who is equal to all the experiences of this untried way? No one in his own strength. But we need not go into the unknown alone: "Lo, I am with you."

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Photo by David Smucker

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of things to come

Jan. 4-11—Universal Week of Prayer
Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 **NUMBER 50**

Two philosophies of

Life and Death

by George S. Stoneback
pastor, Lorraine Avenue Church, Wichita, Kansas

THERE are really only two philosophies of life and death. Our philosophies of life and death must go together, for we can't truly grasp the full meaning of either without the other.

Let us first picture these two philosophies in musical terms. Both philosophies recognize that in life, as in music, there are two basic moods—major and minor. The major represents the positive, complete, satisfying mood. The minor represents the sad, plaintive, negative, incomplete — "So sad, so strange, the days that are no more." Both philosophies recognize these two elements in life. The difference comes in the importance and finality assigned to each mood.

The one philosophy says: "Life is just a few bars of major music between two vast infinitudes of minor music." But the other philosophy says: "No! the minor is the striving of the soul after the complete, and the very unsatisfied nature of it is the foregleam and promise of fulfillment, as the minor chord seeks to be resolved in the major."

Thus St. Augustine addresses God in a moment when life is in the minor key and says: "Thou hast made us for Thyself, and we are restless until we find rest in Thee." The unsatisfied longings of the soul are but the minor seeking resolution in the major; and death may be the minor mood through which the soul passes to find rest in God.

Thus Addison addresses Plato:

"It must be so—Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

Thus Wordsworth in his "Ode on the Intimation of Immortality" speaks in wistful tones, in the minor mood, of a lost glory, an unsatisfied feeling about life after first flush of childhood is replaced by maturity:

"The rainbow comes and goes and lovely is the rose
And yet I know where'ere I go that there hast past away
A glory from the earth."

But at last comes the major mood:

"We will grieve not, rather find strength in which remains behind
In the primal sympathy, which having been must ever be—
In the soothing thoughts that spring out of human suffering
In the faith that looks through death."

Or let us picture these two philosophies in terms of light and darkness. One philosophy says that life is a brief interlude of light between two vast oceans of darkness —and death is the extinguishing of that little light. Thus Macbeth, contemplating suicide, says: "Out, brief candle!"

But the other philosophy says that death is but an interlude between life and larger life. Thus David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

In the cemetery surrounding a church in Williamsburg, Virginia, there is a tombstone marking the grave of one John A. Barrows. It is made in the form of a sundial. Around the face of the sundial are carved the words: "The shadow fell for a moment upon the hour that marked his death, then passed on to leave his name and memory illuminated by the eternal sunshine."

That is the other philosophy! . . . death the brief interlude between phases of the eternal sunshine!

Kathryn Gates, a missionary, lost her husband and had to leave her beloved work because of health conditions, but cheerfully gave her life to teach other missionaries to go to the field where she could no longer labor.

When she laid down all her earthly work, one who knew her well wrote to her family a letter, a portion of which was read at her memorial service. It said:

"Death is not extinguishing the light—it is putting out the lamp because the dawn has come!"

A Count Up In 1959

*by Harold Buller**

TEN. Nine. Eight. Seven. Six. Five, Four. Three. Two. One.... One? Yes, one. But why not zero? Because it's harder to decide to press the button that gives ourselves to God completely than it would be to press an offered button that sends a rocket zooming off to the moon. In fact, it may be our business trying to press exciting moon rocket buttons that keep us from counting "zero" in our own lives before God.

Many a person's life is a count down process that ends at "one" but never really gets down to business with the "zero" button.

Some people have set themselves a lifetime count down. "I've a lot of time left in my life. There's so much to do. The time will come when I'm ready to turn myself over to God completely."

But when that time comes the button is lost under the debris of the years. Then again, it may be that the wiring has become rusty and broken, and it is no longer possible to make contact. Or perhaps the time never comes. Sometimes time stops. It stops before we expect it to do so—right in the middle of one big, headlong rush. That's when eternity begins.

Other people set themselves a much shorter count down. They don't want to risk the dangers involved in longer ones. The zero hour is to come "when I'm through college. Or through high school. Right after the Junior—or Senior—banquet. After a few more dates. When I know whether I made the football squad. As soon as the editorship is settled. Or anytime when I've had a chance to think about this thing for at least ten minutes straight!"

It's not exactly funny how one can get right down next to "zero" —and then find a whopping assignment like that 2,500 word theme, an after-school job opportunity, or a more intimate friendship comes in and sidetracks the whole counting process. When one comes to again, one just doesn't feel ready to say, "Zero." And so it is necessary to start all over again.

Has it ever occurred to you that at least one trouble might be with the very idea of a count down? They are fine for moon rockets. But perhaps they were never intended for timing the beginning of a complete dedication to God.

Wouldn't it make more sense to have a count up? In other words, *begin* with zero—like the new year does.

You remember what that midnight moment between the old and the new year feels like. Someone somewhere may be blowing horns and making a lot of noise. But deep down inside of you, you know that right now God is reaching down to press a "zero" button. And the next thing you know you hear the count of "one." Day one in 1959. The great God who set His counting mechanism of the universe into motion long ago keeps right on counting till He sees fit to press another "zero" button for the next year. There is no count down. It's a count up from the beginning.

One avoids a lot of pitfalls with the count up way. Once you make up your mind you really want a new beginning and you reach right down into the middle of everything and press the "zero" button of repentance for sin and dedication to God, you are on your way. God's Holy Spirit, our Friend from God, will be right there to guide you. Besides that, you'll stop losing precious flight time that is needed for you to accomplish the mission God has set for you. On top of everything else you will be living with real purpose.

Right now is the time to say, "Zero."

After you get going, don't forget or neglect to press the button of rededication when new challenges, opportunities, and responsibilities come along. You'll likely need those second and third stage engines to keep you going.

Keep the system in repair. And use it.

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*Pastor, First Church, Beatrice, Neb.

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Pax Services in Berlin

*by Loren Lind**

A YEAR ago, in November 1957, there were only two Paxmen serving in Berlin. They worked in a 2,000-person refugee camp in the heart of the city to help supply the needs of refugees as employees of the Red Cross. Today there are eight Paxmen and a matron living and working in four parts of the city. Their jobs vary; some are in a construction gang, some in office jobs, but all in some type of refugee aid.

Two men and the unit matron work at the MCC refugee home. They maintain an atmosphere of "Gemuetlichkeit" (hominess) for some fifty refugee mothers and children. This is in striking contrast to conditions in the forty other refugee camps of Berlin.

One hour by bus to the north, still in the thirty-five mile-wide city, a man is stationed at a refugee center. There a wood barrack serves as a meeting place for refugees from neighboring camps. They escape the monotony of camp life to enjoy creative programs sponsored by a team of four workers. The center is owned by the Evangelical Lutheran Church of Germany.

A similar center is being built by Amish Mennonite Aid in another part of the city. Four Paxmen are there, plastering the building which will be completed by January 1. Here the AMA will conduct relief and spiritual aid.

Another Paxman works in the office of a 210-person camp. He helps with the registration of new refugees and the extensive office work involved in processing them.

The Paxmen meet every Wednesday night to talk over experiences of the week and study the Bible. Thus Pax-Berlin has developed into a new type of Pax unit: a unit scattered and varied in service, yet bound together by common faith and fellowship. The men know their task; they strengthen each other by working for a common goal.

The situation of Berlin demands such service. Berlin is a world city, split through the middle by policemen on every street. Yet through this city stream 350 refugees every day. In September 1958 came 15,633 refugees. In three months (July-September) came 44, 812 refugees, enough for a good-sized city in itself.

These folk want a share in the glories of the West as they have seen them grandly displayed by western propaganda. Most of them seek financial independence. Some search political freedom. Some seek release from the atheistic pressures of the Eastern government. Many want only a good time; they roam the camps having their good time and living like animals. Some come not knowing rightly what they want; they search in this world, and this world cannot give it. And a very few come as humble Christians, forced to flee before Communist oppression; these seek fellowship.

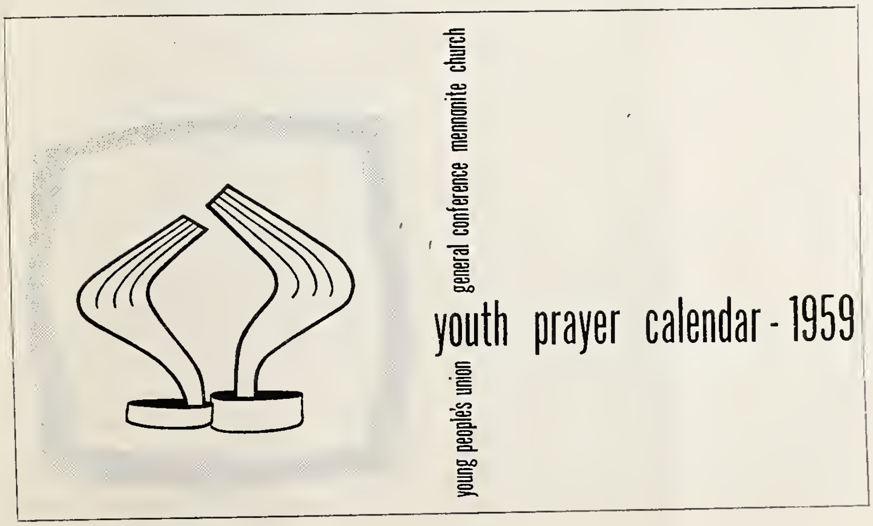
Here these "men of peace" work, caring for the kingdom of God rather than the prestige of America. They see man as a soul, not a tool. Such a concept is a startling one. It carries life. It is vital at this meeting point of the two worlds.

---

*Paxman Loren Lind (Salem, Ore.) serves in Heim Dunant, a refugee community center in Berlin. He and three other workers are in charge of the center, which entertains an average of sixty refugees a day.

New Prayer Calendar for the New Year

Now off the press is the Young People's Union prayer calendar for the coming year (see cover below). Themes are given for each week, with Scripture readings listed for each day of the year. Copies can be ordered from the Young People's Union, 722 Main Street, Newton, Kansas.



general conference mennonite church

youth prayer calendar - 1959

young people's union

Some Go, Some Give

The Canadian Mennonite Youth Organization at its annual meeting last summer resolved to support two Paxmen to the extent of $600 a year each. One Paxman, John Pauls of Morden, Man., is serving as a mechanic in India. John Heese, Rosthern, Sask., is scheduled to leave for the Belgian Congo to work as a printer.

The Northern District Young People's Fellowship is contributing $450 annually to the support of Palmer Becker, Paxman in Formosa. Such a project undertaken by a district youth organization provides an excellent opportunity for young people to give several years to Christian service.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benhom Avenue, Elkhort, Indiana.

our schools

CHRISTMAS ORATORIO

The Mennonite Biblical Seminary choir together with members of the Elkhart Mennonite Fellowship presented a Christmas oratorio by Camille Saint-Saens on Dec. 14 in the Church of the Brethren in Elkhart. Marvin J. Dirks directed the work, and Magdalen Friesen, seminary librarian, was the accompanist. Soloists were Delores and William Block, Delia and Gordon Dyck, Bruno Epp, Peter Fast, Martha Giesbrecht, William Kruger, Onale Stucky Neufeld, Joan Banman Wiebe, and Oskar Wedel.

FORENSICS ACTIVITIES

A Bethel College debate team, composed of Robert Rich and Robert Schellenberger, was undefeated in the Northeast Nebraska State Teacher's College Forensics Tournament, held at Wayne, Neb., Dec. 4-5. Robert Schellenberger also received a "superior" rating in extemporaneous speaking.

The Bethel College forensics squad members advanced into the elimination rounds in oratory, extemporaneous speaking and debate in the 29th Annual Invitational Debate Tournament at Southwestern College, Winfield. In debate, all three of Bethel College's debate teams advanced into the elimination rounds. Robert Schellenberger advanced to the semifinals in extemporaneous speaking and Robert Rich in oratory. Charles Flowers advanced to the finals in oratory. Mrs. Virginia Edgett and Harley J. Stucky accompanied the group. Some forty-five colleges and universities participated in the tournament.

Dr. Ronald Rich addressed the chemistry seminar at the University of Kansas, Dec. 10, speaking on a new system of quantitative analysis. He had previously addressed the fall chemistry conference sponsored by the Kansas City section of the American Chemical Society.

QUARTETS TRAVEL

Two Bluffton College Gospel Team quartets are traveling during the Christmas vacation. Quartet members traveling west are Carolyn Blosser, Nancy Yoder, James Glenn, and Robert McCrory. Loretta Hilty serves as speaker, and advisor Paul Shelly is accompanying the group.

The quartet traveling east includes Miriam Mitchell, Jeanette Sprunger, Judith Hilty, and Sarah Kratz. Jane Herstine is the speaker, and Edna Ramseyer, faculty sponsor, is accompanying the girls.

BACH CANTATA GIVEN

In spite of 20 degree below weather, the annual Canadian Mennonite Bible College Christmas program was well attended. Bach's Christmas cantata *Unto Us a Child Is Born* was the highlight of the program. Abe Peters and Vernon Neufeld were soloists; Helen Martens was organist. A series of English and German carols made up the second part of the evening. Brother Adrian's short devotional message was based on "Appearance of the Grace of God."

MCC FILMSTRIP

"Not money, not relief materials, but people are the most important ingredient that MCC works with," said Harvey Taves in a talk at Canadian Mennonite Bible College, after showing a filmstrip on MCC around the world. Mr. Taves, who is the Canadian director for MCC, said that there are at present some 500 individuals helping to feed the hungry, care for the sick, and minister to the needy. The filmstrip *If You Have Love* has possibly served to stimulate some of the student body to think of MCC as a future field of service.

Frank Dyck, who spent five years teaching in Paraguay, was with us in two chapel periods. The second morning he showed slides of the work in Paraguay.

MCC news and notes

VISIT TO POLAND

EUROPE—In September, 1958, Peter J. Dyck, MCC director in Europe, went on a two-week trip to Poland. He reports:

"I left Berlin by train Sept. 9 and returned to Berlin Sept. 24. During the entire two weeks of travel I experienced complete freedom and encountered no difficulties whatsoever. I stayed in hotels and in private homes. Ten times I was privileged to preach in Baptist and other churches. Everywhere people were cordial and seemingly open. I photographed freely.

"The Baptists were especially gracious in their hospitality and helpfulness. Pastor Kircun, president of the Polish Christian Baptist Church, accompanied me to the south, and Pastor Odlyzko, treasurer, to the north of Poland. They did it as an act of courtesy and also because they wanted me to speak in their Baptist churches, this being the year of the centennial of the Baptist Church in Poland. I attended a baptism in the Weichsel River and also participated in a communion service.

"Poland is a very poor country. There are traces of war damage, of course, and there is much rebuilding, but it is rather depressing to see new buildings going up which do not even look new. In none of the homes, for instance, in which I visited and stayed, even those built after the war, did I find a sink.

Mennonite Church

"I visited all of the seventeen former Mennonite communities but made no attempt to visit the two so-called Galician Mennonite churches in the southern part of Poland. Only one church, the one in the city of Danzig, is preserved and restored, all others being either in a state of neglect or completely gone.

"The Danzig Church is being used by the United Evangelical Church of Poland (Pentecostal leanings) and was dedicated June 29, 1958. The state contributed towards its restoration and placed it under protection since it is a building of historic value. The World Council of Churches contributed $2,370. One of the churches is used by the Roman Catholic Church, one by the National Polish Church, one is a club house, two are used as granaries, one as a farm house, two are empty, and seven have disappeared.

"The cemeteries, with the exception of the one in Danzig which is completely removed, are overgrown with shrubs, weeds, and young trees. . . . In this jungle most of the monuments and stones are either toppled over, broken, or removed. I did not find a single Mennonite of the former Danzig-West Prussian community.

Relief Through Baptist Church

"There is a great deal of poverty in Poland, and the Baptists are not excluded from this. It would seem to me that in view of the fact that we cannot send bales and larger boxes of relief supplies to Poland and have them distributed from a central place, nor can we have an MCC representative there, the next best way to handle a relief program in Poland would be to send small packages to addresses made available to us by the Baptist headquarters in Warsaw. This program would assure the parcels getting to the most needy people and would have the added advantage of being received, because of interpretation, in the spirit in which it is sent. . . . A brief statement in Polish from the MCC, to be included in each package, can be prepared here."

MILLER VISITS TOURNATA

LIBERIA—On Dec. 6-7 Orie Miller visited the LeTourneau-sponsored Bafu Bay Mission in Tournata, Liberia. Five Paxmen set out for Liberia in the LeTourneau company boat "Lizzie Lorimer" on Dec. 5. Their work will be to strengthen and assist in mechanical maintenance, in the plantation program, in lumbering, and in the witness and church program.

Brother Miller reports that Liberia is one of Africa's most backward and needy areas as far as living standards, literacy, road, and school standards are concerned. Only five per cent are Christian, of which one-sixth are Roman Catholic. "Liberia's mission need grips me most," writes Brother Miller. "I am glad to see this field added to Pax, and believe the boys can make a good contribution. They will need our special prayer remembrance as they encounter this singular challenge."

A KNOTTY PROBLEM

HONG KONG—Norman Wingert reports the following incident: "A gangling lad came to our center with a pocket full of knots. The knots were spaced lumps on a string, and in each knot was tied a piece of paper on which had been written the name of one of the nine members of his family. In a way, that string of knots was a fitting symbol of the knotted-up mess which life had dealt to this refugee family. The knots had been so placed on the string as to mark off the foot-length of each of the family. MCC had invited the father to come to get shoes for the family. But the father, as well as four of the children, was sick, and so he sent the oldest boy. With this string, fitting the family was no problem. All that was necessary was to match the shoe lengths to the distances between the knots on the string. In no time at all the lad was on his way home with a bag of shoes, and the knotty problem of providing shoes for a family of nine with a combined income of not over $30 a month was solved."

jottings

CHRISTMAS CANTATA

First Church, Paso Robles, Calif.: Our choir, under the direction of Pastor Alfred Schwartz, presented the Christmas cantata *The Story of Christmas According to the Scriptures* by Ellen Jane Lorentz, and the S. S. children also gave a Christmas program. It was our privilege to have a week of special meetings Nov. 9-14 with Albert Epp, pastor of the Downey Mennonite Church, as the speaker. A group of young people attended the Calif. Menn. S. S. and C. E. Rally Day Nov. 23 at the Downey Church. Visiting and serving during the past months were Andrew Shelly, Mrs. Alfred Habegger, Arthur Kaiser, Elizabeth Foth, and the Bernard Thiessen family. Mr. and Mrs. Robert Osman welcomed little Loritta Beth into their family circle Nov. 5, and little Mark Robert arrived Nov. 13 at the home of Mr. and Mrs. Robert Toevs. The annual congregational business meeting was held Dec. 11.—Mrs. Gus Toevs, corr.

W. C. VOTHS SPEAK

Carlock Church, Carlock, Ill.: The Inter-Mennonite Ministers and Wives Fellowship meeting was held at our church Oct. 20. Pastor and Mrs. W. C. Voth were our missionary speakers Oct. 26. The evening service was dismissed that we might attend the Reformation Day service held at First Methodist Church, Normal, Ill. Robert Kreider of Bluffton College spoke on the Anabaptist contribution to the Reformation. The young people met at the Roy Miller home for a wiener roast and hay ride party. Harold Zehr of Roanoke, Ill. was guest speaker for a series of meetings Nov. 23-30. The annual Thanksgiving Fellowship dinner was held after the morning service Nov. 23. The Cradle Roll and Elementary Dept. of the S. S. are sponsoring a mitten and stocking tree as their Christmas project. Andrew Shelly was guest speaker Dec. 14. The Mennonite Hospital Choir gave a Christmas program at the evening service. The children's S. S. Christmas party was held Dec. 17, and the annual Christmas program and White Gift service Dec. 21.—Corr.

HOMECOMING DAY

Springfield Church, Pleasant Valley, Pa.: Homecoming Day services were enjoyed Sept. 21 with A. S. Rosenberger as speaker. A dedication service was held for our redecorated interior. Rally Day Services were held Sept. 28 with Ernest Leitzel of Richfield, Pa., as speaker. Harvest Home services were Oct. 12, with the produce going to the Home for the Aged at Frederick. A series of Bible lectures was given by Dr. Robert Fritsch Oct. 19-22. Lamont Woelk of Fairfield, Pa., was the exchange pastor on the Eastern Dist. Pulpit Exchange Sunday. The C. E. had charge of the Vesper program given at the Frederick Home Nov. 23. Betty Meyers was the leader; the topic: "How to Be Happy." The Thankoffering Service was held Nov. 23 with Robert Miller of MCC as speaker. The Family Fellowship supper was Nov. 29. Dr. Finn Jensen, instructor at Lehigh University, spoke on his travels in Denmark, Norway, and Sweden.—Corr.

MINISTERS' CONFERENCE

Swiss Church, Alsen, N. D.: The annual Ministers' Conference was held at our church Nov. 4-6. The theme was "Church Discipline," and the main speaker was George Groening from Winnipeg, Man. His messages were entitled "The Disciplined Life" "The Disciplined Home" "The Disciplined Church" and "The Disciplined Minister." On Thurs. evening a panel discussion was given. Our annual church meeting was held Oct. 29. Mrs. Melvin Klein was hostess to our Mission Society Nov. 13. A love offering was taken for our missionary, Verna Jantz, and Christmas bundles were packed for the missionary

Harold Graber family. A group of men went to Lakewood Park, near Devil's Lake, to help with a building there under Pastor Pritchard. —Corr.

MISSIONARY FROM JAPAN SPEAKS

Rosthern United Church, Rosthern, Sask.: Oct. 24, the Ted Paulsons, missionaries with the World Mission for Children, from Japan, spoke in our church and showed slides. Communion was held Oct. 26; Pastor J. C. Schmidt chose for his English message "Those Nail-pierced Hands," and based the German message on "Christ, the Good Shepherd." Jake Mierau, Hague, was guest speaker at the evening services. After the service a farewell for Mr. and Mrs. Isaac Unger was given in the church basement. Pastor J. C. Schmidt spoke, also Henry M. Janzen. Oct. 19 Mr. and Mrs. John Giesbrecht celebrated their silver wedding anniversary in our church. Pastor Schmidt and P. Koop were the speakers, and a program followed. Nov. 2 Mr. and Mrs. John Hesse celebrated their 25th wedding anniversary in our church. Brothers J. J. Thiessen and John Rempel of Saskatoon, and Brother H. T. Klassen of Eigenheim were guest speakers. The Welfare Society Ladies' Aid served meals on both occasions. The Bergtahl Ladies' Aid, Senior Mennonite Ladies' Aid, the Good Will Ladies' Aid, and the Willing Helpers' Aid all have had mission sales of fancy work and home cooking. The Welfare Society Ladies' Aid sponsored a program Nov. 26 with a filmstrip *The Prophet Amos*, special music, and an English message by Pastor Schmidt based on Amos 4:6-13. A film was shown: *This Way to Heaven.* Proceeds went for missions. The members of the Men's Brotherhood met in the church basement Nov. 18.—Mrs. John F. Goertzen, corr.

FIFTIETH ANNIVERSARY

Tabor Church, Newton, Kan.: July 24 Mr. and Mrs. Curt Janzen celebrated their silver wedding anniversary. Aug. 16 was the wedding of Arnold S. Goertzen and Agnes Schmidt. In the afternoon of Sept. 21, residents of the Bethesda Old People's Home were taken out riding. Sept. 13 was the wedding of Evalena Thiessen and Bob Androes. The Tabor Sewing Society had as one of their projects to put rugs on the church aisles and stage. Oct. 7 was the funeral of Mrs. Dan S. Goertzen. Oct. 26 we celebrated the fiftieth anniversary of our church. In the morning services we had three messages: "I Will Build My Church" by H. B. Schmidt; "The Challenge of the Church" by Ed. R. Stucky; and "The Church's Vision" by James H. Waltner. A fellowship dinner was served during the noon hour. In the afternoon the history of the Tabor Church was given by H. B. Schmidt, and a musical program was presented in the evening. The young people had as one of their projects to solicit for an organ in the church. It was installed and was dedicated Oct. 26. Mr. and Mrs. Alfador Frey celebrated their silver wedding anniversary Nov. 1, and Mr. and Mrs. Henry Unruh celebrated their silver wedding anniversary Nov. 9, with open house for relatives and friends. Nov. 12 our church canned 1,680 pounds of meat for MCC relief. The Halstead Church presented a program here Nov. 24 On Thanksgiving Day we had afternoon services and a mission offering.—Corr.

CHURCH WORKDAY

Friedensfeld Church, Turpin, Okla.: When the Men's Fellowship met in Oct., Joe Becker from Pratt was the speaker. We have a midweek Bible Study and Prayer service every Wed. evening. There are five classes. The adult class is studying the Book of Hebrews, with Pastor Levi Koehn as teacher. Oct. 29 we observed Communion, and in the evening Conference reports were given by Pastor and Mrs. Koehn, Mr. and Mrs. Franzie Loepp, and Johnnie Plett. The trustees of our church called a workday. The outside of the church was painted, the nursery room was painted, curtains were hung, and a rug was laid.—Mrs. Paul Ediger, corr.

MISSIONARY SERVICES

First Church, Beatrice, Neb.: The first week in Nov. our church was invited to attend missionary services held in the Beatrice Church. Pastor and Mrs. S. T. Moyer, returned missionaries from India, were here for the series of meetings. One afternoon Mrs. Moyer spoke at the Ladies' Mission Meeting. Nov. 23 missionaries P. K. Dirksens of Oraibi, Ariz., were in our midst for the morning service. The Ladies' Mission Society had their annual business meeting, followed by the singing of Christmas carols and refreshments. The church choirs and the Jr. S. S. Dept. prepared a program for the Christmas season. Let us give thanks to our Heavenly Father for the many blessings received in 1958 and look unto Him for guidance and direction as we approach another New Year. —Margaret Albrecht, corr.

75TH ANNIVERSARY OBSERVED

Bethesda Church, Marion, S. D.: Our pastor has started a catechism class since Oct. 5. The Lord has blessed the home of Mr. and Mrs. Arnold Beckman with a baby boy Oct. 10. The (Salem) South Church gave their C. E. program in our church Oct. 12. Eileen Deckert and James Ortman were married Oct. 17. The last week of Oct. the parsonage was painted by church members. Nov. 10-12 the State S. S. Convention was held in Pioneer Hall, Freeman. The Ladies' Mission program was held Nov. 23 with Henry Fast, pastor of the E. M. B. Church, as guest speaker. He told of his trip to Germany and showed pictures. Oct. 26 a service of prayer and thanksgiving was offered for the last payment on the church building. Thanksgiving Day the seventy-fifth anniversary of our congregation was observed with three services. Dr. George A. Lang, president of the North American Baptist Seminary, Sioux Falls, S. D., was guest speaker. At noon a lunch was served consisting of food like the early pioneers used. That evening musical numbers were given by local churches, with Marvin Engbrecht, pastor of the Huron United Missionary Church, as speaker. Sharon Schmidt and Larry Tieszen were married Nov. 28. Nov. 30 we had a Thanksgiving Song Festival by junior choirs of the local and neighboring churches. Dec. 1 we had our annual church business meeting. Dec. 2 missionary Harold Ratzlaff of India spoke.—Corr.

into the beyond

John J. Reimer of Hillsboro, Kansas, and member of the First Mennonite Church, Hillsboro, was born November 8, 1882, and died September 5, 1958.

Cornelius J. Beier, of Delft, Minnesota, and member of the Bethel Mennonite Church, Mountain Lake, Minnesota, was born September 1, 1881, and entered eternal rest December 2, 1958. Mr. Beier had been responsible for management of Mission Board land in that area.

J. J. C. Klassen, of Laird, Saskatchewan, and member of the Tiefengrund, Rosenort Church, was born February 14, 1896, and died November 28, 1958. He had served as deacon for the last fifteen years and also served in other capacities in church and conference work.

conference notes

FIFTIETH ISSUE

As is customary, no issue of *The Mennonite* appears during the weeks of July Fourth and Christmas, December 25.

SATISFACTORY RECOVERIES

The Board of Missions is grateful to God for the recovery from illness of several of its personnel. John Thiessen, executive secretary of the Board, is back in the office after a brief illness.

Mrs. Glen Habegger, missionary to migrant workers at Eloy, Ariz., is recuperating after submitting to major surgery in Casa Grande, Ariz.

In the Belgian Congo in Africa, Dr. Heydinger of Columbus, Ohio, was lecturing at various conferences, the last of which was held at the Presbyterian Headquarters at Lubondai (where the school for missionary children is located). Along with others of our missionaries, Dr. and Mrs. John Zook, medical missionaries from Charlesville, attended. While there, the suggestion was made by Dr. James Diller that Dr. Heydinger would be the ideal person to perform the operation Dr. Zook badly needed. In this providential way Dr. Zook was able to have the surgery done by a specialist and has made a fine recovery. The Zooks are from Portland, Ore.

MEXICO VS

"Mexico offers a real challenge to the VS'er," writes Margaret Warkentin of Grunthal, Man., who is just completing her second year of MCC Voluntary Service in Mexico. "It is not a place for the faint of heart nor for the materialist. . . . Work at the Government Regional Hospital in Cuauhtemoc is interesting and challenging. . . . But our nursing service here is only a means to an end, that of reaching the people with the gospel. Since we are forbidden to do evangelistic work in the hospital, we must witness with our lives and be alert to make use of opportunities to speak to people personally. We have to win their confidence by helping to relieve physical suffering, by showing love and sympathy before we can approach them about their spiritual life. This often seems a slow and discouraging way of doing the Lord's work, but if we are faithful He will surely give us some fruit."

RECEIVED FOR CHURCH WORK

As of December 20, about $790,000 has been received for missions, Christian service, education, publication, church extension, etc.

TRAVEL SCHOLARSHIP

The eighth annual meeting of the Association of Mennonite Hospitals and Homes will be Jan. 28-29 in St. Louis, Mo. Representatives from Conference homes and hospitals will meet for discussion of administrative problems and concerns as well as to explore ways in which to keep the church close to the work of welfare institutions. This meeting will be held in connection with the meeting of the American Protestant Hospital Association.

A career in welfare institutions is a worthy goal. The Board of Christian Service is offering a travel scholarship to persons interested in learning more about the church's welfare institutions; college students are welcome to apply. Such a scholarship would take care of round-trip coach fare to St. Louis. Write to Board of Christian Service, 722 Main, Newton, Kan.

FAITH AND LIFE RADIO

Radio speaker for Faith and Life, a fifteen-minute twice-daily Conference broadcast on station KJRG, Newton, Kan., for the week Dec. 29 to Jan. 3 is Howard G. Nyce, pastor of the Faith Mennonite Church, Newton.

STUDY CONFERENCE

"The Church and Its Witness in Society" is the topic for a study conference sponsored by the Board of Christian Service of the Canadian Conference of Mennonites' to be held Jan. 9-11 at Canadian Mennonite Bible College, Winnipeg, Man. The conference will seek "to raise the horizons of our Mennonite concern, and provide a basis and a direction for witness and action." General topics are "Our Biblical Foundations" "The Church and Political Concerns" "The Church and Economic Concerns" "The Church and Social Concerns" and "The Church and a Program of Witness and Action."

NEW PASTOR

Bruno Penner of Mountain Lake, Minnesota, has assumed the pastorate of the First Mennonite Church, Glendive, Montana.

COMMITTEES MERGE

Analysis of various aspects of committee work by the Board of Christian Service at the annual Council of Boards resulted in the formation of a committee known as Peace and Social Concerns, merging two separate committees formerly working in these areas. Reorganization also formed a committee on Voluntary Service and 1-W. In recent years, rather than accept an earning position, 1-W men have increasingly been challenged to consider Voluntary Service, making vital the relationship between these two areas of service. In order to work more effectively in these areas, committees working separately were combined.

JAPAN CALENDAR

Available for distribution are 500 copies of a 1959 calendar prepared by the General Conference Mennonite Mission in Japan. Write to the Board of Missions, 722 Main, Newton, Kan.

VISAS RECEIVED

Visa to return to India has been granted Esther Wiebe of Aberdeen, Idaho. After a long period of waiting, Miss Wiebe is happy to prepare to return in January to missionary duties as nurse in the Jagdeeshpur, M. P., hospital.

A busy furlough will come to a close sometime in January also for the Bernard Thiessens of Whitewater, Kan., who return to Japan. Before resuming their duties in evangelism in Miyazaki City, they will spend some time in Kobe, taking a refresher course in language.

BECKERS IN FORMOSA

Word has been received that Mr. and Mrs. Palmer Becker of Freeman, S. D., arrived in Formosa safely Dec. 8. Mr. Becker is entering 1-W service under the Missions Pax program of the General Conference Mennonite Church, and Mrs. Becker is a short-term missionary with the General Conference Mennonite Mission of Taiwan.

YOUTH CENSUS

Since 1956 teen-agers have received periodical peace and service mailings which include pamphlets, folders, promotional materials, and letters. These mailings seek to present in an attractive way the challenge of Christian faith and life opportunities for service. The Board of Christian Service is presently conducting a survey of sixteen-year-olds. Although the primary responsibility for peace education of young people in the congregations rests with the individual pastor, these mailings by the Board supplement the pastor's work by keeping young people informed and interested.

Pamphlets available on request in quantities under one hundred are "Are You Sure?" and "Shall I Go Noncombatant?" Churches or other groups wanting more than one hundred can obtain these at cost.

PAX PHOTO ALBUM

Pictures depicting the work of MCC Pax in Europe make up the interesting and informative book prepared by the European service unit. Copies are available at 25¢ from the Board of Christian Service, 722 Main, Newton, Kansas.

VS OPPORTUNITY

Mrs. J. E. Schmidt of North Newton, Kan., has joined the missionaries at Ashland, Mont., where she will assist Mrs. Laura Petter in caring for orphaned and delinquent Indian children in a home provided for this purpose. She serves under the Board of Christian Service. VS is not exclusively a young people's program and offers opportunity for all those interested.

WILLOW CREEK PASTORATE

J. R. Duerksen has accepted a call to serve the Willow Creek Church at Paso Robles, Calif., and will assume duties early in the new year. After his retirement from India mission work, Brother Duerksen served as associate pastor of the Bethesda congregation at Henderson, Neb., for two years.

SUNDAY SCHOOL CURRICULUM

The fourth quarter 1958 *Adult Bible Study Guide* writer is Vernon Neufeld, Morrisville, Pa. William Klassen, Elkhart, Ind., is writing the first quarter 1959. Writers of the *Youth Bible Study Guide* are Floyd G. Bartel, Topeka, Kan., fourth quarter 1958; and Elmer Neufeld, Chicago, Ill., first quarter 1959.

ETERNAL SECURITY

For a clear understanding of the implications of the position known as eternal security, read "Notes on Eternal Security," leaflet written by John Schrag, instructor in philosophy and psychology at Grace Bible Institute, and published by Faith and Life Press. Order for 10 cents a copy, 90 cents a dozen, and $6.00 a hundred, from 720 Main Street, Newton, Kan.

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